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THE

MISSIONARY HERALD,

PERTAINING TO

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

VOL. LXI.

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1865.

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ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

Another year has passed, and again, as on each previous year since the fearful struggle with high handed rebellion commenced in our land, the friends of the American Board have occasion very gratefully to recognize the good hand of God, in leading Christians so far to appreciate the claims and necessities of the missionary work, and so liberally to respond to calls which have been made, as to prevent serious financial embarrassment. In 1861, at the close of its financial year, the Board was nearly $28,000 in debt Now, after three years of continuous and enormously expensive war, with the expense of all missionary operations abroad constantly increasing, it has closed its year with a small balance in the Treasury! Never before were calls upon the benevolent in our country for varied efforts at home, so numerous and urgent, and never were they met before with such abounding liberality of contributions. And at the same time, the supporters of the Board—not a few wealthy persons only, but over our whole land—have given as never before for the support of its operations. Many other benevolent societies have had like experience; and do we not find in this one of the most cheering signs of the times,—an indication that the Lord will not forsake his churches in this land, nor give over the nation with which these churches are connected to destruction; but, rather, will purify it in the furnace of affliction, and bring it forth as gold tried in the fire, prepared for a higher and a better work among the nations of the earth? True, the missions have not been reinforced and strengthened as, under different circumstances, many of them should have been. True, the pressure upon them has sometimes been severe; for it has been felt that rigid economy in all expenses, at home and abroad, must be practiced. But missions have not been broken up; laborers have not been been recalled, or detained at home, because they could not be supported; and an oppressive debt, so much

feared, has not been contracted. "The Lord hath done great things for us, whereof we are glad."

During the year under review, only two ordained missionaries—Mr. Bonney, of Canton, and Mr. Goss, of Central Turkey—and three female laborers—Mrs. Barker, of Khokar, Mrs. Jessup, of Syria, and Miss Fiske, of the Nestorian mission, are known to have been removed by death. Mrs. Ball, of Western Turkey, died in this country, in December, 1863. A considerable number—thirteen males, and eleven females—have come from fields abroad to the United States, mostly in pursuit of health, and with the expectation of again returning to their work. The number of new laborers sent out is very small. Mr. and Mrs. Giles, and Mrs. Ball, to Western Turkey, Miss Pond to Central Turkey, and Mrs. Pond, who has joined the Dakota mission, are all since the last annual survey; though Mr. and Mrs. Chapin, new laborers for the Mahratta field, mentioned then as on the way, were delayed, and did not sail until January of the year now reviewed. Six missionaries and six female assistants, after necessary visits to their native land, have again left within the year, for their foreign fields. The Board, therefore, has now fewer American laborers abroad than it had a year ago; and the whole number of native helpers is but three more than it was then, though there are five more native pastors, and eighteen more in the class of preachers and catechists.

In most of the mission fields, perhaps, the condition of the work—the joys and the trials, the successes and reverses, and hopes deferred—have been much as usual. In connection with some stations, in Micronesia, Western Asia, Africa, China and India, there has been much to cheer; while at other places, and in other aspects of the case, as of late at Constantinople, apparently adverse events have called the missionaries abroad,—as at home, by other events, Christians have been so loudly called,—to the exercise of confiding trust in Him who can bring good out of evil, and cause the wrath of man to praise him.

AFRICA.

GABOON MISSION.

(Cape Palmas in 1834. Removed to the Gaboon, 1842.)

BARAKA.—William Walker, Ira M. Preston, Albert Bushnell, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Jane E. Preston, Mrs. Lucinda J. Bushnell.—Two native helpers.

NENGENENGE.—One native catechist.

In this country.—Epaminondas J. Pierce, *Missionary*; Miss Helen W. Green.

The health of Miss Green, sent out to teach the school for girls, failed soon after her arrival, and she has been obliged to return to her native land. The Sabbath and weekly meetings at Baraka are well sustained, and some of the church members perform evangelizing labors in the neighboring plantations. Nine persons were received into the church by profession, in 1863, and at the close of the year there were forty-five members in good standing. Some have been added since. In most cases, the evidence of piety in the church members is good, and some who have been removed during the year by death had been eminently faithful Christians. There are between twenty and thirty pupils in the girls' school, and from thirty to forty in that for boys. Some printing has been done by Mr. Preston. Of the three missionaries on the ground at the Gaboon, one has been connected with the mission twenty-two years, one twenty, and one sixteen.

ZULUS. (1835.)

UMZUMBI.—Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.

UMTWALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

IFAFA.—Seth B. Stone, *Missionary*; Mrs. Catharine B. Stone.

AMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFUMI.—Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman.

AMANZIMTOTE.—David Rood, *Missionary*; Mrs. Alzina V. Rood.

ITAFAMASI.—(Vacant).

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMSUNDUZI.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMVOTI.—Aldin Grout, Charles H. Lloyd, *Missionaries*; Mrs. Charlotte B. Grout, Mrs. Katharine C. Lloyd.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

In this country.—Silas McKinney, William Ireland, *Missionaries*; Mrs. R. Oriana Ireland.

With the exception of Mr. Lloyd, the missionaries in this field have enjoyed such a measure of health that they have performed, during the year, more than the usual amount of labor, and feel much encouraged in their work. Twenty-five hopeful converts were received into Christian fellowship; the ten churches now contain two hundred and twenty-nine members, and the signs of vitality in these churches are deemed as satisfactory as among those in civilized countries. It is a note-worthy fact, that at Umvoti, out of an average congregation of two hundred and fifty, about one hundred and fifty usually attend the monthly concert for prayer. The progress in civilization, and in the acquisition of property, is very unusual for such a people; but the culture of the sugar-cane leads to the erection of distilleries, and to intemperance, which is the great danger at present. The Native Missionary Society raised, within the year, £100, and employs two men as missionaries. The people are beginning to take much interest in the education of their children, and to assume the expense of it. Suitable teachers are wanted, and measures are in contemplation for a normal school for males, if not one also for females.

EUROPE.

GREECE. (1829.)

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King, after an absence of thirty-six years in Greece, is now on a visit to this country. He left Athens on the 1st of July. During the greater part of the year preceding, he had been able to preach in Greek every Lord's day. The attendance on the service was good, and there was much earnest and apparently solemn attention. There can be no reasonable doubt that the religious mind of Greece is making progress in the right direction.

EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY. (1826.)

CONSTANTINOPLE.—William Goodell, D. D., Elias Riggs, D. D., Edwin E. Bliss, Tillman C. Trowbridge, George F. Herrick, George Washburn, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Margaret Trowbridge, Mrs. Helen M. Herrick, Mrs. Henrietta Washburn.—Two ordained ministers, one licensed preacher, three teachers, and five other helpers.

SMYRNA.—Daniel Ladd, Henry J. Van Lennep, D. D., *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Emily Van Lennep.—One helper.

BROOSA.—Joseph K. Greene, *Missionary*; Mrs. Elizabeth A. Greene.—One ordained minister, one teacher, and one other helper.

NICOMEDIA.—Justin W. Parsons, *Missionary*; Mrs. Catharine Parsons.—One licensed preacher, three teachers, and one other helper.

MARSOVAN.—Julius Y. Leonard, E. M. Dodd, John F. Smith, *Missionaries*; Mrs. Amelia A. Leonard, Mrs. Lydia B. Dodd, Mrs. Lizzie Smith, Miss Maria A. West, Miss Eliza Fritcher.—One licensed preacher and one teacher.

CESAREA.—Wilson A. Farnsworth, *Missionary*; Mrs. Caroline E. Farnsworth.—One licensed preacher, three teachers, and two other helpers.

SIVAS.—Oliver W. Winchester, William W. Livingston, *Missionaries*; Henry S. West, M. D., *Missionary Physician*; Mrs. Janette L. Winchester, Mrs. Martha E. Livingston, Mrs. Lottie M. West.—One licensed preacher, and two teachers.

ADRIANOPLE.—One teacher.

ESKI ZAGRA.—Theodore L. Byington, *Missionary*; Mrs. Margaret E. Byington, Miss Mary E. Reynolds.—One teacher.

PHILIPPOPOLIS.—James F. Clarke, Henry O. Haskell, *Missionaries* Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell.

SOPHIA.—Charles F. Morse, *Missionary*; Mrs. Eliza D. Morse.

On their way to the mission.—W. H. Giles, Jasper N. Ball, *Missionaries;* Mrs. Elizabeth F. Giles, Mrs. Martha Ann Ball.

Dr. Wood, one of the Corresponding Secretaries of the Board, and formerly a missionary in Western Turkey, closed a sojourn there of fifteen months on the 6th of June, his home having been at Constantinople. The communications of the missionaries make grateful mention of the aid thus afforded them, and of advantages experienced and anticipated from his visit. Mr. and Mrs. Edwin E. Bliss have returned to the mission, and Mr. and Mrs. Giles, new laborers, sailed from New York, September 10, and are to be stationed at Cesarea. Mr. and Mrs. Ball sailed on the 26th of November. Mr. and Mrs. Peabody have been obliged to retire from the missionary work. Forty-seven have been added to the 19 churches in this field, which now number 512 members. There are 7 native pastors, and 18 licensed preachers. The whole number of native helpers is 73. The number of pupils in the schools is 1,098. The printing during the year amounted to 5,115,000 pages, in five languages, and more than nine thousand copies of the Scriptures were distributed. Since 1840, 161,000 copies of the Scriptures, in eight languages and dialects, have been prepared and printed under the supervision of the missionaries. There is progress in all departments of the work; but in the Turkish department, now, a reactionary movement on the part of the Government creates some embarrassment. There are also eddies in the current of religious progress among the Armenians. What the churches and the native ministry need, is a baptism of the Holy Spirit, and a higher tone of self-consecration. The Bulgarian field is perhaps as promising as should be expected.

CENTRAL TURKEY. (1847.)

AINTAB.—Benjamin Schneider, D. D., *Missionary;* Mrs. Susan M. Schneider, Miss Myra A. Proctor.—Two native pastors, two preachers, and eight teachers.

MARASH.—Andrew T. Pratt, M. D., *Missionary;* Mrs. Sarah F. Pratt.—One preacher, six teachers and one helper.

OORFA.—George B. Nutting, *Missionary;* David H. Nutting, M. D., *Missionary Physician;* Mrs. Susan A. Nutting, Mrs. Mary E. Nutting.—Two native preachers, and two teachers.

ALEPPO.—One native pastor, and one teacher.

ANTIOCH.—Homer B. Morgan, *Missionary;* Mrs. Susan H. Morgan, Mrs. Josephine L. Coffing.—One native pastor, and one teacher.

ADANA.—Giles F. Montgomery, *Missionary;* Mrs. Emily R. Montgomery.—One native pastor, and two teachers.

In this country.—George H. White, Alvan B. Goodale, M. D., *Missionaries;* Mrs. Joanna F. White, Mrs. Mary E. Goodale.

This mission has been deeply afflicted by the death of Mr. Goss, on the 28th of August. Dr. and Mrs. Goodale, on account of failing health, have been constrained to return on a visit to the United States. Dr. Nutting has been transferred to this from the Eastern Turkey mission, and Mrs. Schneider has returned to the field.

The year has been one of general progress, though there has been painful experience in connection with some of the churches. At Oorfa a precious work of the Spirit has been enjoyed. The number of churches is fourteen, eight of which now have native pastors. The aggregate membership is about 1,000. The additions, as far as reported, were 59 in 1863. The average number of hearers, at twenty-six stated places of worship on the Sabbath, cannot be less than about 4,000. The common schools, not fully reported, are at least as numerous, and contain as many pupils as when, a year ago, they were stated to be 48, embracing 1,893 scholars. The Home Missionary Societies, at Aintab and Marash, are still efficient, and at other stations there is pleasing progress in the support of religious and educational institutions.

EASTERN TURKEY.

(1835, at Trebizond.)

MOSUL.—One native preacher, and two teachers.

DIARBEKIR.—One native pastor, three teachers, and one other helper.

MARDIN.—W. F. Williams, *Missionary;* Mrs. Williams.—One native preacher, and one teacher.

BITLIS.—George C. Knapp, Lysander T. Burbank, *Missionaries;* Mrs. Alzina M. Knapp, Mrs.

Sarah S. Burbank.—One native preacher, one teacher, and two helpers.

ERZROOM.—George A. Pollard, Moses P. Parmelee, *Missionaries*; Mrs. Mary Helen Pollard, Mrs. Nellie A. Parmelee.—One native preacher, two teachers, and one helper.

ARABKIR.—Sanford Richardson, *Missionary*; Mrs. Rhoda Ann Richardson.—Two native preachers, and two teachers.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Miss Clara C. Pond.—One native pastor, five teachers, and two helpers.

In this country.—Augustus Walker, *Missionary*; Mrs. Eliza M. Walker.

Miss Babcock has returned to the United States in consequence of ill health, and Miss Pond has gone to take her place in the Female Boarding School at Kharpoot. Mr. Walker has also come on a visit to this country. The Theological Training School at Kharpoot has forty-seven pupils, and the Female Boarding School has thirty-six. The whole number of pupils, of every class, is 1,889. The Protestant community numbers nearly 3,000. The fourteen churches have received 55 new members, and number 403. These churches have 4 native pastors; there are 18 licensed preachers; and school teachers and other helpers raise the number of native assistants to 74. Thus aided, the mission maintains religious services in forty-one different places, with an average Sabbath attendance of more than 2,200 persons. The Training Institution has sent forth its first class of 18 young men; 8 of them formally licensed to preach the gospel, and nearly all the rest employed as catechists and teachers. As light and knowledge are diffused, the congregations increase, and social meetings are multiplied for the study of the Scriptures. In nearly all the central stations, the little Protestant communities are taking upon themselves, in greater or less degree, the support of their pastor or preacher, and of the schools; and local societies are being formed for disseminating the Scriptures, and sending out some of their own number as colporters in the regions around.

SYRIA.

(1821.)

BEIRUT.—William M. Thomson, D. D., C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck.—Six teachers, and two other helpers.

ABEIH.—Simeon H. Calhoun, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird.—One native preacher, and two teachers.

SIDON AND HASBEIYA.—J. Edwards Ford, William W. Eddy, Philip Berry, *Missionaries*; Mrs. Mary P. Ford, Mrs. H. M. Eddy, Mrs. Magdalene L. Berry; Miss Adelaide Mason, *Teacher of the Female Boarding School.*—One native preacher.

TRIPOLI.—Samuel Jessup, George E. Post, *Missionaries*; Mrs. Ann Eliza Jessup, Mrs. Sarah E. Post.

Returning to the mission.—Henry H. Jessup, *Missionary.*

In this country.—J. Lorenzo Lyons, *Missionary*; Mrs. Catharine N. Lyons.

This mission has been bereaved by the death of Mrs. Henry H. Jessup, and by the withdrawment of Mr. Hurter, the printer, in consequence of domestic circumstances, after twenty-three years of faithful service. Mr. Jessup was called to return to his native land for a time, with his motherless children, but sailed again, for Syria, on the 26th of November. Mr. Lyons is still detained in this country. Mr. Bliss has received a release from his connection with the mission and the Board, that he may take charge of the Syrian Protestant College. The college is an independent institution, under a Board of Directors, which is largely made up of the American missionaries. Signs of progress continue to multiply in Syria. There would seem to be a new intellectual life in society. A boarding high school, established in Beirut by Mr. Bistany, has about 150 scholars, and is wholly self-supporting, with pupils from six of the sections composing that mixed community. A female boarding school, under native instruction and government, in the same city, also promises soon to be independent of outside aid. The Abeih Training School has 33 pupils, a female boarding school at Sidon has 10, and the 25 common schools have 548. The press sent forth 6,869,000 pages. Dr. Van Dyck has finished that important work, the trans-

lation of the Word of God into Arabic. The translation is to be electrotyped by the American Bible Society.

NESTORIANS.

(1834.)

OROOMIAH.—Austin H. Wright, M. D., George W. Coan, Samuel A. Rhea, Benjamin Labaree, *Missionaries*: Mrs. Sarah P. Coan, Mrs. Sarah Jane Rhea, Mrs. Elizabeth W. Labaree; Miss Mary Susan Rice, *Teacher in the Female Seminary*.—Three native preachers, and four teachers.

SEIR.—Justin Perkins, D. D., Joseph G. Cochran, *Missionaries*; Mrs. Deborah P. Cochran; Miss Harriet N. Crawford, *Teacher*.—Two native preachers, and three teachers.

MOUNTAIN DISTRICT, but residing at Seir.—John H. Shedd, *Missionary*; Mrs. Sarah J. Shedd.

In this country.—Mrs. C. B. Perkins, and Mrs. Catharine M. Wright.

Dr. Wright and Mr. and Mrs. Coan have returned to the field, but the mission has experienced one of the greatest losses, in the death of Miss Fidelia Fiske, well known as for a long time the principal of the Female Seminary. Two or three persons of much note, in the Reformed Nestorian Church, have also died. The gospel is more widely proclaimed than at any former period. About sixty Nestorian preachers have as many congregations on the Sabbath, scattered widely, like so many beacon lights, among a hundred thousand people. The average number in attendance on the Sabbath services exceeds three thousand, and the number is increasing. Last spring there was a revived state of religious feeling on the plain of Oroomiah, and the two Seminaries, as usual, shared in the blessing. Mr. Shedd, specially devoted to the Mountain Nestorians, has been a good deal with them, and thinks the mountaineers appear best in their own homes. Several interesting cases of hopeful conversion have occurred among them, and the native brethren have been sanguine respecting the future; but at present the mountain districts are much disturbed. A collision with the Turkish Government may be near. The Nestorians still suffer much from Mohammedan oppression.

SOUTHERN ASIA.

MAHRATTAS.

(1813.)

BOMBAY.—Henry W. Ballantine, *Missionary*; Mrs. Lizzie L. Ballantine.—One native pastor, and two helpers.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen.—One native pastor, and eighteen helpers at the station and out-stations.

RAHOORI.—Amos Abbott, *Missionary*; Mrs. Anstice W. Abbott.—One licensed preacher, and nine helpers.

KHOKAR AND PIMPLUS.—William P. Barker, Henry J. Bruce, *Missionaries*; Mrs. H. P. Bruce.—One native pastor, and nineteen helpers.

WADALE.—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—Two licensed preachers, and thirteen helpers.

SEROOR AND KOLGAUM.—(In charge of Mr. H. Ballantine.)—One native pastor, and eleven helpers.

SATARA.—Sendol B. Munger, Samuel C. Dean, *Missionaries*; Mrs. Sarah S. Munger, Mrs. Augusta E. Dean.—Four helpers.

SHOLAPOOR.—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—One licensed preacher, and three helpers.

MALCOM PETH.—Mrs. Mary L. Graves.

Station not known.—William W. Chapin, *Missionary*; Mrs. Catharine J. Chapin.

In this country.—William Wood, Lemuel Bissell, *Missionaries*; Mrs. Mary E. Bissell.

Mr. and Mrs. Bissell are now on a visit to the United States to recruit their failing health. The mission has been much afflicted by the death of Mrs. Barker, and also by that of Harripunt, native pastor of the first church at Ahmednuggur. He had been connected with the mission twenty-seven years, and is believed to have been faithful unto death. Forty persons were received into the twenty-two churches during the year, but so many were removed by death and excommunication that the numerical gain was on the whole small. The number of members at the close of 1863 was 632, residing, as lights, in no less than 117 cities and villages. The churches appear to be gaining both in knowledge and experience, and the missionaries are preparing a constitution and regulations, with a view to having the native pastors and churches associated in some ecclesiastical capacity. The training school at Ahmednuggur had fifty boys in attendance at the close of the year 1863, of whom twenty-five were members of the

church. The present number of pupils is about 75. The school for girls, under Mrs. Ballantine, numbers 60 pupils. Mr. Ballantine has a theological class of seven young men at Ahmednuggur, now in the second year of their course. The mission is assisted by 4 native pastors, 4 licensed native preachers, and 79 other helpers, is cheered by the sympathy and aided by the generous contributions of English and American residents, and has much to encourage in its work of faith and love.

MADRAS. (1836.)

CHINTADREPETTAH.—One native preacher, and seven teachers.

ROYAPURAM.—Phinehas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One native preacher, and four teachers.

BLACK TOWN.—The printing establishment is within the walled city.

On the way to the United States.—Miron Winslow, D. D., *Missionary*; Mrs. Ellen A. Winslow.

Neither of the two brethren of this mission has been able to be at his post during the whole of the year. Dr. and Mrs. Winslow spent several months on the Neilgherry Hills, and have now left India, returning to the United States. Mr. and Mrs. Hunt were nearly half the year on the Pulney Hills. Both the brethren derived much benefit from the change of climate, and had good reason to be satisfied with the services, during their absence, of their native assistants. The church at Chintadrepettah received eleven members within the year, and now numbers sixty. At Royapuram there are thirteen members. Dr. Winslow says, "all the baptized children, as yet, on coming to years of discretion, have cast in their lot with the people of God." The common schools contain 365 pupils. Mr. Hunt reports 14,363,043 pages as printed during the year 1863; somewhat more than nine millions of which were of Tamil, Telugu, and Hindostanee Scriptures.

MADURA. (1834.)

MADURA.—John Rendall, *Missionary*; Nathan L. Lord, M. D., *Missionary Physician*; Mrs. Jane B. Rendall, Mrs. Laura W. Lord.—One native pastor, twelve catechists, two readers, three teachers in boarding school, five schoolmasters, and one schoolmistress.

DINDIGUL.—Edward Chester, *Missionary*; Mrs. Sophia Chester.—One native pastor, five catechists, one reader, and seven schoolmasters.

TIRUMANGALAM.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—One native pastor, ten catechists, one reader, five schoolmasters, and two schoolmistresses.

TIRUPUVANAM.—(In charge of Mr. Capron.)—Three catechists, three schoolmasters, and one schoolmistress.

MANDAPASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor.—Four native pastors, eighteen catechists, nine readers, and seven schoolmasters.

MELUR.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Four catechists, and five schoolmasters.

PERIAKULAM.—(In charge of Mr. Noyes.)—One native pastor, four catechists, three schoolmasters, and one schoolmistress.

BATTALAGUNDU.—George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn.—Six catechists, one reader, six schoolmasters, and one schoolmistress.

MANA MADURA.—William B. Capron, *Missionary*; Mrs. Sarah B. Capron.—Two catechists.

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna M. White.—Three catechists, three readers, two schoolmasters, and one schoolmistress.

SIVAGUNGA.—(In charge of Mr. Capron.)—Two catechists.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, four teachers in the Seminary, and one schoolmaster.

KAMBAM.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Seventeen catechists, eight schoolmasters, and two schoolmistresses.

USALAMPATTI.—(In charge of Mr. Chandler.)—Five catechists.

In this Country.—James Herrick, Edward Webb, *Missionaries*; Mrs. Elizabeth H. Herrick, Mrs. Nancy A. Webb and Mrs. Harriet L. Scudder.

Mr. and Mrs. Chandler have returned to India. Mr. and Mrs. Herrick, after being eighteen years in the field, are on a visit to their native land. The health of Mr. Webb has obliged him and his wife to return to the United States, greatly to his own regret and that of the mission. Additional missionaries are much needed. There are now 1,165 members in good standing, in the 29 churches, 59 of whom were added within the year. The average attendance in the 152 congregations, is 3,786. Eight of the churches have native pastors, two having been ordained during the year; and there are ninety-two preaching catechists. The whole number of native helpers is 185. The 59 schools contain 1,062 pupils. Ten years ago,

there were only eleven churches, with 443 members, and no native pastors. The system of itinerant labor has been prosecuted with much earnestness and hope. The Seminary at Pasumalie, and the Female Boarding School at Madura, have enjoyed the usual prosperity.

CEYLON. (1816.)

BATTICOTTA.—William W. Howland, Marshall D. Sanders, *Missionaries*; Mrs. Susan R. Howland, Mrs. Georgianna K. Sanders, Mrs. Hannah W. C. Ward.—One licensed preacher, three catechists, two teachers for Training and Theological School, ten school teachers, and four helpers.

TILLIPALLY.—(In charge of Mr. Quick.)—One native pastor, one catechist, six school teachers.

PANDITERIPO. — James Quick, *Missionary*; Mrs. Maria E. Quick.—Two catechists, four school teachers, and one helper.

OODOOVILLE.—Levi Spaulding, D. D., *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, four teachers for Boarding School, six school teachers, and two helpers.

MANEPY.—Eurotas P. Hastings, *Missionary*; Samuel F. Green, M. D., *Physician*; Mrs. Anna Hastings, Mrs. Margaret W. Green.—One catechist, three school teachers, and two helpers.

CHAVAGACHERRY.—(In charge of Mr. Sanders.)—One native pastor, two catechists, four school teachers, and two helpers.

OODOOPITTY.—John C. Smith, *Missionary*; Mrs. Mary C. Smith.—Two catechists, four school teachers, one helper.

In this country.—James A. Bates, *Missionary*; Mrs. Sarah A. Bates.

The return of Mr. and Mrs. Bates to the United States, on account of the failure of his health, has reduced the missionary force, at a time when it had special need of increase. Four of the ten churches are under the care of native pastors. Forty were admitted to the churches last year, and the whole number of members is 462. The contributions of the native churches were about $700. The Sabbath schools contain 1,350 children and youth. Fifty-one Christian vernacular schools have 1,606 pupils, and all but four of the 53 teachers are communicants. In the Oodooville Boarding School for girls there are 44 pupils, and many more desire to enter it than can be received. When a new class of thirteen was to be selected for the Training and Theological School, at Batticotta, fifty candidates presented themselves. There are 22 pupils in that institution, and of the 31 who have passed through the prescribed course of instruction, 19 are employed in the mission. Four of the churches have native pastors, and there are more than a score of native preachers.

EASTERN ASIA.

CANTON. (1830.)

CANTON.—Dyer Ball, M. D., Daniel Vrooman, *Missionaries*; Mrs. Isabella Ball, Mrs. Maria W. Vrooman, Mrs. Catharine V. R. Bonney.—Three native helpers.

This mission has been afflicted by the death of Mr. Bonney, on the 27th of July. Labors were much as heretofore, and preaching services appear to have been well attended. Mr. Bonney's school for boys had 45 pupils, and Mrs. Bonney and Mrs. Vrooman have each a school for girls, in which they feel much interest. Several excursions were made in different directions, and to a considerable distance from Canton, for the purpose of preaching, distributing books and tracts, and by varied influences preparing the people for the reception of the truth.

FUH-CHAU. (1847.)

FUH-CHAU.—*City Station.*—Charles Hartwell, Simeon F. Woodin, *Missionaries*; Mrs. Lucy E. Hartwell, Mrs. Sarah L. Woodin.—One native catechist.

NANTI, (or PONASANG).—Lyman B. Peet, Caleb C. Baldwin, *Missionaries*; Mrs. H. L. Peet, Mrs. Harriet F. Baldwin.—Two native catechists, and one other helper.

In this country.—Justus Doolittle, *Missionary*; Mrs. Lucy E. Doolittle.

The brethren of this mission feel that, in many respects, the year has been one of blessings. The most marked evidence of progress was at an outstation—the walled city of Changloh. Several other places are mentioned as having been visited, and seeming to be ready for missionary effort, so that the brethren say, "Every thing is calling us to enlargement." They mention fourteen persons, in all, as added to the three churches, by profession, during the year, and refer with satisfaction to the fact, that there are members in the churches whom they hope soon to see preparing, by a suitable course of study

and practice, for the work of preaching the gospel to their own countrymen. There are six native helpers who already, to some extent, in an informal way, are doing this work. 1,250 volumes of Scriptures and 18,200 other books and tracts were distributed during the year.

NORTH CHINA.

(Shanghai, 1854; Tientsin, 1860.)

TIENTSIN.—Charles A. Stanley, Lyman Dwight Chapin, *Missionaries;* Mrs. Ursula Stanley, Mrs. Clara L. Chapin.—Two native helpers.

PEKING.—Henry Blodget, *Missionary;* Mrs. Eliza J. Bridgman.

In this country.—Mrs. Sarah F. R. Blodget.

Mrs. Bridgman sailed from New York in February last, to rejoin the mission. Mr. Blodget left Tientsin, also in February, to establish himself permanently at Peking, the capital of the Empire, where, thus far, he seems to have met much encouragement in his work, having his chapel open daily, always well filled, and often crowded, with audiences "respectful and attentive." In the little church at Tientsin, the year has been one of trial. Four members have been excommunicated; but the effect of faithful discipline is thought to have been good in the impression made on the community, and seven persons have been reported as admitted to the church. The chapel at Tientsin was opened for preaching nearly every day throughout the year, the native helper Chia, and "blind Chang," taking part in addressing the people, with "clear and forcible statements of truth." At the close of the year 1863, there was a flourishing day-school of sixteen boys. Mrs. Stanley has made much effort to establish a school for girls, but with little success as yet. The brethren still call, urgently, for more laborers; expressing the hope that the time of harvest in China is drawing near.

NORTH PACIFIC OCEAN.

THE HAWAIIAN ISLANDS. (1820.)

1. The former missionaries of the Board who now sustain pastoral relations to churches on the Islands, are:

On HAWAII.—Rev. Titus Coan, at Hilo; Rev. Elias Bond, at Kohala; Rev. Lorenzo Lyons, at Waimea; Rev. John D. Paris, in South Kona.

On MAUI.—Rev. Dwight Baldwin, M. D., at Lahaina; Rev. William P. Alexander, at Wailuku.

On OAHU.—Rev. Lowell Smith, D. D., Second Church at Honolulu; Rev. Benjamin W. Parker, at Kaneohe.

On KAUAI.—Rev. James W. Smith, M. D., at Koloa; Rev. Edward Johnson, at Waioli; Rev. George B. Rowell, at Waimea.

2. Former missionaries and assistant missionaries having now no pastoral relation:

Rev. John S. Emerson, of Waialua, on Oahu; Rev. Ephraim W. Clark, now in this country, to superintend the electrotyping of the revised version of the Hawaiian Scriptures by the American Bible Society; Rev. John F. Pogue, Principal of the Native College at Lahainaluna; Rev. David B. Lyman, of the High School at Hilo; Mr. Abner Wilcox, of the Select School, at Waioli; Rev. Lorrin Andrews, Honolulu, employed in completing and publishing his Dictionary of the Hawaiian language; Rev. Asa Thurston, Rev. Artemas Bishop and Rev. Peter J. Gulick, now advanced in years, have their residence at Honolulu; Rev. Daniel Dole resides at Koloa, Kauai, as a teacher, and preacher to foreigners; Charles H. Wetmore, M. D., is in the practice of his profession at Hilo, on Hawaii; Messrs. Gerritt P. Judd, M. D., Samuel N. Castle, Amos S. Cooke, Henry Dimond, and Edwin O. Hall, who once sustained a lay connection with the Board, are respected and useful citizens of Honolulu.

3. The following children of missionaries have pastoral charges:

Rev. Henry H. Parker, of the first church in Honolulu; Rev. Sereno E. Bishop, of the church at Hana, on Maui; Rev. Anderson O. Forbes, of the church at Kaulauaha, on Molokai; and Rev. O. H. Gulick, of the church at Waiohinu, on Hawaii.

4. The children of missionaries connected with other parts of the work, are the following:

Rev. Luther H. Gulick, M. D., Corresponding Secretary of the Board of the Hawaiian Evangelical Association, at Honolulu; Professor William De Witt Alexander, connected with the Oahu College; Samuel T. Alexander, a teacher in the Native College at Lahainaluna; and Henry M. Alexander, teacher in the High School at Hilo. A considerable number of the missionary daughters are engaged in teaching.

The *Hawaiian Islands* are now fully recognized as forming a part of the Christian world. The peculiar work of the Board, therefore, as a missionary institution, may be considered as accomplished there; yet it is uncertain how soon the Protestant community of the Islands will be able to dispense entirely with grants-in-aid from this country. Nor is that community expected to be able to assume the support of the older missionaries, and at the same time to sustain its native ministry and other Christian institutions. The annual letter from the Islands affirms, that "many thousands

of the church members are consistent and persistent Christians;" but states, that there is, in most of the churches, "a strong tendency to spiritual lethargy, to worldly pleasure, and to indifference and skepticism on the great subject of salvation." An unusually small number of converts has been received to the churches during the year. The Island population, in almost all respects, is in a state of transition. The plans adopted in June of last year, are going into effect as well as could be expected. Little progress has been made as yet, in dividing the great churches, but vigorous efforts are employed to train a native ministry, and new churches will be formed as fast as there are native pastors to take the charge of them. Mr. Emerson, at Wailuku, on Oahu, having resigned his pastoral office in consequence of the failure of his health, Mr. Kuaia, a native clergyman, well qualified for the post, and for some time pastor of a neighboring church, has been installed as his successor. The Hawaiian Board has a theological school at Wailuku, on Maui, under the instruction of Mr. Alexander; and a training school for girls, in the south-eastern district of Hawaii, under the care of Mr. and Mrs. Gulick. The school at Wailuku, and three or four theological classes elsewhere, number in all about thirty scholars. New life and energy are being infused into the department of publication. Mr. Mills has been obliged, by failing health, to retire from the presidency of Oahu College and return to the United States.

MICRONESIA. (1852.)

GILBERT ISLANDS.

APAIANG.—Hiram Bingham, Jr., *American Missionary*, and Mrs. Minerva C. Bingham. J. H. Kanoa, *Hawaiian Missionary*, and wife; and two married Hawaiian helpers.

TARAWA.—J. H. Mahoe, *Hawaiian Missionary*, and wife; and one married Hawaiian helper.

MARSHALL ISLANDS.

EBON.—(One of the Ralik Islands.)—Benjamin G. Snow, *American Missionary*; Mrs. Lydia V. Snow. D. Hapali, *Hawaiian Missionary*, and wife; and two married Hawaiian helpers.

KUSAIE.—(An out-station on Ualan, or Strong's Island.) One native helper from Ponape.

In this country.—Edward T. Doane, *Missionary.*

CAROLINE ISLANDS.

PONAPE.—Rev. Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.

WELLINGTON ISLAND.—An out-station.

The Islands of Micronesia are generally low coral formations, extremely limited in their range of vegetable productions, and not healthful abodes for persons unaccustomed to such circumstances from early life. The work there must, therefore, be mainly done, for the present, by Hawaiian missionaries and by natives; and it is believed that it can be prosecuted to the best advantage under the direction of the Board of the Hawaiian Evangelical Association, with the needful grants-in-aid from the American Board. Considering the wide geographical separation of the Islands occupied by the missionaries, there are really three missions;—on the Gilbert, the Marshall, and the Caroline Islands. At Apaiang, twenty or more persons are found willing to be looked upon as belonging to "the missionary party." Mr. Bingham has translated the New Testament as far as the first of Corinthians, and a hymn book was printed in the Gilbert dialect during the past year. The Hawaiian laborers are doing well, and on the whole, the prospect is encouraging.

Mr. Snow admitted ten new members to the church at Ebon in September, 1863. At one time the adult part of the population seemed to be extensively moved to care for their salvation. The monthly concert of prayer is very generally observed, and the cocoa-nut oil there contributed sold at Honolulu for nearly $100. The pupils in the schools are 315; and several native Christians have been northward through the group, to publish the gospel. At Kusaie, the small Island at which Mr. Snow resided for nearly ten years previous to 1852, the church of 27 members, organized before he left, has been increased by

the addition of 11, admitted during his recent visit. The power of the gospel to propagate itself, when it is once fairly introduced among a heathen people, is illustrated there. But the most remarkable triumphs of the gospel are on the Island of Ponape, where Mr. Sturges is living. The church at his station contains 36 native members, 16 having been admitted in January last, including the head chief of the tribe; and on the other side of the Island, across the mountains, a good work has been carried on mainly through the agency of native church members.

NORTH AMERICAN INDIANS.

DAKOTAS. (1835.)

FORT THOMPSON, on the Missouri.—John P. Williamson, *Missionary*; Hugh D. Cunningham, Edward R. Pond, *Assistant Missionaries*; Mrs. Mary P. Cunningham, Mrs. Mary F. Pond.

Without a Station.—Thomas S. Williamson, M. D., Stephen R. Riggs, *Missionaries*; Mrs. Margaret P. Williamson, Mrs. Mary Ann C. Riggs, Miss Jane S. Williamson.

The future of the Dakotas is still involved in doubt. Peace is not fully restored; and the policy of the Government, in regard to those who were compromised by the outbreak of 1862, continues to be unknown, probably undetermined. Hence the labors of the missionaries have not assumed a settled character.

The brethren who were last year with the captives, transferred from Fort Snelling to the Missouri, are with them now. They have been obliged to encounter many trials and some hardships; but the Master whom they serve, has cheered them with frequent tokens of his favor. Forty Indians have joined the church by profession; and the desire for education has suffered no abatement.

Dr. Williamson and Mr. Riggs have free access to the prisoners at Davenport. While there is much to sadden the heart in the actual condition of these Indians, and more in their feelings of depression and gloom, the missionaries have great comfort in the belief that a marvellous change was wrought at Mankato, in the winter of 1862–3. "As I become more intimately acquainted with them," says Dr. Williamson, "I am more and more convinced that a large majority of them are, indeed, born of the Holy Spirit." Thirty-five have made a profession of their faith in the Saviour, for the first time. Nearly thirty have been released; and should these demean themselves with propriety, others may be set at liberty, until all shall have regained their freedom.

OJIBWAS. (1831.)

ODANAH.—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler; Miss Rhoda W. Spicer, *Teacher*; Miss Segur, *Matron of the Boarding School*; Henry Blatchford, *Native Preacher*.

The Sabbath congregations at Odanah have suffered a slight reduction from the absence of persons who have joined the army of the North, and a larger reduction from the departure of those who have gone to labor in the mining district, in order that they may provide more liberally for their families. There has been no enlargement of the church during the year; still it is hoped that a few have been renewed by the Holy Spirit, and the moral condition of the communicants is supposed to have improved.

Nearly one hundred children have received instruction; and their proficiency has given satisfaction to all connected with the mission. More especially is this true of the boarding school, with its twenty pupils. Mr. Wheeler regards this branch of the work at Odanah as more interesting and hopeful than any other.

The laws prohibiting the sale of intoxicating drinks to the Indians are better enforced than they were last year; hence the entire community is reported as "more quiet, orderly and industrious."

SENECAS. (1826.)

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

LOWER CATTARAUGUS.—Otis F. Curtis, *Missionary*; Mrs. Marilla W. Curtis.—One native helper.

LOWER ALLEGHANY.—(Old Town.) Nathaniel H. Pierce, *Missionary*; Mrs. Agnes D. Pierce; James Pierce, *Native Preacher*; Daniel W. Pierce, *Assistant*.

The Senecas have had an undue share of political excitement, within the past year. They have taken a deep interest in our national trials, cheerfully furnishing a number of excellent soldiers for the northern army; and they have also had divisions and contests of their own. Though the spiritual interests of the people have suffered materially, the year cannot be regarded as altogether unfruitful. The Orphan Asylum, in addition to its general prosperity, is permitted to report a precious revival. To the church in Cattaraugus fifteen persons have been admitted by profession; into the Alleghany church five have been received in like manner. The educational interests of the Senecas still enjoy the fostering care of the State of New York; and the schools on both Reservations are regarded as prosperous and successful.

SUMMARY.

Missions.

Present number of Missions,	22
" " Stations,	111
" " Out-stations,	213

Laborers Employed.

Ordained Missionaries (6 being Physicians),	148	
Physicians not ordained,	3	
Other Male Assistants,	5	
Female Assistants,	170	
Total laborers sent from this country,		326
Native Pastors,	41	
Native Preachers and Catechists,	251	
School Teachers,	263	
Other Native Helpers,	185	740
Total laborers connected with the missions,		1,066

The Press.

Printing Establishments,	4
Pages printed last year, as far as reported,	27,486,573

The Churches.

Churches, (including all at the Haw. Isl.)	166
Church Members, (do. do.) so far as reported,	23,647
Added during the year, (do. do.)	522

Educational Department.

Training and Theological Schools,		12
Other Boarding Schools,		14
Free Schools, (omitting those at Haw. Isl.)		345
Pupils in Free Schools, (omitting those at H. I.)	9,679	
Pupils in Training and Theological Schools,	320	
" " Boarding Schools,	318	
Whole number of Pupils,		10,317

LETTERS FROM THE MISSIONS.

Fuh-chau Mission—China.

LETTER FROM MR. BALDWIN, JULY 22, 1864.

Statistics of China Missions.

MR. BALDWIN incloses with this letter, "Statistics of the China Missions," recently printed at Shanghai, covering three pages of letter sheet. A note states that the statistics are not complete; those of some missions, indeed, are entirely wanting; yet they will be useful for reference, as an approximation to accuracy. The missions are seated at twelve principal centres, where the numbers of ordained missionaries, stations and out-stations, churches and baptized converts are as follows:

STATIONS.	Present number of ordained missionaries.	Stations and out-stations.	Churches.	Whole number of baptized converts.	Boarding Schools.	Pupils in boarding schools.	Day schools.	Pupils in day schools.
Canton,	13	11	7	254	3	36	10	368
Hongkong,*	2	3	2	160	4	60	4	60
Swatow,	3	6	1	72	1	15	1	22
Amoy,	11	20	12	825	.	.	7	70
Fuh-chau,	9	12	8	212	4	46	3	63
Ningpo,	11	23	11	540	2	40	7	84
Shanghai,†	8	15	8	394	2	31	5	42
Han-kow,	2	3	1	25	.	.	.	.
Chefoo,	3	3	1	11	.	.	1	6
Tung-chow,	5	3	2	26	1	5	1	6
Tientsin,	6	3	3	53	1	6	4	55
Peking,	6	6	1	4	1	8	1	20
Total, 12	84	108	57	2,576	19	247	44	796

* German mission not included. † Several missions not included.

The last table,—the "Summary of Societies,"—is presented here in full.

Name of the Society.	Present number of ordained missionaries.	Stations and out-stations.	Churches.	Whole number of baptized converts.	Whole number excluded.	Whole number deceased.	Present number of baptized converts.	Present number of communicants.	Contributions of native Christians during the past year.	Ordained native preachers.	Catechists employed as teachers.	Students for the ministry.	Boarding schools.	Pupils in boarding schools.	Day schools.	Pupils in day schools.
Am. B. C. F. Missions,	9	7	5	56	6	5	45	43	24.	.	8	4	4	37	4	108
London Mission. Society,	11	29	14	1,025	35	51	529	638	286.	2	36	.	.	.	11	160
Am. Presbyterian Board,	14	17	7	248	9	18	191	186	138.	2	22	5	5	81	7	190
Am. Ref. Dutch Church,	4	4	3	406	16	49	310	310	600.	2	12	.	.	.	2	30
Eng. Presbyterian Mission,	3	8	3	.	.	.	146	146	.	.	13	3	.	.	3	?
Am. United Pres. Mission,	1	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Am. Baptist Miss. Union,	6	12	4	229	28	33	168	162	81.	.	10	2	1	15	1	22
South. Baptist Convention,	5	6	5	181	30	12	170	170	122.	.	11	1	1	5	2	23
English Baptist Mission,	3	2	1	11	2	1	7	8	23.	.	2	.	.	.	1	6
Chinese Ev. Soc. (Baptist,)	2	2	1	.	.	.	32	32	.	.	2	.	.	.	1	15
Church Mission. Society,*	7	6	4	176	23	42	261	111	50.	1	6	4	5	68	5	34
Am. Prot. Epis. Board,*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Methodist Epis. Mission,	5	7	5	170	20	40	110	110	25.	.	10	3	2	35	2	45
Meth. Epis. Ch. South,	4	3	3	25	5	2	18	18	.	.	2	.	.	.	.	.
Wesleyan Miss. Society,	6	2	1	37	2	6	29	29	12.	.	6	.	.	.	3	138
Eng. Methodist New Con.	2	1	1	12	.	.	12	11	25.	.	1	1	1	6	2	25
Soc. Prop. Gos. For. Parts,	1	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
German Mission,†	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sev.-day Bap. Miss. Soc.†	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Total, 19 . .	84	108	57	2,576	176	259	2,028	1,974	1,386.‡	7	141	23	19	247	44	796

* Mission at Shanghai not included. † Statistics not received. ‡ Probably over $2,000.

Respecting these statistics Mr. Baldwin writes:

A glance at the "Summary of Stations" is instructive. Missions were planted at Canton as early as 1830, and the missionary force now there is greater than at any other port, *according to the table.* It may be somewhat greater at Shanghai, as inferred from the note. The number of communicants in Canton is about the same as at Shanghai and but little in advance of the number at Fuh-chau. The history of the mission at Canton is a standing witness to two things; 1. The vitality and permanency of Protestant Christianity. Through the long night of apparent failures and disasters, the church has nobly sustained the work there; and now, as the clouds begin to lift, we perceive every where streaks of light, heralding the full day. Let us bless God for the faith of the church and of the laborious missionaries, from Morrison down, who have shown, by persistent effort, their ardent love for the souls of the haughty Cantonese.

2. The fact that circumstances, almost wholly external, sometimes bar the way to success. The external relations of a people, some peculiar traits of character or developments of depravity, come in to modify, and as it were control results. The church ought to make allowance for such facts, and not expect the same or like results always, in different places. There is perhaps as great a variety to be found in the marked results of God's work among different communities of men, as in their peculiarities and surroundings, natural and artificial. Let the church, while gazing steadily at the grace which surmounts every barrier, have an eye also to nature and Providence, which endlessly shape the details and results of the work, both as to time and manner.

There are two other instructive facts that I will merely allude to. There are only eighty-four missionaries to the Chinese,—say ninety, including those not reported. This is an average of seven or eight to each of the twelve stations.

The cities from which the stations are named embrace populations ranging from (say) 200,000 to 2,000,000. But these main points are, as it were, the mere exponents of something greater. Each stands at the outskirts, or in the centre, of immense tracts of country, whose people speak similar dialects, and must be reached by influences from the fountain head, if reached at all. Now what are these ninety men to such multitudes, filling the large cities, towns and villages near the main station, and overflowing the whole country, in its every nook and corner? I sometimes fear that we are *spreading* too fast in our work. A missionary goes out to a country station, and at once finds that he has reached a new centre, about which circle multitudes of immortal souls. What can he do? He visits several large villages in a single day, preaches till his strength fails, and returns, after a few days spent thus, to his home.

Let our favored American Christians draw their own inferences from such statements. They can put all in a nutshell quite easily. Means must be adequate to a required effect, and effects will be in proportion to the means employed. God has no where promised that he will reverse this law. We need *men and money*, in large measure, to bring one-third of the human race under the sound of the gospel.

The other fact which I would refer to is this,—that though the *foreign* laborers are few, native agencies are gradually increasing in number and power. Glance your eye along the line of totals, beginning with the 84. The view is encouraging,—stations, 108; churches, 57; baptisms, 2,576; converts still living, 2,028; contributions by natives, in 1863, $2.000; preachers and catechists, 148; schools, (day and boarding,) 63; pupils, 1,043. This is no time to despond, though our own numbers are few, and though our nation is in the throes of a political earthquake. It is just the time to trust God and go forward.

Gaboon Mission.

Letter from Mr. Walker, August 24, 1864.

Lights and Shadows.

Mr. Walker refers specially, in this letter, to scenes "full of sadness," yet it will be noticed that there are gleams of light in all.

The last month has been full of sadness to us, as were some previous months. Many people around us, and many members of the church, have been sick. Renjogo, a leprous son of our old friend Ntoka, died June 29; and about the same time quite a number of our people were sick. About the middle of the month, a young man came into the River, in the last stages of consumption. He came to a factory, but was not very comfortable there, though the clerks were as kind as brothers. I took him to my house, supposing he would recover from the fatigue of the short sea voyage from Fernando Po, and soon return there. We brought him to the house Sabbath evening, and he passed quietly away at about noon on Friday. We did not regret that we were able, and were called upon, to soothe the last hours, and soften, if possible, the dying pillow of young Babington, so amiable, and so trusting. He seemed to lean on his Saviour, but his mind was so weakened that he could speak but little. We mourn him as a brother.

Sabbath morning, July 31, a man fleeing for his life came up the steps at my back door,—one man at his heels with a hatchet raised, and another a few steps behind him, with a long spear poised. I knew some of the men, and saw in a moment the state of the case. He was accused of having "witched" a man who had recently died, and while being led to execution escaped, and fled for his life. I stepped between the fugitive and the pursuers, and there the pursuit ended. They did not dare to enter my house, but they howled around it in such a manner as no other provocation could

have excited. The prey had been snatched from the teeth of the mighty. There were some persons engaged in the affair who ought to have been in better business on that Sabbath morning; but no member of the church was compromised by it.

One week later, *Okota* died. He was the oldest, and by far the most reliable and consistent native male member of our church. He had lived in the mission about sixteen years, had been a member of the church thirteen years, was a member of the church committee, and we depended much on him for knowledge of the character of candidates for admission to the church. His death is a sad stroke to us. We know of no one to fill his place. Since last November, five members of the church have died,—two of our most influential men, and one other who gave promise of being quite as good as these.

There are now as many as ten persons under weekly examination and instruction, but how many may be received at the next communion season I cannot guess.

Zulu Mission.—South Africa.

Letter from Mr. Tyler, August 26, 1864.

Interesting Meeting.

If the reader, as he peruses the following account, will bear in mind who these Zulu Christians are,—from what depths of ignorance and superstition they have been brought,—he will be prepared to render thanks for that grace of God which has abounded towards them.

A deeply interesting meeting of Christian natives has just been held at Inanda, Mr. Lindley's station, at which I had the happiness of being present. The original design of these gatherings, which are annual, was to commemorate the arrival of the American missionaries in Natal. The attendance was unusually large this year, and the hospitality of the Inanda people must have been largely taxed. The doors of all the houses were thrown open, and every nook and corner snugly filled.

At the commencement of the meeting, a committee was chosen by the people to arrange the order of exercises, and every thing was conducted with great propriety. The morning prayer meetings were well attended, and those who took part in them manifested a sincerity and fervor highly gratifying. On one occasion, the subject for prayer was the conversion of their children; and the remarks and prayers offered by the native Christians showed that they were alive to the temptations which beset their offspring on every side. As we listened to the simple narratives of their own Christian experience, and to their earnest prayers, we were convinced that our church members, on the whole, are growing in knowledge and in grace.

Sermons were preached by the missionaries present, and an excellent one was delivered by Ira, from the text, "Ye are the light of the world." This man is one of Mr. Rood's most valuable assistants, having been trained by Dr. Adams, our brother of precious memory. He has a tolerable knowledge of the English language, owns and studies Barnes' Notes, subscribes for the Youth's Companion, and exerts a happy influence on his countrymen.

Two Persons Licensed to Preach.

On Friday, the two young men who have been employed by the native Home Missionary Society were examined by the missionaries present, and received a license to preach the gospel to their countrymen. I believe these are the first natives formally set apart to this work in Natal. As you have already been informed, the native Home Missionary Society is an offshoot of our own, the progress of which we contemplate with great interest. The two men just licensed receive their entire support from this Society. On Saturday, collections were

made for their support for the coming year, and with a liberality worthy of commendation, the people laid on the table sixty-seven pounds sterling in cash, pledging twenty-one pounds more. As I know that some of these contributors are really poor, and have hardly sufficient means to buy necessary clothing, I felt that nothing but the love of Christ could have induced them to make this sacrifice. These young men, our fellow laborers, earnestly requested an interest in our prayers, that they may stand firm, and accomplish much for Christ among their countrymen.

On the Sabbath, the services were peculiarly interesting, especially the communion service, in the afternoon. About two hundred natives united with the missionaries in commemorating the Lord's death. Truly delightful was it to see so many who, only a few years ago, were degraded heathen, now clothed and, apparently, in their right mind. Mr. Lindley evidently touched a tender chord in many hearts, while he contrasted their condition as he found it, thirty years ago, with their present appearance. All separated on Monday, feeling that the meeting had been highly profitable.

Western Turkey.

CONSTANTINOPLE.

LETTER FROM MR. HERRICK, OCTOBER 8, 1864.

The Persecution.

IN this letter Mr. Herrick continues the history of recent movements against Christianity, as follows:

You will regret to learn that our Turkish brother, Ahmed Agha, is still detained in prison. The lukewarmness of the English ambassador, or his positive complicity with the Turkish Government in these hostile measures, prove an insurmountable obstacle in the way of the American, Dutch and Russian embassies, which have all taken up the matter with commendable interest and promptness. Ahmed is now the only one remaining under the discipline of the Government, all the others having been allowed to go free, either here or at Smyrna. He puts his trust in God, and though often depressed in spirit at this "hope deferred," now for nearly three months, and at the uncertainty which hangs over his future, feeling that he can hope little from ambassadors or from missionaries, still adheres firmly to his Christian profession, and retains as much of cheerfulness as a man in his circumstances, with his Testament even refused him, could possibly be expected to do. The superintendent of the prison refused a courteous request for permission to send Ahmed a copy of the Gospel. His wife bears the trial and disappointment in a commendable and Christian spirit, and desires above all, that her husband may honor Christ and adhere faithfully to Christianity.

It appears that a large number of Turks, fifty or more, have been exiled by the Government, on the charge of Protestantism. These men are obnoxious to discipline because they belong to a party, to which I have before referred, that favors some sort of change and reform in the national and hereditary religion. But the ground of the proceedings of Government in their case is a religious one, and therefore, although we do not know very much of this movement, we do know enough of it to say that these exiles are worthy of the sympathy of Christians, and of all who defend the principle of religious liberty.

I have just learned, that on Sunday last Ahmed was called before the Pasha who is at the head of the Police,—no one else being present but the secretary of the Pasha,—where he underwent a searching examination of about two hours. The Pasha treated him in the kindest manner, asked him every conceivable question about himself and his family, and his past history. It then appeared that the object of the whole was to in-

duce him voluntarily to go back to Cesarea, where he was promised a good office under Government. But he fled from Cesarea solely because it was not safe for him to live there as a Christian, and of course, while he thanked the Pasha for his kindness, he told him plainly why he left his native city, that he had been living comfortably here, and did not wish to return. The Pasha seemed taken aback at this, and nothing further of importance took place during the interview. This only confirms what I have before stated,—and what we have repeatedly and emphatically stated in letters to England,—that the Turkish Government designs, by intimidation and by discipline, to prevent any defection from Islamism to Christianity.

PROCEEDINGS OF OTHER SOCIETIES.

Church Missionary Society.

The Report of the English Church Missionary Society gives the "ordinary income" of the Society for the last year as £132,509, 19*s*. ($662,550.) The "ordinary expenditure" was £133,777, 11*s*. The ordinary income exceeded that of the previous year by £3,461. The donations, however, had fallen off £5,320, and the Committee call serious attention to the fact that the present rate of the Society's expenditure, including payments on account of the special India fund, is now £10,000 a year beyond their ordinary income. In the conclusion of their Report the Committee say:

"The Report shows that the Lord's work has taken root in many lands; and that in some it has grown to such maturity that the converts are able to combine together into native churches, and to support their own ministrations. Such triumphs of the Gospel have been achieved through the blessing of God's Holy Spirit upon the labors of this Society. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God?"

But yet the Committee must remind their friends, that even the missions in which such successes have been granted are not wholly independent of the Society's resources. Those native churches still need the assistance of the advanced Christianity of European churches. They need it for the higher departments of theological and biblical training. They have as yet no vernacular Christian literature, to which we at home are so much indebted for religious instruction. Let it be borne in mind, moreover, that within the districts occupied by the most successful missions, as in Tinnevelly, the heathen largely outnumber the converts, so that there is continual missionary expansion, and expanding missions are expensive missions. We need, therefore, increased efforts if we are to keep the ground already gained, and if we are to fill our bosoms with the sheaves of the field in which we stand.

We must remind this meeting of the fact stated in the commencement of this Report, that for the last few years we have been drawing 10,000*l*. a-year from the Special Indian Fund, which cannot last two years longer. So urgent is the need of increased funds if the work of the Society is only to be properly sustained in the mission fields already occupied! But what provision shall be made for the regions beyond? Are they to be left destitute of the feet of Him that bringeth good tidings? Are the millions in India who have been hitherto untouched by missionary efforts to be overlooked? Is Central Africa to be abandoned, after a missionary basis has been established upon the coast, and by its aid a highway has been opened to the regions beyond, by enterprising travelers? Are 300 millions of Chinese to be left uninstructed? Are Affghanistan and Central Asia to be looked upon from the heights of Peshawur without any attempt to penetrate their recesses?

The Church Missionary Society would become unfaithful to its traditions, and unworthy of the position in which God has placed it, if it should fold its arms, and rest in the oasis it has formed, while a boundless desert, equally capable of cultivation, lies waste around it. It would also be soon outstripped by the zeal of other churches, and lose the honorable position in the advancing army of Christ,

which, by right of privileges and resources, belongs to the United Church of England and Ireland. Never let it be forgotten; yea, rather let it be remembered with praise and gratitude to God, that we have many helpers in this holy enterprise. Other Christian denominations in Great Britain, besides our church, together with the churches in Continental Europe and in America, are multiplying their missionaries every year. If we estimate the number of missionaries employed by all Protestant Societies, they will be found to amount to 1,800, of whom scarcely 300 belong to our church. A few years ago there were but six or eight missionary Societies, laboring for the evangelization of India. In 1851, there were twenty-one: in 1861, there were thirty-three. Your Committee cordially rejoice in this increase. But they would, as the Apostle speaks, "provoke to emulation."

The following is the General Summary of the Missions:

Stations, ...		144
Ordained Missionaries—		
European, ...	198	
East-India and country-born, .	8	
Native, ...	61	
	267	
Unordained Laborers—		
European catechists and other laymen, ...	24	
European female teachers, .	9	
	33	
East-Indian and country-born teachers, ...	7	
Native teachers of all classes,	2,029	
	2,036	
Total number of laborers, . .		2,336
Native communicants,* . . .		17,783

The missions are in West Africa, 12 stations; East Africa, 1; Mauritius, 2; Greece, 1; Western Asia, 4; Western India, 9; Northern India, 31; Southern India, 30; Ceylon, 11; China, 5; New Zealand, 21; North West America, 17.

*Deducting those who have been transferred to independent native churches, as in Sierra Leone.

Basle Missionary Society.

From the forty-ninth report of "the Missionary Society at Basle," presented to the annual meeting, which was held on the 29th of June, 1864, it appears that the operations of this efficient organization continue to be prosperous. The number of pupils in the Mission House has been ninety-seven, (of whom ninety are described as "regular.") At the close of the year, the number was reduced to seventy; two having gone to Russia, two to Brazil, eight to Africa, three to North America, three to India, two to China, one to Australia; and six having turned aside to other employments by reason of ill health. For the new class there had been forty-one applicants, to wit, fourteen from Wirtemberg, twelve from Baden, ten from Switzerland, one from Holland, &c.

The three missions of the Society are represented as successful, though their progress would seem to be gradual rather than rapid. In the large field of Western India, the number of "converts" (nominal Christians) is said to be 3,200. The West Africa mission has fifteen ordained laborers, and reports 962 "Christians," of whom 326 are communicants. The China mission is much the smallest of the three, and has no marked characteristics.

The financial condition of this society is less prosperous than it has been in some past years. The following tables will exhibit the principal facts bearing upon this topic.

Income.

Donations from auxiliaries, .	Fr. 217,936.72
Avails of half-batz and kreuzer collections, ...	217,251.74
Donations from individuals, . .	214,742.96
Miscellaneous, ...	56,107.17
Other sources, ...	62,025.89
	Fr. 768,064.48

Expenditures.

Mission House, ...	Fr. 72,157.83
Cost of administration, &c. . .	77,919.64
African mission, ...	249,428.25
India mission, ...	407,300.73
China mission, ...	37,113.42
Missionaries to North America, .	3,396.60
	Fr. 847,316.47

Special Funds.

	Industrial fund.	Fund for invalids and widows.	Fund to educate the children of missions.
Received,	Fr. 38,054.62	22,358.75	34,382.00
Paid out,	.	21,140.00	28,566.19
Present total,	150,539.27	129,637.98	

MISCELLANIES.

The Week of Prayer.

The Secretaries of the British Branch of the Evangelical Alliance have issued the following circular, inviting to the observance of the annual week of prayer, which for some years past has been observed so extensively and with so much interest and profit, especially at foreign missionary stations.

The time has again arrived to invite Christians of all countries to make arrangements for observing a week of special and united prayer, at the beginning of the coming year.

Few movements of the Church of Christ have been more owned and honored of the Lord than these annual seasons of united supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation, in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent. The claims of a perishing world, increasing as they must with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit excited among nations professedly Christian; these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the throne of grace, and, by united, continuous, and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*Malachi* iii. 10.

"I will that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 *Tim.* ii. 8.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 1.—Sermons on the Agency of the Holy Spirit in the Present Dispensation.

Monday, Jan. 2.—Thanksgiving for Blessings upon Individuals, Nations, and Churches; together with Confession of Sins.

Tuesday, Jan. 3.—Pastors, Teachers, Evangelists, and Missionaries.

Wednesday, Jan. 4.—The Children of Christian Parents, Congregations, and Schools.

Thursday, Jan. 5.—Sunday Schools, and all actively engaged in Christian Work.

Friday, Jan. 6.—The Abolition of Slavery and Cessation of War.

Saturday, Jan. 7.—The Christian Church: For increased Holiness, Activity, and Harmony among its several sections.

Sunday, Jan. 8.—Sermons: The Visible Unity of the Church—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.—*John* xvii. 21.

Another French Outrage in the South Seas.

It was hoped, that proceedings so violating every principle of religion, morality and justice, as those which have at times, heretofore, marked the conduct of the French, in their pursuit of power and influence, and their opposition to Protestant Christianity, would not again occur. But the *Sydney Morning Herald* presents a statement of recent transactions at the Island of Lifu which would seem to have been hardly less atrocious than those which, some years ago, at the Sandwich and especially at the Society Islands, roused the indignation of every right-minded man. Lifu is the largest of the Loyalty Islands, in the South Pacific, (latitude 20° 30′ S., longitude 167° 47′ E.) where the London Missionary Society has had a station for many years. So successful has been the missionary work, that most of the people seem to have become nominally Christian; and there were in the group, according to the last Report of the Society, 1,215 communicants in the churches, and on this island of Lifu, 439; and an institution was recently commenced on the island for training native teachers and pastors. In giving an account of the outrage now referred to, the *Morning Herald*, as quoted in the *British Standard*, says:

Tracing the supposed causes of these outrages, it seems that a young man in Lifu, while conversing with one of the French missionaries, expressed his disdain of the French, using words to this effect:

"Who are the French, that I should be afraid of them!" This was assumed to be the expression of settled hostility, and was transmitted by the missionary to the French Government. On another occasion, a French missionary presented himself in a village exclusively Protestant, and demanded of the chief that they should build him a house. Under these circumstances the native teacher consulted the European missionary, who replied that, as for the priest, he was neither a chief nor their pastor, and they were not bound to render him services without payment. This letter, coming into his hands, was translated into French, and forwarded to the Governor of New Caledonia.

In the month of May, an officer, not much more than twenty years of age, arrived in a steamer sent by the Governor of New Caledonia, to take possession of the island. He was accompanied by twenty-five soldiers. On the day following, the flag of France was planted for the first time on the island of Lifu. The natives were informed that henceforth they were to consider themselves subject to the commandant, and that their own laws were null and void. A few days afterwards a steamer arrived, bringing cases of books, and an order was issued that none other should be used. The Protestants were prohibited exercising the functions of their religion, and the schools were closed. In the island there were seventeen churches, 1,500 communicants, as many candidates, and about 2,000 children under instruction.* The improvement of their social circumstances was great. They had not only made improved roads, but they had also erected lath and plaster cottages, and one of their chiefs had all the usual conveniences of civilization.

On the 21st of June, the Governor of New Caledonia himself arrived, accompanied by about three hundred men. On the day following, a party of officers examined the village and made inquiries of the missionary as to the arms and numbers of the natives. A chief of the district propagated among them a statement, that unless they conformed to the French religion they would be exterminated. Under the influence of these fears, the population retreated to the bush. On the following day the Governor landed, accompanied by 150 soldiers, and attended by a small party of natives. Having taken up his position on a public road, it was there announced that the island was French. The natives were prohibited from supporting the missionaries, or doing anything for them without payment, and they were informed that they were to consider the commandant as their ruler. The soldiers then dispersed and looted the dwellings of the natives. Finding one of the teachers, they ejected him at the point of the bayonet, and robbed him of his property.

In the evening the French retired, when the natives returned, armed with various weapons, among which were some muskets. This circumstance was alleged as the justification of the subsequent proceedings. The natives were advised by the missionary not to make any resistance, and they resolved to retire into the interior beyond the reach of the French. The missionary and native teachers, according to custom, met on the following morning for prayer. They were so engaged when the chapel door was burst open, and the house filled with soldiers. Finding the people quietly at prayer, the French retired, but surrounded the building. Except the missionary, all were detained as prisoners. A collision then took place between the French and the natives outside, when four of the natives were killed, and one of the soldiers. The French again entered the chapel, and bound several of the native teachers. A woman who had crept under one of the seats was wounded several times with a bayonet. An aged man, one of the deacons of the congregation, was pierced by a bayonet. The native teachers were conveyed on board ship in irons. After being kept for five days they were sent ashore, to await the arrival of the *John Williams* to convey them to Samoa. Their hands and feet bore the marks of ill-usage, and they were under the doctor's care. The missionary was confined to his house, and told that the sentinel would shoot him unless he kept quiet. The village was burned. The *Day Spring*, from Sydney, arrived a few days after this transaction. Seven missionaries were on board. They were not permitted to land, although some of the ladies were allowed to communicate with the shore. The captain was instructed not to permit any missionary to be left on any island of the group.

There can be little doubt that the Governor of New Caledonia trusted too readily to the rumors which have reached him, and that he has been to some extent a dupe in these nefarious proceedings. Many Frenchmen entertain so strong a detestation of England, and have such crude notions of missionary effort, that they are prepared to believe anything adverse to the British missionary. It is a common opinion among them, that all these gentlemen are commercial agents, sent by the British Government to the different islands to propagate British influence and to resist the advance of the French. It is evident that stories of a very absurd nature had reached the Governor of New Caledonia, and that these violent steps to assert the

* These statistics must probably be those not of the Island of Lifu only, but of the Loyalty group.—*Ed. Mis'y Herald.*

French authority were the result. The letter of the missionary, as translated, is a case in point. In its translation it had been made to refer to the French generally, and it was not until the insidious alteration of the singular to the plural had been pointed out that the Governor saw he had been mistaken. After a second expedition, which happily ended only in the destruction of native property, and about 120*l.*-worth of cocoa-nut fibre belonging to the London Missionary Society, the French returned to the village at Wide Bay, whence they started. The Governor having left the commandant, he sent for the chiefs, who were told that every man might hold what religion he pleased, but that none were to assemble for worship; a prohibition which applied exclusively to Protestants. The whole series of transactions shows a recklessness and violence which can only embitter the spirit of the natives without at all promoting the dignity and influence of France. These men have been brought under Christian teaching by missionaries long established, and are naturally attached to their teachers and forms of faith. The French have violently stopped their worship, and deprived them of all means of Christian instruction but such as they will hardly admit.

The Governor of New Caledonia has stated, in an official reply to the missionary, that he would refer the case for the decision of his Imperial Majesty, and we hope that such mediation will be employed as may assure to the missionaries the unmolested prosecution of their labors.

A Communion Season in Ceylon.

Mr. Howland, of the Ceylon mission, writing in May last, referred to some incidents connected with a recent communion season, as follows: "In my last, I gave some account of the congregations at the out-stations. You would be interested, I think, in seeing them as they come together, once in three months, at the station, for our communion seasons. One such occasion has just passed. The services at the out-stations being omitted, the catechists who usually conduct them, with the teachers, their families and others, all come. They form a goodly company. There were, this time, eighty-three communicants, and a congregation of about two hundred and fifty present. On one side sit the teachers of the English school. Though pecuniarily independent of the mission, some of them are most valuable assistants in our work; and I might speak also of the teachers of the training school, and others.

"Leaning against one of the pillars, sits a man somewhat advanced in years, who might be termed a patriarch. His name is Jacob. Rachel, his wife, sits near among the women. Their children and grand-children, including those brought into the family by marriage, number forty-seven, all baptized, of whom sixteen are communicants. Jacob's brother is also present, whose children and grand-children, including children by marriage, number twenty-six baptized persons, of whom thirteen are communicants. His wife is still a heathen. If a sister of Jacob, and her husband and children are included, there are in the family circle eighty who have received baptism, and thirty-one communicants, of whom nineteen are members of this church, the others being connected with the English mission churches.

"Thus Christianity is beginning to take root in the land, by the blessing of God upon Christian families. This also affords an instance of the way in which the branches are spreading, and is suggestive of one of the reasons why the numbers reported in our churches are not always a true index of their increase. They go out from us to other mission churches, but rarely come from those churches to ours, owing in part to more favorable openings for employment in those missions.

"Two infants were brought forward for baptism. One by a young mother, whose husband is some hundreds of miles away, on the continent, at his station, as Inspector of Police. She has come on a visit to her Christian parents, and has not had the privilege of coming to the Lord's table before, since her marriage, two years ago. Her husband is not a professor of religion. Soon she must return and live again amid that deep darkness, and train her consecrated child in the midst of heathenism and sin. Her father, who has been my fellow-laborer from the beginning, and whose grey hairs are, to my eyes, a 'crown of glory,' stood with her, holding his grand-child for receiving the seal of the covenant.

"Two were admitted to the church, one of whom is the wife of a teacher of one

of the village schools. She was, previous to her marriage, more than a year since, a pupil in the Oodooville boarding school for about eight months. A comparison of what she is now with what she was, gives a striking impression of the influence of that school, and of the blessing from heaven which seems to rest upon those who become connected with it, even for so short a period. A visit to the village where she and her husband were born and now live, would give some idea of the depth and darkness of that 'hole of the pit from which they were digged,' and brought forth, by Divine grace, to be 'living stones' in the spiritual temple of God. I need not say that these seasons are precious."

A Missionary Asked to Forsake his Work.

A missionary at Marsovan, Turkey, who joined the mission in 1863, in a recent communication, refers to a letter to one of the mission circle, from a young man who expresses the hope that he has recently become a follower of Christ, but also hopes, "that those of his friends who are on missonary ground may at length discover, that there are heathen enough to be converted in their own land, and so return." In respect to such an intimation, this brother writes:

"What! Are these the feelings of one who has just found the blessed Saviour,—'the desire of all nations,'—the only name given under heaven whereby we must be saved! Is such the type of Christianity which the young converts of to-day are assuming? Is not God teaching us, by this war, that the poor Negro, brought from a foreign shore, is still a brother-man? And shall we not also learn, that he is no less a brother when living in his far off heathen home? O, if we learn not, as a nation, that every man on this wide earth who *needs* our help has a *claim* upon us for that help—that Christ has died for *all*—and that his last command, 'Go ye into all the world, and preach the Gospel to every creature,' can no more be confined to one country than it can be to one race, class or color,—then shall we, at best, learn but half the lesson which God would teach us. Would that that brother could stand with me, and see the spiritual desolation and darkness which reign around me! Could he, with one spark of the love of Christ and the love of souls in his heart, say, Take away your little light; leave them in a darkness only less than that of the eternal night which awaits them, and come here, where so many lights are shining in every city, village and hamlet, and in almost every house?

"Can the dear Christian brethren at home say that their institutions are so precious to them that, in order to preserve them, they are willing to offer their sons by thousands of hecatombs, and yet be unwilling to send even a few to aid in building up those same institutions in the benighted parts of earth? Will they pay millions of dollars daily to secure these blessings to themselves, but not half a million a year to give them to their fellow men? I can not believe it. I will not believe it. I believe God is teaching us that we *can give*, far beyond what we had before imagined to be possible, and that we shall do manifold more for the world's salvation."

Zeal of a Native Christian.

Such instances as the following give cheering intimation of ways in which, ere long, the progress of the cause of truth may become much more rapid around our missionary stations. Mr. Taylor, of Mandapasalie, Madura mission, writes: "The native pastor, H. Zilva, has lost, for a time at least, the services of the valuable brother Yasadian from his church; yet, under the circumstances, we count it a gain. Since his conversion, three or four years since, Yasadian has been very consistent as a Christian, and quite active. Few catechists are more laborious. Every Sabbath was a day of active service for Christ, either in his own village or in some of the villages around. In the latter part of last year, it was impressed on his mind that he should remove to Combakonam, about one hundred miles distant, and labor particularly for the conversion of his kindred in that region. He was doing well in his business as a trader where he was, and stated that

he might perhaps come back after a time, but in answer to all inquiries why he left, his reply would be, 'It is said to me that I must go and preach the gospel in that place.' When he left, he made a feast for all the Christians in his village, and asked their prayers for him in the place to which he was going. He writes back frequently respecting his labors, and that he is enabled to do good; but says it is a very wicked place. He compares it to Sodom and Gomorah. In one letter, he mentioned how the heathen opposed when he exhibited the folly of their ways, but were respectful and attentive when he proclaimed the excellence of the gospel; and he was able to speak of the good impression made on the mind of a Mohammedan. The devotion and zeal of this brother will be owned of God. May it be blessed to awaken the zeal of others."

A Hindoo Christian on "the War."

Mr. Capron, of the Madura mission, India, wrote, July 5: "I wish you could have sat down with me night before last in a little native house, (nine feet by five,) and listened to one of the native Christians expressing, in his quaint way, his confident hope of a happy termination of the war, by the victory of the North. 'The Lord has given me his grace,' he said. 'It covers me like a sheet. The war (the 'hatred' was his expression) will soon be ended. I feel it; I know it; I have confidence.' I asked him to pray, and in slow and measured language he began; but as soon as he had reached the end of the sentence which he had thought out beforehand, he broke out, 'Sir, [Lord,] bless the American mission. Bless the missionary here, the mother and the children. Bless the catechist and bless his family; and Sir, Father, O Lord, bless their mother society (the Board) and cause the hatred to cease.'"

Seeking Medical Aid.

Mr. Chester wrote from Dindigul, March 9: "The people *will* come for medicine, and I have to be very systematic as to the time and mode of administering it. I have been from seven till even one o'clock, busy with the sick; but must hereafter stop work at twelve, that I may have a little time to rest. In eleven days there were nearly 500 patients, reaching sometimes to 70 in a day. I gave to none who were not at the meeting at seven o'clock, but some came at three and four o'clock in the morning, to get a ticket from my servant, who was sleeping on the veranda. One village, six miles and a quarter from here, where the people are all Goa Romanists, I visited more than twenty times, to see cholera patients; and by the blessing of God, was able to be of some use to the poor frightened people. The disease stopped entirely ten days ago, and now when I go there, the people all come out of their houses and treat me as if I were their father. They listen to my words most earnestly and affectionately, and two from that village have commenced attending our church on the Sabbath."

Shipwrecked Sailors and Christianized Fijians.

A recent number of the London *Record* contains the following illustration of the happy influence of Christian missions among the islands of the Pacific: "The wreck of the ship 'All Serene,' while on a voyage from Vancouver's Island to Sydney, was noted some days ago. The crew constructed a rude punt from portions of the wreck. In this they were exposed to fearful hardships for seventeen days, hunger and thirst producing madness, and the death of thirteen of their number. Finally, on the 17th of March, the punt drifted ashore upon Kandava, the southernmost island of the Fiji group, and the eighteen survivors just managed to crawl over the sharp coral reefs, anticipating a still more dreadful end to their sufferings, under the idea that they had arrived among cannibals. The natives of Kandava, however, on this occasion testified in a marked manner the great change that has been wrought among them by the introduction of Christianity. They assisted and carried these poor men to their houses, fed and nursed them, and washed and dressed their wounds. A day or two afterwards, the two ministers of the Wesleyan Mission, resident at Kandava, took charge of the sufferers."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

A change has occurred at the Missionary House within the past month, the announcement of which will be noticed with regret by very many. Mr. JAMES M. GORDON, after performing for more than ten years, most acceptably, the arduous labors required by his position as Treasurer of the American Board, has felt it to be his duty to retire from the place. The Prudential Committee, on accepting his resignation, adopted the following resolution:

"*Resolved*, That in assenting to the dissolution of his connection with the Board, with a view to his return to the position which he occupied before his acceptance of the office which he has filled for more than ten years, so much to the satisfaction of the missionaries abroad and our friends and patrons at home, we have been influenced solely by considerations affecting himself and his family; that we feel truly grateful to him, and still more to the great Head of the church, for the valuable service which he has rendered to the cause of missions; and that it is our heart's desire, that the blessing of Him who keepeth covenant and showeth mercy may attend him evermore."

The Committee have appointed Mr. LANGDON S. WARD, to be Acting Treasurer until the next meeting of the Board. Mr. Ward has been Mr. Gordon's chief clerk during the whole term of his official connection with the Board, has thus become familiarly acquainted with the routine of business, and has the entire confidence of the Committee as a man well fitted for the place.

MISSIONS OF THE BOARD.

Western Turkey.—Mr. and Mrs. E. E. Bliss and Miss Pond, arrived at Constantinople, October 15. Mr. Bliss writes that the persecution has been a great blow to the work among Mohammedans. "No Turks now attend our services, and when any advance is made towards those who were esteemed inquirers, or friendly, they point to the city prison and the men in exile, and decline our advances." Ahmed has been sent into exile at Rodosto. "The foundations of religious liberty seem to be very much shaken, by these events; but we have strong hope that, in the end, they will be more firmly established."

Mr. Ladd, of Smyrna, writes that the Turks of Aiden have succeeded in re-establishing the Sabbath as a market day there, for all who wish to have it on that day. It will be remembered that it had been changed, by a firman, at the request of the Christians, to Tuesday, which the Turks call the infidel's market day. Whether, now, Tuesday will be established as the regular day, remains to be seen. There are a few persons at Aiden who, it is hoped, may soon unite with the little church there. Mr. Ladd thinks evangelical doctrine is evidently gaining ground in the place, though the Protestant Sabbath congregation is but about twelve.

Central Turkey.—Letters from Aintab speak of the examination and exercises at the close of the year, in the female boarding school, as quite interesting and highly satisfactory. Of the eight graduates, three are hopefully pious, and several others seem "not far from the kingdom of heaven." Several of them, it is expected, will be usefully employed as teachers. At the closing exercises about 150 spectators were present. All manifested a most lively interest, and when dispersing, many went to the missionaries and expressed their thanks for the opportunities thus afforded their daughters. The winter term in the school commenced October 17, and on that day, Nerses, a faithful and excellent helper of Miss Proctor in the school, was removed by death. His loss is felt as a deep affliction.

Nestorians.—Dr. Wright and daughter, and Mr. and Mrs. Coan and family, reached Oroomiah, "in good health and spirits," September 28. Mr. Rhea notices the death of another most able and excellent Nestorian Christian, and helper in the

missionary work, Dea. Isaac, brother of the late Patriarch, and a few days later, that the "much esteemed brother, Pastor Meerza," also. The prospect now is, that there must be another very trying year for the poor among the Nestorians. The harvests, though apparently promising, did not yield well, and "prices are considerable higher than they were at this time last year."

Mahrattas.—On the first Sabbath in October, four persons were received to the 2d church at Ahmednuggur,—two males and two females. One was a young man of good caste, a pupil in the school for catechists, and one a young woman of high caste, the wife of a Brahmin convert.

Madura.—Mr. Rendall writes, Sept. 23, that the meeting of the native Evangelical Society was most interesting. The Society had raised over 600 rupees during the year, and had supported six of the native pastors. Mr. Rendall is confident that the native Christians will advance, from year to year, in the work of sustaining their own institutions.

Mr. Washburn writes of work in the itineracy, in which he, like others, is much interested. In March, in company with Mr. Taylor, he visited between fifty and sixty heathen villages in the Mandapasalie field, and was favorably impressed as to the feeling of the people with reference to Christianity. Afterwards, aided by several catechists, and a part of the time by Mr. Noyes, he visited more than two hundred villages of his own, the Battalagundu station, designing to make a thorough exploration of all parts of the field not easily reached by the catechists of the different village congregations. They addressed more than 6,000 persons, carefully mapped out the field, and took notes respecting various matters of importance in connection with the missionary work. In border regions never before visited, he states, "Christianity may be said to be wholly unknown to the mass of the people." Caste divisions prevent intelligence respecting what transpires among persons of one caste from circulating among other classes of the people. "The shanar knows the affairs of the shanar, and is indifferent to all else. 'What has the frog in the well to do with the customs of the country?' is a proverb every where on their lips."

Fuh-chau.—Mr. Baldwin, (p. 12,) sends statistics of missionary operations in China, accompanied by remarks worthy of thoughtful perusal.

North China.—Mr. Chapin wrote, July 28, that the boys' school at Tientsin had been flourishing for some months, with an average attendance of about twenty-five pupils. "The chief drawback upon the usefulness of the school is the frequent change of pupils," who are mostly from the poorer classes, and "after a year or two of study, must leave to earn their own support." A boys' boarding school, in which pupils could be longer retained, is felt to be much needed; but, he writes, "our hearts ache most on account of the long delay in the arrival of reinforcements, to occupy Peking, T'ung Chau, and other accessible places. * * * While there are these delays in getting the necessary agencies of evangelization at work, the tide of human life around us waits not for them, but daily, hourly, sweeps multitudes into eternity, and our hope of saving them is gone forever. Whatever it is in our power to do, should certainly be done quickly. One missionary of the right stamp now, may be of as much value, may accomplish as much for the salvation of China, as two or even four a few years hence. How long God will hold the gate of China open,—when the government is doubtless as anxious to close it, as in former days,—unless his church shows a more earnest purpose to enter it with the gospel of eternal life, we know not. Will not the courage and energy displayed by the American people during the past three years of conflict with a gigantic rebellion, be henceforth consecrated to an even higher and more noble end, the salvation of the world?"

Zulus.—Mr. Tyler, (see page 15,) gives some account of a very interesting anniversary occasion among the Zulu Christians, which clearly indicates that a great work has been done for them. Two persons, employed by the Native Missionary Society, have been regularly licensed by the missionaries, as preachers of the gospel.

West Africa.—Letters from the Gaboon

mission, of September 22, and 24, mention the introduction, through French steamers, of the small pox. There had been several cases among the people, and as they had not been vaccinated, and no vaccine matter was to be had, there seemed reason to fear that the disease would prevail extensively and be fatal to many. The missionaries hardly knew what to do with the boarding pupils in their schools. They would be exposed if kept on the mission premises, and yet more exposed if sent away; and some had no homes to which they could be sent.

Two or three persons would probably be added to the church at the next communion season, unless the small pox should be so prevalent as to break up the services. Mr. Walker mentions a visit to the French (Roman Catholic) mission, and says:—"They make little or no attempt to check the killing of those accused of witchcraft, or killing by charms. They have no hope for the Mpongwes or slaves, but only labor for the foreigners. Their schools have very few Mpongwes in them." "They sell rum and other spirits without stint. This we could not believe till it was put beyond all doubt. I do not expect much from them as a Christianizing or civilizing power." Another fact of much interest in connection with African explorations is mentioned by Mr. Walker as follows:—"Du Chaillu is now starting from the Fernand Vaz river, for the Nile and Egypt. I think his success possible; which is all he expects. Perhaps no living man is better prepared for the undertaking than Du Chaillu."

A letter of earlier date, from Mr. Walker, on another page, speaks of a month of sadness occasioned by sickness and deaths among the members of the church, and mentions the case of a man accused of witchcraft, who fled to his house for protection, and was saved from his fierce pursuers.

Hawaiian Islands.—Mr. Alexander writes from Wailuku, October 6, that one who was a member of his church, but whose Christian standing and influence had not been the best of late, has joined the "Reformed Catholics," and been ordained a deacon by Bishop Staley. One of Mr. Alexander's theological students recently received a call to take charge of a church at Wailupi, Oahu, and has been licensed by the Oahu Association, and located there. Another of the students will probably be ordained soon over a church in Kau. "Thus we make a little progress."

Micronesia.—A letter from Mr. Snow mentions, that in April last he received seventeen persons to the little church at Ebon. Several boats had returned from the North, with two chiefs and more than two hundred of the people. The two chiefs had "worked hard to frighten the believers," and more opposition was expected when other chiefs should return. During Mr. Snow's absence, on his visit to Kusaie, reported in the Herald for October last, there was considerable sickness at Ebon, several deaths occurred, and the interest of the people in the instructions of the missionary seemed to decline. They were beginning again to manifest the former interest, when the chiefs and people returned from the North, putting things back; but "the real Christians seem not to have been greatly affected, though there was some apparent coldness on their part." There are thirty-three members in good standing in the church; but *all* the chiefs are now openly on the heathen side, and Mr. Snow feels that it will be remarkable if all the professing Christians should stand firm against opposing influences. Some of the young chiefs are trying to lead young girls astray; and "it will be surprising if they do not use force." Defections in the church are to be feared, if not expected, and the new and weak disciples, as well as their missionary, much need the prayers of Christians.

OTHER MISSIONS.

China.—A correspondent of the *Christian Work* wrote from Shanghai, June, 1864, noticing signs of progress in the missionary work in China. Among other things he says: "Canton, where the gospel has been preached so long, with apparently so little fruit, is now giving decided signs of promise. I have never seen, in any part of China, as large and interesting chapel audiences, composed of heathens only, as here." "To

say nothing of the other societies and the different out-stations at Amoy, there are in connection with the American Dutch Reformed Mission, two self-supporting native churches, with native pastors. It was delightful to see the dignity and grace with which these native pastors preside over their respective charges, and the evidence they give of being faithful men and apt to teach. These two churches, besides supporting their own pastors, contribute about one thousand dollars a year to different benevolent objects.

"In Ningpo, there are also decided evidences of advancement. It was my privilege to spend a Sabbath at Yuyiao, one of the out-stations, at which time fifteen were received into the church by baptism. In this church, where there were, a little more than a year ago, but five members, there are now more than forty. They are entirely independent of foreigners, as far as pecuniary aid is concerned, and give every evidence which could be desired of having embraced the gospel in the love of it. The work in this station has been carried on almost entirely by a native preacher, who was educated in the Ningpo Boarding School. He is an earnest and efficient laborer, and gives great promise of future usefulness in the church. The number of converts in Ningpo is about 450."

Africa.—Rev. S. J. Whiton, of the American Missionary Association, writes from Good Hope, Mendi Mission, July 18: "Fifty years ago, the Sherbro was in deep darkness. No ray of gospel light had dawned. No chapel-bell sounded on the Sabbath air. There were no missionaries, no schools; nothing but heathen superstitions and orgies. Slave-ships came, and carried away their loads of human bodies and souls. Bloody wars were constantly waged among the different tribes, for the capture of slaves, and even mothers sold their own children. Satan reigned triumphant. Now, how changed! The gospel is preached; schools are established; the Sabbath-bell is heard, and the day regarded in a degree; there are many Christian people; and slowly but steadily the heathen ceremonies are disappearing. Thanks, thanks to the Lord for what he hath wrought!"

North-west America.—Dr. Wood, of Toronto, writes, in the *Wesleyan Notices:* "A few days since Mr. Woolsey arrived safely in Toronto, after more than nine year's labor among the Indians on the plains of the Saskatchewan, and around portions of the base of the Rocky Mountains. Since his stay there, he and Mr. Steinhaur have baptized upwards of seven hundred adults and children. It is impossible to tell how many of these have been savingly converted to God; but enough evidence is accessible, gathered from their lives and deaths, to justify our rejoicing in the power of the gospel as adapted to their state and condition, and to glorify the grace of God which has attended and given success to the labors of his servants."

India.—Pastor Harms is about to commence a mission among the Teloogoos, India. His African missions, with their twenty-five principal and subordinate stations, have "almost too large a force;" and in his two mission houses there are forty-eight pupils waiting for employment. His treasury, likewise, is more than full.

Miscellaneous.

Peruvian Slavers.—The infamy of the Peruvian slavers among the South Sea Islands is becoming deeper and deeper. The *Missionary Magazine*, (London Society) introducing letters from missionaries, says: "Although it will be seen that the state of the Austral Islands, with a solitary exception, is encouraging, there is, in connection with *Rapa*, a mournful sequel to the intelligence formerly given of the wicked and atrocious proceedings of the Peruvian slavers. We had before learnt that the Peruvian Government, aroused to a sense of the cruel conduct of its subjects towards the inhabitants of several islands in the South Pacific, had provided a vessel for the reception of such of the enslaved people as were anxious to return to their several homes. The number of those rescued from slavery amounted to 360, but, *from the crowded state of the ship, and the cruelty they suffered on board, no less than* 344 *died at sea and were buried in the deep.* The *sixteen* survivors were *forced* by the

captain on *Rapa*, where they spread the fatal disease under which they labored, throughout the island, and one-third of the population fell victims. At the time of Mr. Green's visit, *seven* only of the sufferers who had sailed from Peru remained. Such has been the horrible result of the recent attempt to enslave the peaceful and Christian inhabitants of Eastern Polynesia. More than 2,000 were torn from their homes and kindred, and of those rescued from bondage probably *not one* will return to report the sufferings and the death of his countrymen."

Providential Protection.—Rev. S. J. Whiton writes from West Africa: "We all rejoice over the late defeat of the King of Dahomey, in his effort to destroy Abbeokuta. Last year, when he fled without striking a single blow, every body regarded it as a remarkable interposition of God for the protection of the Christian natives and missionaries; and it seems no less so now. He gathered an army of fifteen thousand, many of them the famous Amazons, or women-warriors, and made a desperate attempt to capture the city; but he was utterly routed, with a loss of four thousand. Even the heathen ascribe the victory to the missionaries' God. A Dahomian prisoner says, 'When we tried to force our way into the town, our courage failed. We could not fight as we are accustomed to do. We trembled, and felt more like running than fighting. You need not be afraid that any power will take your town; for there is some one helps you; something fights for you.' Surely, the Lord is round about his people, even in African wilds, and they need not fear what man can do unto them."

Spain.—A new law for the regulation of the press has just been published in Spain, which shows to what an extent the principles of religious liberty continue to be slighted in that country. The following is the tenor of two of its provisions:—

"Art. 6. No production relative to the doctrines of our holy religion, to the Holy Scriptures, or to Christian morality, is to be published without episcopal approbation.

"Art. 26. The offenses which, without being mentioned in the penal code, are committed by assailing or by ridiculing the Roman Catholic Apostolic religion, or its forms of worship, or by disparaging the sacred character of its ministers, will be punished in the house of correction. Such, however, as consist in an attempt to undermine or to alter the above mentioned religion, or to introduce the ritual of another religion, will be punished with imprisonment. In both cases a fine will be incurred of from 100 to 500 piastres."

Self-sacrifice in India.—The Friend of India gives an account of a recent festival when the car of Juggernaut was drawn, within a mile or two of the office where that Journal is published. It says:—"Again the Brahmins shouted, and men beat gongs on the car; again the mob pulled, and the huge fabric was dragged forward a few yards. It stopped suddenly, and the crowd seemed seized with a fit of madness, so eagerly were they rushing forward to peer under the wheels of the car. A great cry was set up; we pushed forward with the rest to look beneath the car. Behind it there lay upon the ground a poor old woman, with thin wrinkled limbs and gray hair, her face almost crushed into the earth, and her foot cut nearly off. She writhed feebly in her dying agony, and the Brahmins coolly looked down upon her, with heavy, leaden faces, while the crowd still peered beneath the car and cried out that there were more. Upon a closer inspection we saw beneath the front wheels one man, a strong black-whiskered man, lying with the wheel still upon him. He was turned over slightly on his side, and his bowels were crushed out, and the ground around him was soaked with his blood, which had gushed from his mouth and nose. A little beyond him was a second man, likewise crushed to death—the very image of humanity was wiped from the wretch as if with a sponge. The crowd stood for a long time looking on at this miserable tragedy, and then they dragged the car back so as to remove the two dead men. Our question is: Does the Government permit this self-destruction?"

Polynesian Scriptures.—The editor of the Honolulu *Friend* mentions having recently received a copy of a new edition of the Bible

in the Tahitian, and also a copy in the Samoan language, and remarks: "It is a most interesting feature in nearly all the Polynesian missions of the South Seas, that the missionaries are engaged in perfecting and publishing their translations of the Bible. It is an herculean work to reduce a language to a written form, and then to publish in that language an entire copy of the Scriptures. Who will not honor the men who have undertaken and accomplished this work? Such men are erecting the noblest of monuments."

China.—One turning point in the history of China seems to have been passed. Nanking has been taken by the imperial troops, and the Taiping rebellion is quelled. There has been abundant rejoicing, giving of gifts and rewards, and granting of pardons, at Peking. What the effect will be upon efforts to propagate Christianity, and the liberty of missionaries to prosecute their work, remains to be seen. "As yet," a missionary wrote in August, "our obnoxious residence in Peking is not an annoyance; the joy is too great. But probably, when the excitement has declined, if anything can be done to trouble us, it will be done." "This feat of arms, while it has, to all appearance, put an end to the rebellion, and given promise of peace to the nation, may occasion no little difficulty in the spread of Christianity and of foreign civilization. The two principal officers in command in the hitherto rebellious provinces, should they return to Peking, will both exercise an influence adverse to us. And they have received their share in the shower of honors." From the testimony of missionaries in some other places in the empire, it would appear that the people are returning with new zeal to the old idolatry, which had received such heavy blows at the hands of the insurgents. Idolatrous temples are being rebuilt, and idol-services resumed.

The Arabic Scriptures.—The American Bible Society has undertaken the great and noble work of electrotyping the whole Word of God in the Arabic language, as translated, with so much labor and care, by the late Dr. Eli Smith and Dr. Van Dyck. This, for accuracy and beauty of style, is pronounced on all hands to be a model version, and on application of the Syria mission, after very full deliberation, the Bible Society have resolved to electrotype the whole, first in the four most needed of ten designed editions, under the supervision of Dr. Van Dyck. It is estimated that the expense will be from thirty-five thousand to fifty thousand dollars.

Deaths.

At Marsovan, Turkey, October 10, Emily Lois, only child of Rev. John F. and Mrs. Lizzie Smith, aged 13 months and 21 days.

At Burlington, Vt., November 13, Mrs. Hemenway, wife of Rev. Asa Hemenway, formerly of the Siam mission.

Embarkation.

Rev. Henry Harris Jessup, of the Syria mission, Rev. Jasper N. Ball, of the Western Turkey mission, and Mrs. Martha Ann Ball, from Hastings, Minnesota, a new laborer, sailed from New York by steamer, for Liverpool, Nov. 26, on the way to their respective fields.

Correction.—In the last number of the Herald, page 389, Mr. Calhoun was made to speak of the holding of certain marks of distinction as seeming to him "inconsistent with the sound principle of purity in the Christian ministy." He doubtless intended to write *parity*.

DONATIONS.

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		224 46
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424 06

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183 42

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1,321 59

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3,123 16

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		1,044 40

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Detroit, W. D. S.	10 00	
Goodrich, Rev. Geo. Winter, 5,20; m. c. 7;	12 20	
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Mt. Clemens, Pres. ch. and cong. 21; la. miss. so. 11,50; pres. ch. and s. s. 9;	41 50	
Oakwood, Cong. ch. and so.	15 25	
Plainwell, Pres. ch.	8 00	
Port Hudson, L. Brewster,	10 00	
Royal Oak, Cong. ch. and so.	7 00	
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Stoney Creek, N. Kellogg,	5 00	
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Beaver Dam, 1st pres. ch.	78 56	
Berlin, do.	6 48	
Waupun, Rev. D. Pinkerton,	2 00	—87 04

IOWA.

Independence, Rev. J. Sampson,	1 00	
Nevin, Cong. ch. m. c.	10 75	—11 75

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Oakland, do.	30 20	
San Francisco, 1st cong. ch. and so.	365 03	
Prem. on gold,	122 81	—588 89

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Portland, Mrs. Amory Holbrook,	22 00

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Hawaiian Islands, South Kona, Rev. J. D. Paris,	50 00
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Marash, Turkey, Rev. G. F. Montgomery,	12 00
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Bombay, Geo. F. Kittredge, Esq., 100; Mr. J. Brown, 5; Mr. Thomas Graham, 15; Maj. T. Candy, 25; a friend, 5; Rev. R. V. Modak, 32,50; Mr. J. Williamson, 35; Mr. B. C. Wates, 10; Mr. Thomas Blaney, 50; Mrs. Col. Kirby, 50; N. Spencer, Esq., 25; ch. con. for pastor, 86c.; m. c. 4, 29; Mr. J. L. Burleigh, for sch. at Bycalla, 12,80; s. s. in America, for night class, 12,37;	382 82
Satara, Mrs. Graves, 125; Mr. Munger, 25; Lieut. G. A. Jacob, 24; m. c. 79c.;	174 79
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	1,544 18

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NEW YORK.—Geneseo, 1st pres. ch. s. s. 14; Palmyra, 1st pres. ch. s. s. 3,38; Red Creek, pres. s. s. 5; Denton, pres. ch. s. s. 3; (reported last month as from the church,)	22 38
PENNSYLVANIA.—Philadelphia, Mantua ch s. s.	10 00
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INDIANA.—Gilead, s. s.	2 70
MICHIGAN.—Leroy, s. s.	5 00
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CALIFORNIA.—Grass Valley, s. s.	44 13
CANADA.—Point St. Charles, St. Matthew's ch.	4 70
	530 24

Donations received in November,	19,999 08
Legacies,	2,626 89
	$22,625 97
☞ **TOTAL from September 1st, 1864, to November 30th, 1864,**	$76,572 77

IMPORTANT MISSIONARY WORK!

The Hawaiian Islands:

THEIR

Progress and Condition under Missionary Labors.

BY RUFUS ANDERSON, D. D.,

FOREIGN SECRETARY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

With Maps, Illustrations, etc. Royal 12mo. Cloth. Price $2.25.

This noble volume by Dr. Anderson has been prepared after the experience of a forty-years' correspondence with the missionaries sent out by the "American Board," and the information obtained by a recent sojourn of four months upon the Islands, during which time he was permitted to visit almost every portion of the country, mingling with the people in their public assemblies, their social and domestic circles, witnessing their customs, habits, their civil and religious institutions, commercial enterprise, etc. It is a work of no ordinary interest and importance.

This is a book of thrilling interest, and of great commercial and religious value. These Islands, from their geographical position, have an important relation to commerce. Both the merchant and the Christian have an interest in their condition and prospects. Dr. Anderson most graphically describes both. The book is admirably printed and bound, is illustrated with a fine steel engraving of Kamehameha III., the present king, with maps of the islands, and various wood-cuts. On the whole, it is a book of rare excellence every way, and should find an extensive sale. — *Cong. Quart.*

This beautiful volume, the work of the venerable senior Secretary of the American Board, is one of the noblest contributions ever made to the literature of Christian missions. It is the glowing record of a completed missionary work, — of the ascent of a savage tribe of heathen up to the condition of a civilized and Christian nation, maintaining the institutions, recognizing the obligations, and pursuing the social destiny, that belong to the other nations of Christendom. The book is beautifully printed and illustrated, and possesses a rich and varied interest, not alone to the friends of Christian missions, but also to all who are interested in the progress of civilization and the advancement of the human race. — *N. Y. Examiner.*

This volume presents all the facts desirable to be known of that remarkable theatre of missionary labors and triumphs, the Sandwich Islands. The careful and painstaking author, Secretary Anderson, is eminently suited to the work of suitably chronicling these facts, having had intercourse with the missionaries by letter for forty years, and having spent, last year, four months upon the Islands. The facts are admirably grouped and perspicuously narrated, illustrating the writer's purpose "to show what God has been pleased to do on the Hawaiian Islands, through the gospel of his Son and the labors of his missionary servants." Among the engravings is a simple chart, revealing, at a glance, the manifold and central relations of the Islands to the great continent which forms the shores of the Pacific Ocean. — *Am. Presbyterian.*

A noble and glorious work has been done in the Sandwich Islands, in which all Christian people must take an interest; and, for those who wish to become acquainted with that distant but not unfamiliar region, the book before us affords special advantages. Dr. Anderson, in pursuance of his official duties, visited the Hawaiian Islands, and this volume is the result of personal observation and inquiry on the spot. — *Lutheran.*

Published by GOULD AND LINCOLN, Boston.

The Hawaiian Islands.

Extract of a letter from Rev. A. P. Peabody, D. D.

I cannot express the satisfaction and pleasure which the work has given me. There is no aspect in which it is not of a value not easily measured. First, and chiefly, it is a calm, unexaggerated narrative of an actual verification of the rapidly transforming power of the gospel, not upon a nation favorably situated for its reception, but on a nation which presented every possible obstacle, fixed religious belief alone excepted. It shows, in the absence of all other agencies for good, and in the face of numerous evil agencies, that there is in Christianity the omnipotence of its Author, and that it must prevail and triumph. Then, again, the book has interested me greatly as a student of the Bible and of church history. I seem to see in the narrative the processes of the primitive ages of our faith renewed, the evangelizing ministry analyzed, the character and history of the apostolic churches illustrated. Especially it gives the best commentary that could be written on St. Paul's Epistles to the Corinthians, and throws essential light on many incidental notices of the early churches in St. Paul's Epistles; and furnishes a ready and efficient answer to the cavils that are sometimes urged against the type of Christian faith and practice among the Corinthians, Ephesians, &c.

I cannot but sympathize with the joy the author must have felt in his progress throughout the Islands. If not royal, it was vice-royal; for who is a viceroy if not he whose life-work it is to manage newly annexed provinces in the name and interest of the King of kings? There were several stages of the tour at which it seemed to me he must have felt as if it would be a blessed thing to have those congregations of ransomed savages, and those songs of Zion in a strange land, the last sounds and sights on earth. There were several places in which I know he was ready to say (and I could not help saying for him, though I trust he has not a few years of service still before him), "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Extract of a letter from Francis Wayland, D. D.

I have read the "Hawaiian Islands" with interest unflagging to the end. It is a record of one of the most remarkable experiments ever made in the work of extending the cause of Christ. Two of the first company of missionaries were my classmates at Andover, — Messrs. Bingham and Thornton; and they have lived to see one of the most brutalized and sensual nations on the globe Christianized and civilized, — a real Christian nation; all the work done within the working period of a single man. Nothing that was ever done shows the power of the gospel of Christ more conclusively. Whatever now comes, your history of the facts will remain as a beacon-light to all coming laborers in the cause. And it is all the work of God most signally. The reformation before the missionaries arrived, and the hand that guided you in all your plans, are as clearly tokens of divine wisdom as if it were spoken with a voice from heaven.

But the chapter on the Reformed Catholic Church is a sad chapter. It is all explained by the second map. The Islands lie midway between the British possessions in North America and the East Indies, and are invaluable as a coaling station. They seized upon the first opportunity to force an entering wedge to bring the Islands under the control of Great Britain. That seems to me the explanation of the whole matter; and they found a tool adapted to the work. The French and they will strive for the mastery; and, if God does not interpose, the nation will be crushed between the upper and nether millstone. But God reigns, and will reign for a good while to come. I thank the author for it, and thank God that he went there, and has written the book.

This work has been prepared since the return of Dr. Anderson from his visit to the Islands in 1863, and gives the result of his personal observation. It is enough here to say, that the work is one of great interest and value, not only to the Christian and friend of missions, but to the scholar and the civilian. It is written in a pleasing and glowing style. — *N. Y. Evangelist.*

A volume giving a complete history of the past operations and achievements of Christian missionaries, and of the present condition, prospects, and perils of Christianity, in these Islands, in which missions have done their most perfect work, and wrought their most signal triumphs. All these topics are treated in a thorough, instructive, and entertaining manner. We rejoice that the venerable author, after preparing the "Memorial Volume" of the American Board, has been spared to leave this additional precious legacy to the Church. We hope it is but the precursor of others. — *Princeton Review.*

Published by GOULD AND LINCOLN, Boston.

The Hawaiian Islands.

Dr. Anderson has given an exceedingly interesting account, not only of his tour, but of the history of the Islands, and of the social, civil, religious, and ecclesiastical condition and prospects of the people. Here we have the carefully digested, well arranged, and conscientiously written history of missionary operations in what are popularly known as the "Sandwich Islands." All friends of the Redeemer will read these pages with interest. We shall refer to them more at length upon a future occasion. — *N. Y. Observer.*

Secretary Anderson has given a full report of his recent mission; and we are safe in saying that it will be read with great interest, and the testimony will be regarded as eminently trustworthy, and of special importance at the present time. The volume appears opportunely; and the publishers deserve credit for their taste. — *Am. Theol. Review.*

One of the most interesting and valuable works we have seen upon this important group of islands. No one can read it without interest and profit. It is well illustrated, and the publishers have brought it out in the best style. — *Chr. Instructor.*

The Sandwich Islands have been converted to Christianity through the sole instrumentality of American missionaries; geographically and naturally they fall under the protection of the United States; they are indebted to this country for nearly all their civilization and material prosperity; and now, after all the efforts that have been expended upon them, the Queen of England, by a stroke of the pen, converts them into a part and parcel of her own ecclesiastical dominions, and sends out her popish clergymen to found a "Reformed Catholic Church." — *Amer. Baptist.*

An exceedingly interesting and valuable volume, which no other man could so well have written. It briefly sketches the history of the Hawaiian missions, shows their present condition, and points out the dangers which threaten them, as well as the successes which have cheered all connected with them. — *Congregationalist.*

The results which have been wrought in these Islands in the last forty years have been truly wonderful. A people plunged into the most savage barbarism, idolaters and cannibals, almost completely destitute of any of the nobler impulses of human nature, have been Christianized, civilized, and organized, and have assumed a prominent position among commercial and enlightened nations. Much interesting information concerning the progress of the missions, and the present condition and future progress of the Sandwich Islands, is contained in Dr. Anderson's work on "The Hawaiian Islands, their Progress and Condition under Missionary Labors," recently published by Gould and Lincoln, of Boston, to which we are indebted for the material of this article. — *Methodist.*

More than fifty years ago, a New-Haven shipmaster took home a heathen youth from the Hawaiian Islands. He was found one day on the steps of one of the college buildings, weeping because the treasures of knowledge were open to others and not to him. From that apparently trivial circumstance originated the mission to those Islands, of which this interesting book is the history. Going back to the days of degradation and shame, it traces the work down to the present time of schools and churches, showing the wonderful results of missionary labor and perseverance. Let any one who is sceptical in regard to such work read this record by Dr. Anderson, and then say, if he can, that God's spirit does not rest upon and bless the "islands of the sea." — *Recorder.*

This is a valuable volume, is well arranged, and is of decided historical value to any man taking an interest in the Christianity and civilization of the Sandwich Islands. — *Boston Post.*

After a labor by the missionaries of more than forty years, and the expenditure of a million of dollars, the American Board of Commissioners for Foreign Missions recently requested their senior secretary to visit the Islands, ascertain by actual examination the results of these labors, and collect such facts as would enable them to judge of the best course to be pursued in future. We have the report of this examination in a most interesting and somewhat remarkable volume just published in this city. The work is written in an admirable style, remarkable not only for its method and clearness, but for the calm, moderate, and judicious manner in which it deals with the facts. The author is evidently one of those rare executive officers who knows what he is about, and does not deem it necessary to exaggerate in the statement of facts, or to claim for any facts an importance to which they are not fairly entitled. No one who reads the book can doubt his truthfulness or the sincerity of his own convictions; and, we may add, it is difficult to resist the conclusions he reaches on most of the points discussed. — *Boston Daily Advertiser.*

Published by GOULD AND LINCOLN, Boston.

The Hawaiian Islands.

It should be in the hands of every Christian who loves the name of Christ. Showing as it does the marvellous power of the gospel, not only to Christianize but also to civilize the lowest barbarian, it must awaken in the hearts of God's followers new zeal in the work of missions. Many valuable historical facts and statistics are given; and the well-known ability and accuracy of Dr. Anderson are fully maintained in this book, as all who know him would have anticipated. — *Boston Recorder.*

It is a work of no ordinary importance and interest. To the business man, the volume must be one of great interest, since these Islands have become so important in the eyes of nations, in a commercial point of view; as also to the Christian, in view of the wonderful success that has crowned the labors of missionaries sent forth to that once dark, degraded, but now enlightened and Christianized people. — *Christian Herald.*

Let any one who doubts the utility of missions read this volume. The work is replete with secular as well as religious information, giving important facts in reference to the geography, productions, and social condition of these Islands, which are destined to be a sort of half-way house for the steam navigation which must, ere long, be established between our Pacific States and the nations of Eastern Asia. — *N. Y. Chronicle.*

A very interesting work. It was written at the request of the Prudential Committee of the Board, and contains many valuable historical facts and statistics, showing what God has been pleased to do on the Hawaiian Islands, through the Gospel of his Son, and the labor of his missionary servants. — *Presbyterian Witness.*

An exceedingly interesting volume, entitled "The Hawaiian Islands." The book is a painstaking and conscientious résumé of Dr. Anderson's observations, and includes a history of the Islands before and since they have been made the theatre of Christianizing and civilizing influences. The table of contents, and a thorough analytical Index, present a perfect digest of a volume which has scarcely less interest to the commercial man than to the friend of missionary effort. — *N. Y. Com. Advertiser.*

This is an exceedingly interesting and instructive volume, which no other man could so well have prepared. His recent visit to the Islands enabled him to observe the condition of the native population and the churches established by the American missionaries. The work gives, (1) the Preliminary History; (2) the Tour of the Islands; (3) the People of the Islands; (4) the Ecclesiastical Development; (5) the other Hawaiian Missions; (6) the Present Position of the Islands. The report presents one of the most remarkable spiritual revolutions which the church has been permitted to record; the history of a people, who, a generation since plunged in the darkness of a deplorable heathenism, are now regenerated by the power of the gospel and missionary labor. — *Evang. Quarterly.*

It is a valuable book, full of interest and information. We welcome it as an important contribution to the literature of missions. — *Zion's Herald.*

We can hardly express the feelings with which, at the late meeting of the American Board, at Rochester, we looked upon their secretaries, grown gray in the holy service of missions. For forty years or more, Dr. Anderson has conducted the correspondence of this Board, and has now reached the allotted limit of human life. Yet it was deemed important by the Board, a year or so since, to send him upon a journey of fourteen thousand miles, to visit the missions upon the Sandwich Islands. This most interesting volume is not one of the least important results of this visit. We have read it only to have our store of information greatly increased, and to have our soul enlarged as we have seen "what God has been pleased to do on the Hawaiian Islands through the gospel of his Son, and the labors of his missionary servants." It is a volume of such rare interest, that, as we read, we successively marked something in each chapter for publication. We wish every philanthropist and Christian could read and study it. We have full faith in the mighty work of grace that has been wrought by the power of God in these Islands; and no one can fail to see their geographical importance, lying midway between the hemispheres, and destined to play an important part in the political and commercial interests of the next century. A few of the passages we had marked will be seen in other parts of this paper; but, thus out of their connection, they are like jewels removed from their setting, — stripped of half their beauty. — *W. Chr. Adv., Cin.*

☞ This work will be sent to any part of the country, per mail, free of expense, on reception of the price.

Published by GOULD AND LINCOLN, Boston.

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. FEBRUARY, 1865. No. 2.

RESULTS OF ROMISH MISSIONS.

THE Missionary Herald for July last gave a brief outline of the leading facts and conclusions presented in Mr. Venn's "Missionary Life and Labors of Francis Xavier," so far as Xavier's own life was concerned, exhibiting, plainly, the substantial failure of his missionary work. But Mr. Venn's condensed and able volume has a closing chapter with this general heading: "*The failure of Romish missions to the heathen.*" In this chapter, he again adverts to the difficulty of obtaining any thing like accurate and reliable accounts of Romish missions and their results, and remarks: "Nothing is more striking, in reading missionary records, than the contrast between the scanty, vague, extravagant, and unsatisfactory notices of Romish missions, and the cautious, candid, and multitudinous records of Protestant evangelical missions." He shows that the fidelity of the glowing accounts of successes contained in the published letters of Jesuit missionaries has been disproved by Romish as well as Protestant writers, though "it requires much moral courage to risk the enmity of the Jesuits by publishing any thing to their discredit," and those who have exposed their exaggerations and falsehoods on this subject have been sorely persecuted. He quotes one Romish writer, the secretary of a Commissioner sent by the Pope, in 1740, to examine into the state of the Jesuit mission in Cochin China, who, after his return to Europe, referred to the published "*Lettres édifiantes,*" &c. of the missionaries as follows: "What do these letters principally contain? Choice eulogies upon their missions and their missionaries—eulogies which are not in the least founded upon truth. What else? Marvels which have no existence except in the imagination of the writers. To believe them, how many conversions have been effected by their ministry! What progress has the gospel made in their hands! Yet, I say it with as much grief as truth, I found on the spot not the least vestige of these fine things, these

'edifying' achievements. I found only scandalous profanations of the divine worship, and the dissemination of discord, which it is now almost impossible to suppress."

Mr. Venn next notices the extent of Romish missions; and after having shown that the church of Rome had put forth efforts for the conversion of the heathen, during three centuries, of the most powerful and extensive character, he asks: "What have been their conquests over heathenism and Mohammedanism throughout the world? To what country will Rome point as exhibiting the triumph of its missions? If we examine some of its chief scenes of early hope and promise, we shall discover only signal failures, notwithstanding much boasted success at times. If we turn over the three thousand closely printed columns of Baron Henrion, and notice the multitude of illustrious names and deeds of Romish missionaries through successive centuries, and then ask, Where are the present results of these missions?—where are the native churches which have sprung from them? the proof of the failure of Romish missions becomes perfectly astounding." Adducing facts in support of this position, he briefly reviews the results of these missions in South India, Ceylon, Japan, China, Abyssinia, Paraguay, and the Philippine Islands, and comes to conclusions which will be best presented in his own language, as follows:

"The historical review now given will establish the conclusion, that the brightest prospects and the most confident hopes of Romish missions to the heathen have vanished sooner or later, by one catastrophe or another;—that they have not contained within themselves the principle of permanent vitality. Where they are not upheld by the sword, they are overborne by opposition. Their apparent success, for a time, has been the result of favorable worldly circumstances, and when those circumstances have changed, the mission has come to nothing. This conclusion is based upon the history of three centuries, during the greater part of which period the church of Rome had the fields to itself. Rome put forth missionary agencies to reap them, far more numerous than the Protestant church has yet been able to command. But Rome failed to gather in the harvest, and the fields are all now still unreaped, and open for the entrance of Protestant evangelists. Romanists boast of Francis Xavier as the Apostle of the Indies; they erect altars and chapels for his worship; they invoke his aid in their missionary efforts; and 'verily they have their reward.' The blight of Xavier's missionary principles has rested upon them ever since; and the disappointment, which pursued Xavier to his last breath, has been the portion of many a sincere, able and zealous Romish missionary.

"Where true religion has been once established, Romanism can extend itself, because it is essentially a declension from the truth, and it offers to partially awakened consciences an easier religion, and one more accommodated to the cravings of fallen nature. Where Popery is adopted as an engine of the state, and can unsheath the sword of persecution, it can triumph over all opposition. But Popery, it has been seen, cannot plant or propagate itself in lands where true religion has not first been introduced.

It cannot maintain its foothold there. Even the blood of its martyrs is in no sense the seed of its church. Popery exists, therefore, only under the predicted character of the Apostasy; and all its fallacious boasts of success in missions to the heathen, all its pretentions to miraculous powers, all its absurd legends, do but add another mark of 'the Apostasy'—'speaking lies in hypocrisy.'"

Prospects of Protestant Missions.

The writer then adverts to the influence of Romish missions upon the minds of the heathen, as "a hindrance to true Christianity," and, on the other hand to the "broad fact, that in South India, which has been one of the chief scenes of Romish missions, Protestant missions have had most success," and says, for the encouragement of faithful evangelical laborers:

"The conclusion, which an extensive inquiry on this subject suggests, is, that Protestant missions have little to fear from Rome, if only the church of Christ puts forth its spiritual strength for the advancement of the Redeemer's cause. Romish interference may sometimes distress the individual missionary, who is exposed to its annoyance, but he need not fear any permanent hindrance to the cause of truth, unless the Romish teaching be supported by the arm of secular power.

"There may be, also, incidental benefit to Protestant missions from the juxtaposition of Romish missions. They afford a standing warning against trusting to a mere nominal Christianity. They serve to show the worthlessness of a formal profession of Christianity which is not grounded upon an open Bible, and spiritual life in the soul. There will be much mere formal profession in Protestant missions, and the value of such formal profession differs little in the one case or the other. But the strength of a Protestant mission is in 'the truth of the gospel,' and in the spiritual operation of the truth in the souls which receive it. Converts who are alive to God, through faith in Christ Jesus, and who live the life of faith in the Son of God, showing their faith by its fruits, are the 'holy seed' and 'the holy seed shall be the substance thereof.' For the sake of these, the Lord sustains and protects the external framework of a mission, and bears, with much long suffering, the nominal Christianity which will ever enter too largely into its composition."

"It may be permitted to one who has had large opportunities and long experience in the supervision of missions to state his firm conviction, that all attempts to lay the foundations of a Protestant mission without true conversions, and a spiritual life in individual souls, will be as unsatisfactory and as transient as those of Xavier and his followers. Christian education may be extended; a visible church, in all its completeness, may be established; civilization may be promoted by industrial institutions; but there may be no 'living' church. For a season, especially in the early days of freshness and hope, the mission may appear to flourish; but if the spiritual 'substance' be wanting, the end will be disappointment, failure, and too often, the apostasy of converts. If the spirit of Christ be not with the mis-

sionary, he will be baffled at all points, and wear out his strength in continuous and incessant, but profitless labor.

"To those who long for the day when Jesus 'shall have dominion from sea to sea, and from the river to the ends of the earth,' I confidently point, in the history of Protestant missions, to the abundant evidences that the spirit of Christ is with them; that, under his influences, a native agency is in preparation which will have power and grace to carry on the work without foreign assistance. I point, also, to the providential removal of hindrances to the extension of Christianity, which has become a sign of the times since missions have been prosecuted in the spirit of the gospel,—to the gradual preparation of the nations for the living word of God, and to its multiplication in all languages. In these things we see the way of the Lord prepared, and may anticipate his predicted and universal dominion; when 'all nations shall call him blessed.'"

LETTERS FROM THE MISSIONS.

Sandwich Islands.

Pleasant Intelligence from Hawaii.

Communications have been received, from several persons, relating to the same matters, on the Island of Hawaii. They are matters of so much importance and promise, in connection with the introduction of changes which have been desired and the establishment of the new order of things among the native churches, that extracts will be given from different letters, at the risk of some needless repetition, though with the omission of much which, but for this risk, would be inserted. Those who are watching with interest the attempt, at the Islands, to divide the overgrown churches, and introduce, much more extensively, a native pastorate, will be glad to see not merely one man's account of the action which has now been taken, but also the expression of opinion and feeling on the subject by others. It will perhaps be appropriate to give first, in full, the letter of Dr. Gulick, Secretary of the Hawaiian Board, and then extracts from other communications. Hawaii, the largest island of the Hawaiian or Sandwich group, is divided into several districts,—Kohala and Hamakua on the north, Hilo and Puna on the east, Kau at the south, and Kona, (North and South,) on the west. These divisions are often referred to in the letters. All the missionaries on the Island have heretofore been connected with one Association, which is now divided.

Letter from Dr. Gulick, Honolulu, November 18, 1864.

Organization of Associations and Churches—Ordination of Pastors.

On the 12th instant I returned from Hawaii, after an absence of seven weeks. This trip has been one of the most interesting passages of my life, and one which I cannot expect to be, in its most peculiar features, repeated. I return to my duties at the centre with renewed hope and courage. Low as is the state of religion on all our islands, there is much to encourage on Hawaii.

On the 3d of October, the Association of West Hawaii was organized at Waimea. Rev. Messrs. Lyons, Bond, and Paris, with their native delegates, formed the active membership, while many others were invited to sit as corresponding members. The meeting extended through three days, and was one of the most delightful I ever attended, for the genial and glowing spirit of all who took part, and for the work accomplished.

Three new churches were recognized in Hamakua, two in Kohala, and three in Kona, which, with the four old mis-

sion churches, make twelve within the bounds of this Association, each of which will hereafter send one lay delegate to the annual meetings, with its minister if it have one.

Seven men were examined for the ministry, six of whom were accepted for ordination, and one was licensed. One was ordained, as the last exercise before the adjournment of the Association, for the new church of Kohala Hema. His name is *Adamu Pali*. He is a modest young man, a graduate of Lahainaluna, and has studied theology with Mr. Lyons.

By the appointment of the Association, Mr. Paris and I visited Waipio, in Hamakua, and on the 9th of October, (the Sabbath,) ordained Setepano Kukahikahi, and installed him over the new church of Waipio and Waimanu. This man is somewhat advanced in life, and belongs to the older class of Hawaiian Christians, with their intellectual and moral defects, and with their excellencies, of piety, docility, and familiarity with the Bible.

Only stopping to preach and administer the sacrament at two other places in Hamakua, where they so much need the labors of their pastor, (Mr. Lyons, who has for more than a year been laid by,) I hastened on to Hilo, and was present at the organization of the Association of East Hawaii, by Rev. Messrs. Coan, Lyman, O. H. Gulick, Dr. Wetmore, and two native delegates. Neither the attendance nor the interest was so great as at Waimea, yet it was a meeting of great importance, giving shape to the future in a most satisfactory manner.

Eight new churches were approved of in Hilo and Puna, and two in Kau. Five men were examined for the ministry, four of whom are members of Mr. Coan's theological class. Three were licensed to preach. They are graduates of Mr. Lyman's boarding school, and have for a number of years been school-teachers. They appear to be good men, and we may hope they will develope as responsibility is put upon them. Two were accepted for ordination. One of them, a substantial man of over fifty, named *Pohano*, was ordained on the Sabbath, October 16, at Hilo, for the new church at Hakalau. He is a man of much character and appears well.

Kauhane is a graduate of Lahainaluna, and has been a student for a number of months in Mr. Alexander's theological school at Wailuku, where he gave high evidence of character. By vote of the Eastern Associaiion of Hawaii, in compliance with a call from the people of the eastern part of Kau, my brother and I ordained and settled him there on the 24th of October. It was to us all a most delightful day. Eight of the young women of the Kau female seminary spent the Sabbath at Punaluu with us, and got good and added interest to the occasion. Kauhane is settled under favorable prospects of usefulness.

On the 30th of October, in pursuance of the action of the Association of West Hawaii, Mr. Paris and I, in the forenoon, ordained and installed *Pilipo*, a Lahainaluna graduate, as pastor of the old church at Kailua, over which Mr. Thurston had exercised missionary pastorship for more than forty years. The services were in the time honored church erected under Gov. Adams. Could Father Thurston have been with us, it would have supplied the only link missing in the deep interest of the occasion.

In the afternoon of the same day, we ordained and installed *Kupakee*, at Keauhou, a point mid-way between Kailua and Kaawaloa. This man is of chiefish connections, and has for many years been judge of the district of South Kona. He is one of the monuments of grace on these Islands. From a wicked youth, with no special advantages of education, having never been to more than a common school, he has become one of our most capable men, and one in whose piety we have confidence. He has resigned his judgeship, with a salary of

$250, and many perquisites, for a pastor's precarious salary of $150; and that too when it is palpable that the native minister's position may soon be quite an uncomfortable one. He wishes to be remembered to Dr. Anderson, who will remember him as the largest man on the island of Hawaii, the one with whom he sat alone in Mr. Paris's study, and to whom, in place of conversation, which was impossible between them, he pointed out some passages in the Hawaiian-English New Testament. One of those passages, he says, fostered and further developed his desire to be a minister.

On Tuesday, the 7th of November, we ordained *Papaula*, by the direction of the West Association, for the extreme south of Koña. He is an energetic man, with much of the teaching faculty, and is one of those who add to our hopefulness regarding a native ministry.

The last of this intensely interesting series of ordinations took place at North Kohala, in Mr. Bond's church. *Luhiau*, approved of by the Association, was ordained and settled over the western part of that field. He is one of the few against whose morality there has never been a breath of suspicion, is a graduate of Mr. Bond's family school and of Mr. Lyman's school at Hilo. A man of simple, stable piety, he will hardly fail of doing good.

Thus have the Associations of the Island of Hawaii arranged for twenty-four evangelical church organizations, nineteen of them under native ministers; and eight of these nineteen are already organized, with pastors, while four others are, for the present year, supplied with licensed preachers, and will most probably be organized at the next meeting of the Associations, a year hence. This we feel to be a great step in advance, and we pray the Lord to make it redound to his glory. It is of the Lord that so many men, so well adapted, have been raised up; and we beseech him to send us more, for the laborers are few.

Letter from Mr. Coan, Hilo, October 20, 1864.

Having thus presented, on the foregoing pages, the letter of the Secretary of the Hawaiian Board, extracts will now be given from other communications in the order of their respective dates, this from Mr. Coan being first.

Tours—State of the Church—Theological Class.

In August I visited my whole parish, of Hilo and Puna, and had a pleasant reception. The church was peaceful and there was little call for discipline. There was not that wakeful spiritual state which gives light and power and triumph to the people of God; but, on the other hand, there was not an utter lack of light and love and peace. Attendance was good, contributions were fair, and some were gathered to the church. Our Sabbath congregation at the central station is full and attentive. Morning prayer meetings are well attended, and from one hundred to two hundred attend the semi-weekly lectures. Our monthly concert contributions at the station meeting house range from forty to seventy dollars.

Having accomplished my summer tours, (not in Europe,) I resumed my labors in the theological class, and in this work I am now engaged. The students returned to the school with alacrity, and many others would be glad of permission to attend, but I have kept the number at twelve.

New Churches, Ordinations, etc.

Mr. Coan next refers to the visit of Dr. Gulick, the formation of the Evangelical Association of Eastern Hawaii, the ordination of one native pastor and arrangements for the ordination of another, the licensing of three members of his theological class as preachers of the gospel, and the taking of three others under the care of the Association as candidates for licensure,—matters which will be found more fully reported in the letter from Dr. Gulick. He then writes:

The boundaries of eight new churches in Hilo and Puna, and of one in Kau,

were also defined, and pastors will occupy these fields as soon as suitable men can be found and approved by the Association. You will hear of the organization of an Association for Western Hawaii, at Waimea. So now we have the Oriental and the Occidental churches. May He who is Head over all things to the church make us one in heart and work, and save us from opposition and schism in doctrine and practice.

We move forward in these measures with many fears, and with earnest prayer. Our material for a Christian ministry is not what we would desire. The intellectual resources of our candidates are slender. None of our people have yet developed a full and vigorous manhood in any thing, and their piety, though we trust that in many it is sincere and true, is still in its childhood, and needs milk, and much watching. Deep, intelligent and unshaken principle, a solemn and abiding sense of responsibility, and a patient and undying endurance in the work of the Lord, cannot be developed at once in a child. There will be fickleness, impulsiveness, forgetfulness, indolence and impatience, with much of indiscretion it may be; and thus it will be, doubtless, with our native ministry. But we trust that, through the grace of our Lord Jesus Christ, men will in time be trained, who will be pastors after God's own heart, feeding his people with knowledge and understanding, and enduring hardness as good soldiers of Jesus Christ.

Liberal Contribution to the American Board—Civil Affairs.

Your appeals for help on account of the enormous rates of exchange meet a response among our people, both native and foreigners. We propose to take up a collection for this object in our native churches on the first Sabbath in the year 1865. I have just closed a subscription among our foreign residents at Hilo, and sent the sum of $346.50 to Mr. Castle, on account of the American Board of Commissioners for Foreign Missions.

It would give us great pleasure to be able to send you ten times this sum, but the Lord will accept all who give according to their ability, "if there be first a willing mind." Our prayers go with the trifle we send, and our faith and hope assure us that you will be relieved of the present pressure, and be brought out of a strait into a large place. The present distress furnishes an opportunity for the Lord of missions to interpose, and to stir up his people to the rescue.

While patriots are pouring out treasure and blood in rivers, for the triumph and integrity of an earthly empire, it is no time for Christians, who belong to a kingdom which cannot be moved, to hesitate, and withhold their services from the gospel of peace.

You have heard of our Hawaiian revolution. Strange events, on a large and small scale, follow each other, or run parallel, in this moving age. We know not what shall be, except that we do know that Jesus shall reign over all the earth, and that every knee shall bow to him.

Letter from Mr. Paris, South Kona, November 4, 1864.

Mr. Paris speaks of going to Waimea, Mr. Lyons's station, and meeting there "a large number of native delegates," on Friday, September 30, and of "a good meeting" for prayer and conference on Saturday, October 1. He then remarks:

In the afternoon, Mr. Lyons and myself spent some three hours in examining candidates for the gospel ministry. This examination was continued on the following week, and was exceedingly interesting, and satisfactory beyond all our expectations. On Saturday afternoon, Mr. Bond and Dr. Gulick reached Waimea, to our great joy. The Sabbath was a good day. The house was filled with a very attentive audience, and there seemed to be more than ordinary still-

ness and solemnity. In the afternoon we gathered around the table of our blessed Lord, and had a precious season of communion. There were present four missionaries and six natives, soon to be ordained to the work of the ministry, besides a large number of the most intelligent and very best sinners saved by grace, from all the churches of Western Hawaii.

At nine o'clock Monday morning, we met and drafted our constitution, which was adopted unanimously. The members of our Association were three missionary pastors—Bond, Lyons and Paris, together with six native delegates, representing as many regularly organized churches. These constituted our Association, and no others were permitted to vote, except Dr. Gulick, who was made a member. Our candidates for the ministry, with a large number of church "lunas" [officers] from the several fields, took part in our discussions, and every thing went on very harmoniously. Our business, including the time devoted to religious exercises, examining candidates, and ordaining one native minister, occupied three days. I feel that we have much reason to be thankful to the great Head of the church for so auspicious a beginning. I have not been present with any ecclesiastic body at the Islands, where every thing was conducted with more order, harmony and good feeling.

Brother Gulick and myself were appointed a committee to ordain and instal Setepano at Waipio, in Hamakua, which we did on the Sabbath, October 9. It was a delightful Sabbath which we spent away down in that beautiful valley, shut out, as it seemed, from all the world. Some three or four hundred people live there, mostly members of the church. Their house of worship, a beautiful structure, finished in good taste without and within, which would grace many of our New England villages, was crowded to the full at an early hour. In the morning, the sermon, and ordination and installation, were very solemn and impressive,—something they had never before witnessed. In the afternoon, after I had baptized a large number of children, the Lord's supper was administered by our two newly ordained brethren. It was a good day, and long to be remembered; and my prayer is that the blessing of God may rest upon that church and their new pastor.

Mr. Paris proceeds to speak of other ordinations, the formation of churches, the licensing of other candidates for the ministry, and of his great interest in the measures thus taken towards establishing at the Islands a native pastorate over native churches.

LETTER FROM MR. BOND, KOHALA, NOVEMBER 9, 1864.

It Was Good to be There.

MR. BOND remarks that his letter will probably contain nothing new, as others will have written in regard to the recent occurrences, but well says, "as each one speaks from his own stand-point, it will not be amiss for me to write." He states:

After no little doubt and hesitation, in company with Dr. Gulick, I went to Waimea on the 1st of October, for the purpose of forming an Association for this part of our Island. Saturday afternoon was occupied, in part, with needful consultation relative to the business to be entered upon, and the Sabbath was devoted, as usual, to preaching, and the observance of the Lord's supper. It was a good day. On Monday morning we organized the Association, and proceeded at once to the business of the hour. Our business went on with wonderful harmony to the close, not a jar having occurred to mar the perfect accord which ruled among us. The Good Shepherd was with us, and I trust in us. So we felt and so we still feel The Association adjourned on the 5th, and three more profitable and happy days have rarely been passed by brethren on this earth than were those to us, equally — Hawaiians and foreigners. The gracious Spirit so wrought with us

and in us, that the memory of the meeting continues among our people, a precious aroma that will not soon be lost.

The Ordinations.

The recognition of new churches, and the arrangement for the ordination of six Hawaiian pastors, constituted two crowning items of interest in the transactions of the Association. The examination of the candidates for ordination and licensure was creditable to themselves, beyond our largest anticipations; and, in a corresponding degree, held the closest attention of the audience to the end, notwithstanding it was somewhat protracted and the weather uncomfortably warm. The result gave us one licentiate for the northern part of North Kona, and six pastors elect for as many new churches.

As to this particular field, I may say that the western part of this district is now no longer under my pastoral care. On the last Sabbath, *Luhiau* was ordained over the new church which had been organized in that portion of the district, and thus the proposed separation has been formally completed. That Sabbath was a day which we shall not soon forget. A most delightful day it was in its physical aspects, and our house of worship was crowded with an audience of about seven hundred and fifty, both in the morning and in the afternoon. It was, also, a wonderfully quiet and orderly congregation, fully interested in the services of this occasion. Dr. Gulick and our newly ordained brother Pali, of Kawaihae were with us and took part in the exercises.

Thus you will see that the ponderous machinery of the new general organization has at length fairly started, and is now in actual motion on this Island. The reports from brethren connected with the sister Association, which met subsequently to ours, will also give you cheering intelligence of like nature. For all this abounding mercy vouchsafed, we will not forget to call upon our souls and all that is within us to bless the great Head of the church.

As we all saw that it must be, in the nature of the case, visible motion in the new order of things has come slowly to gladden our hearts, yet, under God, *it has come.* Our anticipations have not been disappointed in any one particular hitherto, and now the way seems open and prepared. Not, indeed, that every thing can be expected to move on without friction; manifestly that cannot be; nevertheless, the work will move on, and Satan will be powerless to stay its progress so long as God is God.

LETTER FROM MR. LYONS, WAIMEA, NOVEMBER 15, 1864.

The Recent Proceedings.

My object in writing now, is to tell you briefly what progress we are making on Hawaii, in bringing forward a native ministry. Hawaii has been rather backward hitherto in this work,—some of the smaller islands were getting quite ahead of us. But the time at length came for doing the work in earnest. Our Island Association, proving to be too tardy in its movements for our purpose, was dissolved, and out of it two separate Associations have been formed, "The Evangelical Association of Western Hawaii," and "The Evangelical Association of Eastern Hawaii." The former was first organized. This embraces North and South Kona, North and South Kohala, and Hamakua. The other embraces Hilo, Puna and Kau. The organization of the western Association took place October 3, at Waimea-nei, my own station; that of the eastern, October 13, at Hilo. In our Association, much ecclesiastical business was transacted, but the business of the greatest interest and importance was the division of the old missionary churches into several smaller churches, the examination of ministerial candidates, and the unanimous vote that of the seven candidates six should be or-

dained, and one licensed to preach a year, as a candidate for future ordination.

On the last day of the meeting, October 5, the Association proceeded to ordain Adamu Pali, the youngest of the seven, and to install him over one of the new churches—"the church of South Kohala." The exercises were interesting and solemn. My own feelings on the occasion I could not describe. Here was the first pure Hawaiian that had been ordained on this Island to the gospel ministry, placed as pastor over a church some members of which were among the first natives that heard the gospel's joyful sound from the lips of the first missionaries. Kawaihae was the first spot on the Islands trod by the foot of the missionary. It was quite appropriate that the place where the gospel was first preached on this island should have the first Hawaiian pastor. It was a pleasing incident, also, that at this ordination there should be present, and take part in the services, the first Hawaiian on the Islands who was licensed to preach the gospel. There was also present the successor of the venerable pioneer, Rev. A. Thurston, one of his own spiritual sons, one of the six to be ordained. Another interesting circumstance was, that while this ordination was in progress, the American Board was holding its annual meeting in Worcester. Not one of these incidents was designed.

North China Mission.

PEKING.

Letter from Mr. Blodget, August 8, 1864.

The End of the Rebellion.

After alluding, in this letter, first to some matters of business, then to the special need of the power of the Holy Ghost to attend missionary efforts in China, and then to the recent death of three laborers,—Bishop Boone, of the American Episcopal mission, at Shanghai, Mr. Bonney, of the American Board, at Canton, and Rev. F. Genache, of the Rhenish Society, at Hongkong,—Mr. Blodget refers to the great Chinese rebellion, its results, and its suppression. He writes:

The great rebellion in China is at an end. The Anglo-Chinese army, under Major Gordon, advanced from Shanghai by an inland route, capturing the cities of Kw'un Shan, Suchau, and Chang-chau, at which place Major Gordon retired, leaving Nanking to be captured,—an easy prey,—by the Imperialist army. The city fell on the 19th of July. The Leader of the rebellion, Hung Sien Ts'uen, had destroyed himself by poison one month previous to the capture of the city. His son burned himself with fire, to prevent the enemy from taking him alive. The usual scenes of pillage, cruelty and bloodshed followed the reduction of the city.

This rebellion, arising in the province of Kwong-si, spread over the greater part of the Empire, and continued for fifteen years. In its progress, sixteen provinces were thrown into confusion, and more than six hundred cities of various grades, were captured. It is impossible to describe the amount of misery and wretchedness which it has caused,—cities emptied, whole tracts of country laid waste, slaughter in battle, butchery of the conquered, suicide, poverty and starvation. Well might the whole nation rejoice when this tragedy was ended. Especially did the reigning family and their Tartar subjects exult over its suppression. Honors were lavished upon all who rendered any assistance in obtaining the victory; money was voted to the soldiers; thanks were rendered to the gods of the Chinese pantheon, and especial recognition was made of the merits of the deceased Emperor.

If we inquire for the results of so vast, and apparently so useless a rebellion, it is difficult to see more than, *First*, the vengeance of God upon cities and regions whose iniquity had come to the full. Years ago I stood one morning upon a pagoda in Suchau, and looked down upon its 1,500,000 inhabitants, the

hum of whose busy industry mingled with the sounds of their revelry and mirth, whose profligacy and vice were notorious throughout the empire. Its time of visitation came, and in a few days the whole city was desolated. Only 20,000 or 30,000 inhabitants remained. The heathen understand these things, and in a sort know that there is a God in heaven, who ruleth over all.

Second,—There has been the weakening of the power of the present dynasty, while the present treaties were making; the opportunity to Western nations to exhibit their good will and kindly feeling toward the Chinese government; and, in consequence of these things, the more effectual opening of the metropolis, and all parts of the empire, to European intercourse, and to Christian missions.

Third,—We would fain hope that something has been effected toward the introduction of revealed religion into China. But idol temples have so often been rebuilt, in a more splendid style, upon the ruins of the old, and the waves of heathenism closed over the chasm made by some violent convulsions, that there is little to expect in this direction. The foundation is not yet laid, in the convictions of men, for those political revolutions, which shall establish Christianity as the orthodox religion of the empire.

Russian and Papal Missions.

Sept. 8. At our last monthly concert, the fact was mentioned that the Russian missionaries in Peking now labor directly for the Chinese. Formerly their efforts were confined to the descendants of certain Russians, taken prisoners and brought to Peking in 1685. These were a colony of Russian traders, who had crossed the boundary of their country and formed a settlement on the banks of the Amour, where they also constructed a fortress, called Albazin. Their fortress was captured, and these Albazin Cossacks were removed to Peking, where they mingled with the Chinese, and after the lapse of one hundred and eighty years, their descendants still remain. Russian missionaries first obtained permission to labor among these prisoners, in 1728, by a treaty between Russia and China. Since the recent treaties with China, they have extended their labors to the Chinese, and have now one station in the country, besides that in the city of Peking.

It is an interesting fact, and one which marks a difference between them and the Roman Catholics, that they translate and use the sacred Scriptures. Their version of the New Testament into Chinese is now in print in this city. They have obtained, also, from the English missionaries, the version of the Bible by Messrs. Swan and Stallybrass, and published by the British and Foreign Bible Society, for the use of their missions to the Mongolians, and the version of the New Testament, published by the same society, for the use of their missions in Russian Manchuria. It is hopeful to see this regard for the Word of God. Their terms and usages coincide mostly with those of the Roman Catholics.

Prospects.

In closing, I may mention that our prospects, as to continuance and permanence of labor in this city, have never been more cheering. Daily the Word is preached in several places, with all freedom. In our mission, we propose to open two day-schools, with funds furnished by friends for that purpose. I hope also to open another chapel before long.

Ceylon Mission.

Letter from Mr. Sanders, October 7, 1864.

Annual Meeting of the Mission Churches.

The following extracts from Mr. Sanders's account of the annual gathering of mission churches in Ceylon, will be sufficient to indi-

cate the spirit of the meeting, and to show that the occasion must have been one of much interest.

Yesterday we gathered together at Manepy, for the annual convocation of our mission churches, in connection with the meeting of the American Board. It was our great day of the year. The weather and the general health of the people were favorable for a good attendance, and our ten churches in Jaffna were fully represented. The missionaries and native pastors were all present. and at the appointed hour the church was well filled with those who could appreciate the exercises, and who were delighted to be there. Besides catechists, teachers and pupils connected with our higher schools, it was gratifying to observe the presence of a large representation from the independent English schools, and from those families whose sympathies are earnestly enlisted in the establishment of the kingdom of Christ in the land.

After the introductory exercises, a survey was taken of the leading foreign missionary operations of the world, showing, on the map, the place and the distribution of the laborers, thus bringing the audience into closer sympathy with the great work.

The next speaker briefly reviewed the missionary work for the last fifty years, contrasting the state of the cause in 1814 with its condition in 1864, and showing that modern missions were then in their infancy, while they now occupy the earnest attention and enlist the full sympathies of every evangelical denomination of Christians.

One of our oldest native Christians drew the contrast between Jaffna fifty years ago and Jaffna as it now is, so vividly that a child could not fail to see and feel the wonderful change which God hath wrought. So clearly did the hand of the Lord appear in the changes accomplished, that we all joined in a song of praise, and united with pastor Hunt in returning thanks to God for the abundant evidence of his love, and guidance, and blessing in the past.

The next two speakers turned our attention to Christian lands, and presented such facts and illustrations as were calculated to show the tendency to spiritual effort, on the part of the individual and the community, where Christ reigns. It was well said, that in proportion as we in Jaffna are imbued with the influences of the Holy Spirit, we shall rise to the full privileges, responsibilities and efforts of those who belong to the household of faith.

The closing remarks, before the communion service, were upon the indications of Providence, and their lessons to the Christian; and the train of thought presented was appropriate in preparing the hearts of the audience for the precious privileges and meditations of the communion season. In this service, the exercises were conducted by pastor Asbury and father Spaulding, the latter of whom has taken part in these annual convocations since 1819. When he first commenced his labors in Jaffna, only two of the present male members of our mission were born.

Gaboon Mission—West Africa.

Letter from Mr. Bushnell, November 3, 1864.

Sickness—The Church.

The intelligence communicated in this brief letter is of a varied character. Some items will awaken gratitude and encourage hope; but what is stated with reference to the prevalence of small pox will increase the apprehensions which previous letters have excited.

The small pox, of which I made mention in my last letter, is spreading rapidly at the French settlement, among the people residing on the plantations, and in the towns in the bush country. As yet we hear of but few cases in the towns and villages near us; but we shall not be surprised any day, to have it appear

in our schools at Baraka. We have not been able to obtain vaccine matter, and are therefore entirely helpless so far as prevention is concerned.

Another member of the church has recently died, making six deaths within a year. He was a slave residing on a plantation, and died of consumption, expressing a faint hope of heaven. Several of the slaves who have been left without watchful care since the death of Panyale are causing us some anxiety, but we hope they may be brought back from their wanderings. It is unfortunate for us that nearly all our native church members are either residing on the farms in the bush, or are scattered over the country, engaged in trade, so that we see them but seldom and can know but little of their daily conduct. This is one of the peculiarities of our field, and we have to do the best we can under the circumstances.

Our congregations and schools, and visitations in the towns, are considerably affected by the prevalence of the small pox, yet we have encouragement, and hope that a few are really seeking the Saviour. Mrs. Bushnell is indulging a hope that the two eldest girls in the girls' school, who were rescued from a slave-ship eleven years ago, are truly converted. One of them was recently united in marriage with a member of the church. She will probably be received at our next communion season.

Du Chaillu—American Affairs.

M. Du Chaillu has started on his grand expedition into the interior, and we have sent a native young man to occupy the house which he gave to the mission. We are hoping to hear something from him ere long, on his untrodden and perilous way, which may render our temporary occupation of the mouth of the river of importance to our work. Should the way be opened up into the interior, I trust we may be prepared to avail ourselves of the advantage, and go up and possess the land before adverse and opposing influences enter.

We were thankful to learn, by the last mail, that the finances of the Board were in better condition, and that there was a prospect of closing the last financial year without a large debt. We wait with deep interest to see the report of the late annual meeting at Worcester, hoping to hear that the Lord is providing all needful resources and continuing prosperity. I need not add, that our hearts are deeply enlisted in the war for the restoration of our Union and the destruction of rebellion and slavery, and that our prayers ascend to God in our country's behalf.

Nestorian Mission.—Persia.

LETTER FROM MR. RHEA, SEPTEMBER 26, 1864.

Obituary Notice of Deacon Isaac.

WITHIN a few months, obituary notices of two remarkable and most excellent men among the Nestorians have appeared in the Herald. That of another, whose death is a severe affliction to the people and the mission, is now furnished. The power of God's grace, and the great success and value of missionary effort, are strikingly exhibited by such narratives. Mr. Rhea writes:

It is very painful to me to inform you of the death of our beloved and honored friend, Dea. Isaac, brother of the late Patriarch. He is universally and deeply lamented, and well he may be, for his loss to his people is irreparable. I do not hesitate to pronounce him one of the most remarkable men of the East. He was in character, as well as in position, a Prince among his people. . . . No one, seeing him move quietly and noiselessly about, in plain dress and with such perfect simplicity and freedom from ostentation in his whole demeanor, though always benignant and courtly, would have imagined that this was once "Isaac Pasha," a mountain chieftain, ready to break a lance with the Koordish robber who

might cross his path. He had breathed mountain air—the air of perfect freedom. He grew up among some of the grandest scenery of the world, and his character was marked for its depth and loftiness. That naturally noble character, grace, with plastic hand, moulded into one of rare symmetry and beauty. He was once a proud persecutor of God's truth; but the very Word he attempted to crush, was God's hammer and fire to break him. . . .

He was gifted with a high order of intellect. It was clear intellect, and passionless, yet his heart was tender and passionate as that of a woman. He knew nothing of the discipline of the schools, yet it was astonishing with what rapidity he would pierce an intricate matter, and get right at its kernel. With a remarkable insight he penetrated men, seeming to know their intentions and motives before they were consciously matured in their own minds. He had frequently to deal with keen, wily Persian officials, yet he saw so far beyond them that they were baffled by him, and with mortification would admit, "We can't manage *him*." . . .

His dress was the plainest, his fare the simplest. He would generally take the lowest place in the assemblies of his people, until he was compelled to take a higher. He was perfectly accessible to a little child or a poor distressed woman, and still there was a courtliness and dignity which prevented any undue familiarity. He was a member of the Patriarchal family—its flower and pride. He might have shared its honors, wielded its power, indulged its luxuries, woven its intrigues. Its spirit *did* once actuate him, but a change came, producing an utter uncongeniality—as perfect as that of light to darkness, truth to falsehood. He never could be persuaded to return. When pecuniary inducements were offered him, he at once replied, "I cannot desert God's work."

He grew up in a land where it is no shame for the highest nobleman to lie, where there is no one of them who does not constantly practice lying, and where this is one of the last of the besetting sins of our native converts that is conquered; yet I never saw in him the slightest deviation from the strictest truth. He lived in a land where bribery and corruption have infected the whole body politic, and where from the highest to the lowest it is practiced unblushingly. He was poor, and his home was a court-room for the settlement of innumerable cases of litigation, yet I never knew him to take a farthing as a reward for his services, much less to pervert justice and right. He grew up where, externally, but little deference is paid to woman, and yet he took pride in showing his respect for his wife Marta,—mentioning her name, quoting her opinions, and treating her with the utmost kindness. Their relation was a beautiful example of conjugal attachment, of untold worth in such a land and among such a people. He was naturally of a proud and lofty spirit, that could not brook an insult. Once, when insulted by a French Lazarist, he sprung to his feet and put his hand to the hilt of his sword, but from that day he never wore the sword again. So completely had he obtained the mastery over his own spirit, that he could return a gross insult with silence or a smile. . . .

We owe much to him. He cast into our work a powerful reforming influence. And he was a wise reformer, at once progressive and conservative. His teachings were more radical, his example more conservative. . . .

As I review his character, I do not hesitate to pronounce him a great man, in all the true elements of greatness. He was a trophy of God's wonderful grace, and *a legitimate fruit of Christian missions*. We have laid him to rest—our beloved and honored friend. We mingle our tears with the tears of a widowed wife and seven fatherless children, and with the tears of a nation who justly mourn for him, their chief. In

their own touching idiom they say, "We are left orphans."

LETTER FROM MR. PERKINS, OCTOBER 25, 1864.

Resolutions on the Death of Miss Fiske.

MR. PERKINS first refers, in this communication, to the death of Miss Fiske, in the United States, and sends the following resolutions, passed at a regular mission meeting in October.

Resolved, That we record our deep grief, and profound sense of bereavement, in the death of our beloved and greatly esteemed missionary sister, Miss Fidelia Fiske, tidings of whose removal have recently reached us.

Resolved, That sorely stricken as we are by the loss of such a fellow-laborer, we would still not be unmindful of our great obligation to recognize the goodness of God to us, individually and as a mission, in having sent into our field one so remarkably gifted and qualified, by nature and by grace, for the difficult and very important work which she has been enabled to accomplish here for Nestorian females, for sparing her so long to us and to that work, and for crowning her prayers and her toils with such wonderful and glorious success.

A funeral discourse was preached by Mr. Perkins, at the request of the mission, after the intelligence was received. The visit of Mr. and Mrs. Knapp, of the Eastern Turkey mission, to Oroomiah, is mentioned, and the deep interest which is felt in them and their welfare.

The Mountain Work.

Referring to the mountain portion of their field Mr. Perkins writes:

Mr. Shedd has gone on another tour to the mountains. The region is now represented as more quiet, owing much to the presence of Turkish troops near the turbulent districts. A young Nestorian priest, by name Oshana, has just come to us from Tekoma. When a boy, many years ago, he passed a winter in our seminary. He is a man of remarkable intelligence and scriptural knowledge for Koordistan, who hopes also that he is a Christian. He intends to spend the coming winter in the seminary, to learn the way of the Lord more perfectly. We regard him as a man of much promise, and his coming to us as a token of good for his people.

Pleasant Re-unions—Seminary Statistics

The facts mentioned in the following paragraph are of much interest.

Within the past few weeks, *re-unions* of the graduates of our two seminaries have been held—not simultaneously, but in two successive weeks. They were seasons of much interest, and I trust of profit. There were sermons from members of the mission, and other appropriate services, during the meetings, and many interesting memories were revived. Among the statistics elicited, I will mention the following in regard to the male seminary. The number of graduates since Mr. Stoddard took charge of it, in 1844, has been about eighty. Of these, three or four only were hopefully pious when they entered the school, while *only four* have left it who were not professors of religion. Six, in all, have been subjects of church discipline, and four of them excluded from the communion. Ten of these graduates were subjects of the first general revival here, in 1846; one was previously, as he hopes, a Christian; fifteen were subjects of the revivals of 1849 and 1850; and no subsequent year has passed without hopeful conversions in the seminary. Six have died in the faith; sixty-two are now engaged as preachers and pastors, a part of them also teaching; and eleven others teach school in winter, and are helpers in the work of the Lord as they have opportunity. Facts of corresponding interest might be given in regard to the graduates of the female seminary.

Benevolent Contributions.

Annual contributions are being taken up by the Nestorians in some of the vil-

lages, from their penury; which, if they add not greatly to our missionary means, will abound to their account. I am more and more convinced of the unspeakable importance of their cultivating "this grace also," as we would see spiritual vitality flourishing among them. But they must be pressed to it according to what they have, and not according to what they have not,—laying by in store, for this purpose, as the Lord prospers them.

Various Matters.

The beautiful pocket edition of the New Testament and Psalms, published in New York, under the supervision of Dr. Wright, is very acceptable to the Nestorians.

Our long tried friend, H. E. Abbott, Esq., is back again at Tabreez, after a year's absence in England. He will do what he can to succor the Nestorians, as he has hitherto done. The mischievous Persian agent for the Nestorians, has been absent several months, at Tabreez.

Our mission has engaged the services of Miss Lucy Wright for the female seminary. We welcome with gratitude the return of a child of the mission to her Persian home, for such objects, and prompted by such motives and feelings, as have brought her to us.

We trust that you will be graciously carried through the perilous ordeal through which our whole country is passing. The ark is the Lord's, and he cares for it.

Tehran is now in telegraphic communication with Bombay; and the wire is nearly completed from that capital to Bagdad, by which it will be brought into direct communication with Constantinople and Europe. It also communicates with St. Petersburg, along the eastern shore of the Caspian Sea, and with the city of Tabreez.

Syria Mission.

Letter from Mr. Berry, November 16, 1864.

The Desolations of Hasbeiya.

The readers of the Herald will not have forgotten that Hasbeiya, which had been for several years a station or out-station of the Syria mission, with a Protestant church and a neat and substantial house of worship, was one of the places desolated during the civil war in Lebanon, in 1860. Mr. Berry, having recently visited the place writes:

Mr. Ford intends repairing the Hasbeiya church this winter. Last summer, when I visited there, it was sheltering literal sheep; but now, we hope soon to have the Lord's sheep feeding in green pastures within its walls. The feeling upon visiting the place was very solemn. The charred ruins of the recent destruction (1860) lie in all directions, but comparatively few of those who fled have returned, and widows are still wailing and smiting their breasts when they narrate the horrors of those days. The murderers are living in peace and security by their sides, and appear well satisfied with their deeds of blood. The palace was shown me where not less than five hundred Christians were murdered in cold blood, in the lower court, while the soldiers who were sent for their defense were in the upper story, looking with complacency upon one of the most awful of butcheries. These soldiers would not admit the poor creatures within the court until they delivered up their arms; and now that they had disarmed them, they would not use their own arms in their defense. The blood flowed several inches deep, and its marks are not yet entirely erased within that palace court.

Whatever blessings have grown out of this massacre, the people of Hasbeiya seem hardened under it. It has not made them more humble nor heavenly minded. The prominence it has given to them, and the Christian sympathy it

has elicited abroad, have been the means of fostering pride and covetousness in their hearts.

Our native helper, Costa, is still earnestly at work there, teaching school during the week and preaching on the Sabbath. He appears to be a humble, cheerful, devoted man of God.

Girls' Schools in Syria.

In another portion of his letter, Mr. Berry refers to some of the efforts making to elevate the females in Syria. The first school mentioned is a mission boarding school. The second, at Beirut, is a native school, designed to be self-supporting, but which has been aided, thus far, from the funds of the Board.

The female boarding school at Sidon, under the charge of Miss Mason, opens with much promise this fall. Although we have been disappointed in one of our old scholars, who was to have returned and assisted in teaching, but who, instead, has broken off a marriage alliance with one of our native helpers and been betrothed to a Greek, yet, with this exception, the school is prosperous, and to me seems one of the most hopeful institutions in Syria. These poor debased women of the mountain villages are only to be reached by those who have been taken from their midst and educated. They, by recurring to their former views and feelings, will be able to manifest and feel a sympathy for their poor sisters in ignorance and death, as no one else can.

The plan of the school is most excellent, and may God give it a thousand blessings. Could you live among these inhabitants of the mountains for three months, and enter somewhat into their low notions of life, as we did last summer, and then look at this school and its pupils, as calculated to purify their minds and sanctify their hearts, you would rejoice, and would daily pray, 'O, Lord, deal lovingly with it.'

How sweet to hear the native children, who are in the different schools in this city [Beirut], sing the much loved tunes now used in our American Sabbath schools, to words and sentiments no less beautiful and devotional. Over sixty scholars of the girls' boarding school here formed themselves into circles the other evening, one within the other, upon their play-ground, and began going round in harmony to some songs they were singing. How cheerful, full and blithe was their song! It was something I was not prepared to hear in this land, and I thought it the sweetest music I ever heard.

Each day too, at morning, noon and night, in our present home, do we enjoy the songs of the warblers in the German Deaconesses' Institute, directly opposite our house.

LETTER FROM MR. FORD, NOVEMBER 23, 1864.

A few days after Mr. Berry wrote as above, respecting Hasbeiya, Mr. Ford sent the following:

A Church Restored amid the Ruins.

No one can enter Hasbeiya without feeling sad and sick at heart. The few houses that have been rebuilt since the massacre of 1860, only serve, by contrast, to bring out more strikingly the prevailing darkness of desolation. Such, too, has been the spiritual aspect of the place. The catastrophe which destroyed the town fell heavily upon the little Protestant church that had been gathered there, amid severe persecution and many trials. Some of its members perished in the massacre, and the rest were driven hither and thither, and left without regular employment, to subsist for many months upon charity, while a dark cloud of uncertainty hung over the future of their families and their town. This state of things could hardly fail to affect unfavorably the religious condition of the church, and we had to mourn over the open backslidings of some and the spiritual coldness of all. But at last, in the good providence of God, nearly all the surviving Protestants have found their way back, and have been enabled to rebuild their ruined houses;

schools and Sabbath schools have been opened, the regular worship of the Sabbath has been restored, and under a reviving sense of eternal realities the truly pious among them have been led to consider their ways, and to seek with new earnestness the renewal of their spiritual privileges.

A few, who, we must conclude, were not of them, have gone out from them and walk no more with them. Thus pruned of its lifeless branches, the little church has now been re-organized, and last Sabbath, for the first time in four years, its members gathered around the table of their Lord, to celebrate his dying love.

On the preceding day, they had come together for prayer and conference, and after confessing to each other their sins and offenses, they had with one accord declared their purpose to begin anew their Christian course and to walk circumspectly, aiding each other by mutual watchfulness and prayer; and now, as they were about once more to profess, in the most affecting manner possible, their attachment to their crucified and risen Lord, they felt called upon to renew, publicly and formally, the covenant which they had individually assumed on entering the church. This they did standing, in the presence of the congregation, and then sealed their vows with the emblems of the new covenant. It was a cheering and hopeful sight, contrasting most happily with the desolation that stared on us from blackened walls and heaps of ruins all around.

Although but eleven members compose the little flock, yet the most of them are tried men and true; and with God's blessing we shall see other lively stones gathered, and behold the spiritual edifice rising along with the walls of the now desolate dwellings of the people.

PROCEEDINGS OF OTHER SOCIETIES.

London Missionary Society.

The last Report of the London Missionary Society presents the following financial statement for the previous year.

INCOME, 1863–4.

FOR ORDINARY PURPOSES.

Subscriptions, donations and collections,	£47,407	14	1
Legacies,	6,971	14	2
Fund for widows and orphans, and superannuated missionaries,	3,172	5	11
Australia and foreign auxiliaries,	2,516	7	1
Dividends,	1,003	19	3
	61,072	0	6

FOR SPECIAL OBJECTS.

For the extension of missions in India,	921	0	3
For the extension of missions in China,	1,189	16	11
For the Madagascar mission,	1,102	9	4
For Madagascar memorial churches,	2,223	17	5
Contributions at mission'y stations,	14,564	4	5
Total,	£81,073	8	10

The contributions and legacies for *ordinary purposes* exceed those of last year by £8,932 15*s.* 7*d.*

EXPENDITURE.

Payments by the Treasurer,	£72,021	19	4
Raised and appropriated at the mission stations,	13,778	0	9
	£85,800	0	1

Towards meeting the deficiency in the income of the society as compared with expenditure, the following sums have been drawn:

From the fund for extending missions in India,	£1,500	0	0
From the fund for extending missions in Madagascar,	1,515	4	5
From the reserved legacy fund,	1,920	2	2
	£4,935	6	7

The statistical summary of the missions is as follows:

MISSIONS.	Churches.	Communicants.	Juvenile Day and Boarding Schools, and Educational Institutions.	Scholars.
SOUTH SEAS.				
Georgian, Society, and Austral Islands,	36	3,877	39	2,371
Hervey Islands, .	9	2,280	12	2,100
Samoan Islands, .	42	4,215	220	8,519
New Hebrides, .	2	150	50	2,000
Loyalty Islands, .	15	1,215	36	4,070
Savage Island, . .	1	604	15	2,500
WEST INDIES.				
Demerara, . . .	10	1,764	11	976
Berbice, ...	12	1,340	16	833
Jamaica, ...	14	2,342	19	1,639
SOUTH AFRICA.				
Within the Colony,	21	2,902	21	2,150
Beyond the Colony,	17	1,868	25	1,397
MAURITIUS, . . .	3	155	5	300
MADAGASCAR, . .	4	1,000	.	.
CHINA, ...	8	644	5	63
INDIA.				
Northern, . . .	8	300	38	2,047
Peninsular, . . .	18	703	19	4,493
Travancore, . . .	7	1,455	214	7,686
Totals, ...	227	26,814	825	43,144

No general statement of the number of missionaries and other laborers employed is presented. The number of ordained missionaries appears to be not far from one hundred and thirty. A few extracts from general remarks in the Report respecting some of the mission fields, will interest the readers of the Herald.

Polynesia.

In no section of the mission field are the increasing power and extending progress of the Gospel more striking and impressive than among the various tribes of the South Pacific Islands. In the social and moral transformation of thousands and tens of thousands of these islanders from savages and murderers to loving husbands, tender fathers, and peaceful neighbors, we find living illustrations of prophetic imagery: "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Every successive year brings fresh tidings of these marvellous achievements of redeeming power and grace.

In no missionary field has the apostolic counsel to Timothy been more diligently carried out than by our brethren in Polynesia: "The things which thou hast heard of me, the same commit thou to faithful men, who may be able to teach others also." The happy results are now seen in the successful labors of *Native Evangelists*, by whom the Gospel has been carried to distant islands, and to tribes sitting in darkness and the shadow of death; and, but for the courage and constancy, the Christian teaching and the holy example of these humble and devoted servants of the Lord Jesus, thousands and tens of thousands who now rejoice in the light and liberty of Christ would have sat beneath death's dark shadow until the present hour. It has therefore been a primary object with the Directors, for many years, to sustain in full efficiency, the several Institutions for training native Christians of tried character and suitable talents for missionary service; and they are thankful to state that these institutions were never in greater efficiency than at the present time. In the institution in the Island of Tahaa there are now twenty-six students; in the institution of Rarotonga, eighteen; in Samoa, eighty-eight. Total, one hundred and thirty-two.

The *general character* of the native churches, especially when we consider the former mental and moral degradation of the converts, is equally gratifying and surprising; and in the exhibition of many features of Christian life they supply useful lessons to ourselves. Especially, their zeal and liberality in the support and extension of the Gospel, compared with their limited resources, are marvellous; and this must be admitted by all when they learn that the contributions of the Polynesian churches for the year, partly in money and partly in native produce, exceed in value £1,900.

It must not, however, be supposed that the necessity for British missionaries is superseded by the labors of native evangelists; for, although they are dauntless pioneers and brave combatants in the battle-field with heathenism, they need the presence and counsels of a leader.

The most formidable obstructions to the progress of Christianity in the Islands of the Pacific have not been found in the ignorance and degradation, nor even the savage ferocity of the islanders; these have been overcome by toil and patience and love; but the deadly wrongs inflicted upon the defenseless people by white men bearing the Christian name—these have been the monster evils which the Christian teacher has had to encounter in every step of his generous career. To the cruelties perpetrated by our countrymen upon the natives of Eromanga, Williams became the victim of their mistaken revenge. But the atrocities recently committed by white savages on the enlightened and Christianized natives of Polynesia exceed the horrible barbarities of all former years. Vessels, well armed and supplied with all appliances for success, were sent out from the ports of Peru, to capture, by fraud or

by force, the natives of various Polynesian groups, and convey them as slaves to labor and to die in the mines of that country. These vessels were fitted out by a well-known mercantile house in Lima, and partly with British capital; and such was the success of their inhuman enterprise, that upwards of two thousand victims were torn from their homes, and, if they survived the cruelties of the voyage, were doomed to the aggravated horrors of slavery. Several hundreds of the sufferers were natives of the Penrhyn Islands, and the Union group, and others of Niue, or Savage Island. Into all these groups the Gospel had been introduced by the native evangelists of our Society; and, so signally had the Divine blessing been vouchsafed to their humble labors, that thousands of the barbarous people had been turned from idols to serve the living God, and to enjoy the peace and happiness which redeeming mercy never fails to bring.

The West Indies.

The missions originated and sustained by the Society in Jamaica and British Guiana present for the greater part features in common, and throughout the year they have made hopeful advances both in numbers and strength, notwithstanding some adverse circumstances to which they have been exposed.

They have suffered from the continued depression of Colonial produce; from the number of immigrant laborers from Africa and the East; and from heavy import duties, applied to a large amount in the support of the several ecclesiastical bodies and their respective schools; but, in these resources, convictions of Christian duty and consistency will not permit our ministers and churches to share. Although affected by these serious obstructions, they have continued to make advances;—additional stations have been formed—new chapels have been built, and others have been enlarged—the character and social habits of the people have been sensibly improved—and their contributions toward the support of their ministers, the expenses of worship, and the education of the young, have supplied convincing evidence of their Christian principles and conscious obligations.

South Africa.

The state of the mission churches in the several districts of this extended field presents an aspect generally differing but little from the Report of last year. The missionaries have not had to mourn over any material decline in the state of their congregations, but, on the other hand, they have not been able to report any considerable progress. This must in some degree be attributed to the depressed condition of the colored people, arising from the loss of cattle and the severe drought of successive years. From these causes their extreme poverty and general distress have been grievous; and, although during the present year these evils have been alleviated by partial rains, yet they continue to feel the disastrous effects of former failures both in their cattle and their lands.

But, notwithstanding afflictive and successive visitations, depriving the people of the ability to contribute their usual amount of support towards the several missions, they manifested still a willing mind, and even from the depth of their poverty the riches of their liberality abounded. No material declension is found in the contributions of any station, and from several there is a decided increase.

The internal and spiritual condition of the native churches, though not free from occasions of anxiety and regret, is nevertheless regarded by our missionary brethren generally with gratitude and hope.

India.

Although the progress of our Indian missions has not been recently marked by any striking events, or any large increase of converts in particular localities, yet it has been real and decided. The continuance of missionary labor for more than half a century, the circulation of the Holy Scriptures in the various languages of the country, with the growing efforts to promote education and social improvement, have all had a direct influence in weakening the faith of the people in the superstitions and absurdities of Hindoo idolatry, and in rendering their minds more accessible to the truths of the Gospel.

The number of young men under training for the work of evangelists is greater than at any former period; and those that have already been ordained to the ministry, as pastors or evangelists, have diligently discharged the duties of their office, and have well sustained it by a consistent and unblemished Christian character.

The *liberality* of the native churches is a new and most encouraging feature of the times. Formerly the Hindoo converts were forward to complain of their poverty and to seek help for themselves rather than extend it to others. But now they feel, to some extent, the convictions of Christian duty, and according to their ability, raise considerable contributions for the support of the native ministry, the erection of chapels, the purchase of the Scriptures, and the education of their children. The mission church at Calcutta contributed last year not less than £60 towards the salary of the pastor. Within the last three years, the Christians throughout Travancore have more than doubled their free-will offerings

to the cause of God; and in one district last year, they rose from £46 to nearly £180. These instances of Christian liberality are not solitary, but the same improved state of feeling is manifested, though in different degrees, throughout our Indian missions.

Wesleyan Methodist Missionary Society (of Great Britain.)

The operations of this Society embrace both the Home and the Colonial fields, as well as that which is more properly foreign; and it is impossible, from any information furnished by the reports, to distinguish, with any accuracy, between the expenses and the labors which belong to these departments, respectively. Especially is this true in regard to operations in several fields abroad, as Ceylon, India, Southern and Western Africa, which are in part among English colonists or residents, and in part among the heathen. Statistics are given in the following form:

Financial Statement.

The Receipts of the Society for the year ending 31st December, 1863, have amounted to one hundred and thirty-four thousand two hundred and fifty-eight pounds seven shillings. The particulars are as follows:

HOME RECEIPTS.

Mission house and home districts, including England, Wales, Scotland and Zetland,	£82,164	14	3
Hibernian Missionary Society, (exclusive of Christmas offerings,)	3,164	0	2
Juvenile Christmas and New Year's offerings,	8,343	13	10
Legacies,	2,098	18	1
Contributions for the Paris chapel,	256	0	0
Dividends on property funded to secure annuities,	951	8	6
Interest on centenary grant,	450	0	0
Annuities lapsed during the year,	250	0	0
Total home receipts,	£97,678	14	10

FOREIGN RECEIPTS.

Affiliated Conferences and mission districts,	33,327	13	1
Colonial grants for schools,	3,251	19	1
	36,579	12	2
Total receipts, home and foreign,	£134,258	7	0

On a comparison of this statement with that of the previous year, it appears that there is an increase of more than four thousand seven hundred pounds in the ordinary receipts from the home districts, and also an increase in the juvenile, Christmas and New Year's offerings of nearly five hundred pounds.

PAYMENTS.

General expenditure, including the cost of the Canton and Hankow missions, and of the new missions in Italy,	£149,201	13	6
Grant towards the erection of the new chapel in the Boulevard Malesherbes, in Paris,	1,000	0	0
Making a total of	£150,201	13	6

Being fifteen thousand nine hundred and forty-three pounds six shillings more than the receipts.

An unusually large number of missionaries were sent out during the year, the cost of whose outfit and passage has augmented the year's expenditure.

General Summary.

I.—Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in *Europe*, *India*, *China*, *South* and *West Africa*, and the *West Indies*.

Central or principal stations, called circuits,	189
Chapels and other preaching places, in connection with the above-mentioned central or principal stations, as far as ascertained,	1,232
Ministers and assistant missionaries, including four supernumeraries,	293
Other paid agents, as catechists, interpreters, day-school teachers, &c.,	784
Unpaid agents, as Sabbath school teachers, &c.	4,068
Full and accredited church members,	65,377
On trial for church membership,	3,738
Scholars, deducting for those who attend both the day and Sabbath schools,	48,335
Printing establishments,	5

II.—Other Missions of the Society having also relation to Conferences in *Ireland*, *France*, *Australasia*, *Canada*, and *Eastern British America*.

Central or principal stations, called circuits,	445
Chapels and other preaching places,	3,416
Ministers and assistant missionaries, including forty-two supernumeraries,	627
Other paid agents, as catechists, interpreters, day-school teachers, &c.	673
Unpaid agents, as Sabbath-school teachers, &c.	13,735
Full and accredited church members,	77,072
On trial for church membership,	10,187
Scholars, deducting for those who attend both the day and Sabbath schools,	106,294
Printing establishments,	3

RECAPITULATION.

Central or principal stations, called circuits, occupied by the Society in various parts of the world,	634
Chapels and other preaching places,	4,648
Ministers and assistant missionaries, including forty-six supernumeraries,	920
Other paid agents, as catechists, interpreters, day-school teachers, &c.	1,457
Unpaid agents, as Sabbath-school teachers, &c.	17,803
Full and accredited church members,	142,449
On trial for church membership,	13,925
Scholars, deducting for those who attend both the day and Sabbath schools,	154,629
Printing establishments,	8

In concluding their Report, the Committee say:

In reviewing the history of the year, the Committee find the principal points of interest in the marked openings for extension in Italy; in the attempts made to occupy a new and important position in China; in the steady growth and enlargement of all departments of their Indian work; and in the providential deliverance of the little church at Abbeokuta from the murderous bands of the Dahoman army. Last year they contemplated the proposed celebration of the Jubilee of the Society with cheerful hope. No plan had been arranged, no objects agreed upon. But in the course of Divine Providence, the way has been gradually opened to a celebration which has united the friends of missions in holy exercises of thanksgiving, and joyful expressions of devoted attachment to this great cause, such as have never been witnessed. In review of these proceedings, the Committee feel that they and all the friends of the Society are called upon to unite in solemn thanksgiving to the Great Author of all good for those manifold tokens of His guidance, help and favor, which this year of Jubilee has furnished. In the singular unanimity with which the proposal to keep the Jubilee has been received; in the cordial support of the plans suggested for the celebration, and the general sympathy with objects sought to be accomplished, an influence greater than that which man could command is clearly exhibited. In the fervent praises and solemn humiliation, in the active labor and cheerful self-sacrifice, in the enlarged sympathies and cheering anticipations, in the abatement of self-gratulation and the increase of brotherly love which have marked this Jubilee year, they venture to think they may clearly and decidedly trace the working of that gracious Spirit, upon whose continual help the church of Christ depends for its prosperity. Nor is the pecuniary result less remarkable. Without any general or urgent solicitation, but simply on the promptings of grateful joy, or holy compassion, or general sympathy with the work of missions, more than 170,000*l.* has, in the last nine months, been promised in the form of special contributions, of which more than 27,000*l.* has been paid. Surely, according to this time, it may be and should be said, with lowly and glad surprise, "What hath God wrought!"

MISCELLANIES.

Death of Dr. Winslow.

It was announced in November last, that the venerable father, Rev. Miron Winslow, D. D., was in quite feeble health, and had determined to return at once to the United States. A letter has now been received from Rev. Wm. Thompson, of the London Missionary Society, Cape Town, South Africa, announcing the arrival of Mr. and Mrs. Winslow at that place on the 20th of October, and Mr. Winslow's death, on Saturday, the 22d. Mr. Thompson writes: "Although Dr. W. was very weak, we did not apprehend immediate danger; and in fact we hoped that he might rally a little by a sojourn in Cape Town and its neighborhood, and in a few months, if it should please God, be enabled to proceed on his voyage to his native land. It was not so to be. Our Father in heaven had made other arrangements, even to the receiving of his servant to himself, from the shores of South Africa.

"Capt. G. S. Holmes, a warm hearted Christian American merchant, kindly received Dr. and Mrs. Winslow to his hospitable house, where they spent the night. The following morning, Dr. Abercrombie, a kind Christian physician of this city, paid them a visit, and expressed his fears that the inroads of disease were greater than we had imagined. It seemed necessary to remove him to a quiet boarding house, where he could have the constant attendance of a nurse, in addition to Mrs. Winslow. Very suitable accommodations were secured, and on the afternoon of that day I saw nothing in his appearance to increase the anxiety already felt on his account,—nothing that betokened immediate danger."

He failed, however, very rapidly, and died the next afternoon, about twenty minutes past five o'clock. Mr. Thompson adds, writing on Monday: "This afternoon, at four o'clock, we 'bury our dead out of our sight;' and as in the case of our deceased brother, we have no doubt as to his future, we shall 'commit his body to the ground, earth to earth, ashes to ashes,

dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ.' The English mail, which is to convey this, will have left. The funeral will be largely attended, and many hearts will offer prayer to God, that the bereaved widow may be comforted. . . .

"It is not unworthy of my own note, that two loved friends, whose personal acquaintance I made in India in the early part of 1837, friends connected with each other as the late Dr. Scudder and Dr. Winslow were, should have come to this colony to die; and that I should have been permitted to have so much to do with both of them in their last hours. Surely there is something more to anticipate,—a renewal of intercourse above, in our Father's house."

A Successful Mission.

The last Report of the (English) Church Missionary Society presents a case of success in planting the institutions of the gospel among a people, which is worthy of notice. The Colony of Sierra Leone, in Western Africa, was commenced in 1787, as a settlement and place of refuge for colored emigrants from Nova Scotia, the West India Islands, and other places. It has, however, been mostly built up by slaves recaptured from slave ships; and the early colonists from the western hemisphere were, generally, the worst material for founding a Christian or civilized state. The Report referred to now states:

A third year has passed since the native church in Sierra Leone was thrown mainly upon its own resources for the support of the native ministry, and for the education of the rising generation. The transition was a critical period. The success has been, under God, complete. The voluntary contributions of the people have supplied the stipends of nine native clergymen, at a higher rate than the Society had paid; each of the congregations has contributed largely to the repairs of churches; several have commenced the erection of new stone buildings instead of the wooden churches in which they had been accustomed to worship; their elementary schools are supported by local funds, partly by fees, partly by subscriptions; and to such an extent has elementary education been carried in the colony, that it appears from the Government Reports in the Parliamentary Returns, that, in the year 1860, the population of the colony was 41,624, of whom 9,286 were under education, being between one-fourth and one-fifth of the whole, which is a far larger proportion than is found in any European country, the proportion in England being nearly one-eighth, and in Prussia one-sixth. There is also a Grammar School with 100 pupils, which is not only self-supporting, but which has accumulated a capital of 500*l.* in the course of a few years, for the establishment of scholarships; and there is a self-supporting Female Institution, containing forty-five pupils. In addition to these local objects, the subscriptions to Bible and Missionary Societies have risen to a higher amount than in any previous years. All these contributions are raised, not by large donations from a few prosperous traders, but by the frequent small donations of nearly every family in the colony. The habit was happily introduced, with the first introduction of Christianity, of a weekly payment from every adult Christian convert; and every Christian family now freely gives a penny a week towards the Church Fund, in addition to the support of schools, and of Bible and Missionary Societies.

The Committee point to these results with gratitude to God, because the Colony of Sierra Leone has been, from its first establishment, identified with the Church Missionary Society; having sprung into existence through the zeal for God's glory, and the noble philanthropy which animated the fathers of the Church Missionary Society, Wilberforce, Thornton, and Macaulay, as well as having been the first field of its labors.

There is another and still stronger ground of devout exultation at the prosperity of the native church in Sierra Leone. The Society have labored to bring that church to maturity, in the hope and expectation that it would prove a fountain of evangelical light to the neighboring tribes, furnishing to the native evangelists a portion at least of the means of their support. The Committee rejoice to see that the native church is rising, year by year, to a sense of this high calling.

Zulu-Land.

Zulu-Land; or, Life among the Zulu-Kafirs of Natal and Zulu-Land, South Africa, with Map, and Illustrations, largely from original photographs. By Rev. Lewis Grout, for fifteen years Missionary of the American Board in South Africa, Author of the "Grammar of the Zulu Language," and Corresponding Member of the American Oriental Society. Price, $2.00: pp. 351. Philadelphia: Presbyterian Publication Committee.

The title page indicates, in some measure, the qualifications of the author for preparing a work of this kind. His fifteen

years in South Africa were by no means unimproved, and the work presents a large amount of information upon topics which will be in great measure new to most readers. Commencing with a graphic account of his own first experience in a country so new and among a people so strange, the writer proceeds to give, in twenty-five very readable chapters, some account of the early discovery of the region and the first visits to it by Europeans; its position and geographical features; the seasons and climate; first European settlement at the Cape of Good Hope; origin and relationship of native tribes; early accounts of Natal, and history of native rulers; what the Dutch have done and suffered; Zulu-Kafir law and government; superstitions; matrimonial affairs; character; language and literature; the American Zulu mission; European missions; geological features of Natal; botanical productions; the fauna—beasts, reptiles, insects and birds; European enterprise in Natal; and the present state of affairs. A considerable number of engravings serve to bring the country, the people, and their costume and customs, more vividly before the mind. The work is one of much value.

MONTHLY SUMMARY.

Home Proceedings.

The month of December closed the first third of the current financial year of the Board. The amount which the Committee felt constrained to appropriate for the year, it will be remembered, was $600,000, and this amount was upon the supposition, that the average price of gold for the year would not exceed 200. Thus far it has been, all along, more than this. What it will be in the future no one can tell, and should the average cost for the year be higher than the estimates, the expense of carrying on the operations of the missions beyond seas must be proportionately increased. Without any such increase, the receipts needed are an average of $50,000 per month; but for the first four months they have been only $27,106 per month, or, in all, $108,424. This sum, small as it is, exceeds the amount received during the same time last year by $12,814; but for the whole year the excess needed will be near $70,000, without any advance upon the estimated average cost of gold. Friends of the cause therefore will perceive that, to say the least, the present is no time to cease from vigilant and earnest effort. All pastors and churches, as they make their collections, are earnestly requested to bear in mind the fact, that the sum needed from the churches is, in currency, *double* what they were accustomed to contribute a few years since, when the bills forwarded were equal in value to gold.

Missions of the Board.

Western Turkey.—Mr. Parsons writes from Nicomedia, November 28, that his itinerating helper, Baron Hampartsoom, has repeatedly, of late, visited some of the districts connected with that station, "with more than usual encouragement." A new chapel has been built at Ovajuk, mostly "by the help of friends, native and American," with a gallery for females, which has served much to increase the number of that class attending public services. The native pastor at Adabazar has been encouraged recently, by seeing nine persons in his congregation, some of whom, it is hoped, have become permanently connected with the Protestant community. Mr. Parsons also states: "I have been greatly cheered by two incidents which occurred during the summer. One brother, from a village in which we are not able to sustain a regular religious service, brought me one-tenth of the avails of his silk business, as an acknowledgment that he and all his property were the Lord's. That which he put into my hands, he wishes me to use in building the meeting house in Ovajuk, or in any other way that should seem to me desirable. Another brother called on me in Baghchejuk and put twenty-five *Napoleons*, nearly $100, in gold, into my hands, to be used in the Lord's work at my discretion, on the condition that I should not divulge the name of the donor. This was

but the overflowing of his liberality. He gives freely to the poor, and for the support of the gospel institutions in his native place. If there were but a *few* in our churches of the same spirit, there would soon be great progress in the matter of self-support."

Mr. and Mrs. Giles arrived at Cesarea, in good health, November 17.

Syria.—Mr. H. H. Jessup, returning from the United States to Syria, wrote from London, December 12. "From the tone of letters received from my brother and Mr. Thomson, the reduction [from the estimates of the mission], when they hear of it, will be a crushing blow. Matters look very encouraging now in Hums. Sulleba Jerwan, the newly ordained native pastor, is about to be married and return thither with his wife, and is anxious to take with him a male and female teacher. There is a great demand for the right kind of Protestant school in Hums. It *must* be met. How can we turn a deaf ear to such calls, which are coming from every side? In the older Protestant communities, we will bring the people to *pay* for education, but we cannot do it in the newly opening fields. The brethren in Tripoli find the work opening before them, and they ought to have the means of supporting at least one school; but I do not see how they can do even that on the new basis, or rather want of a basis. I appreciate fully the reasons which obliged the Committee to come to such conclusions, but they are none the less sad for being strong."

Items of interest will be found on pages 48–50 respecting the desolations of Hasbeiya, the restoration of the Protestant church at that place, and the schools for girls at Sidon and Beirut.

Nestorians. — The obituary notice of Deacon Isaac, referred to last month, will be found on page 45. Mr. Perkins, (page 47,) sends resolutions passed by the mission respecting the death of Miss Fiske, a notice of very pleasant *re-unions* by graduates of the two seminaries, and most gratifying statistics in regard to students of the male seminary. He mentions that Tehran is now in telegraphic communication with Bombay, and will soon be so also, with Constantinople and St. Petersburg, and thus with all Europe.

Ceylon.—The annual convocation of the mission churches, at Manepy, in October, appears to have been an occasion of much interest, as noticed in a letter from Mr. Sanders, page 43.

Zulus.—Mr. Lindly wrote from Inanda, September 30, expressing a wish that he could attend another missionary convention in the United States, and make a new speech, which he had in mind, and remarks: "You would think it more encouraging than any thing you have yet heard from South Africa. Heathenism is losing its reputation among the heathen themselves. We are wondering, almost every day, at the changes we see in them. These are all for the better. Some of them are very significant, and if simply and truthfully described, would go much deeper than the visible smile the description might create.

"We hope that several, at our station, have recently been born again. Some of them, children of church members, are not more than twelve years of age; others are adults. We never had more encouragement, and were never happier in our work."

Gaboon.—Mr. Bushnell writes, October 15, that one person was admitted to the church on the first Sabbath in October, and there were six or eight other applicants for admission, "deferred for further instruction." "The number of inquirers is increasing." The small pox had not, as yet, spread very extensively. There had been six cases in the towns near the station, but none of them had proved fatal. Reports from some other places in West Africa,—St. Paul's de Loando, Prince's Island, Fernando Po, &c., represented the disease as having been very destructive. Mr. Bushnell notices that the small-pox is rapidly spreading at the French settlement, and may be expected to appear at any time in the schools of the mission.

In another letter, (page 44,) Mr. Walker mentions the excommunication of one member of the church for polygamy, departures from Christian morality by

some others, and the leaving of mission work by one of whom better things had been hoped. On the other hand, there were six or eight inquirers who professed to love the Saviour, and some of whom would probably be received to the church at the next communion season. Mr. Walker had finished the translation of the Psalms and had revised about half of them; and he says, "Our work is extending, but I will not particularize now, lest we be disappointed by only the rootless growth on a rock."

Sandwich Islands.—Letters in this number of the Herald, (pages 36–42,) contain intelligence of great interest respecting recent movements on the Island of Hawaii,—the forming of two Associations; the "arranging for twenty-four evangelical churches, nineteen of them under native pastors," eight of which have been already organized; the ordination of eight native pastors, and the licensing of four other natives as preachers of the gospel. Well may different brethren express, as they do, much gratitude in view of such events, and feel that they constitute "a great step in advance." It is very gratifying to notice that in all the proceedings there was perfect harmony, and that the good Shepherd was felt to be present.

The Trustees of the Oahu College have elected Prof. W. D. Alexander as President of that institution. Four "Sisters of Mercy," attached to the "Reformed Catholic" mission, have arrived at the Islands from England. The American ladies at Honolulu were spoken of, Nov. 8, as busy getting up a fair to aid the Christian Commission, hoping to realize fifteen hundred or two thousand dollars. Civil and political affairs at the Islands were not in a promising condition. The legislative body, convened under the new constitution, were likely to open the flood gates of intemperance, as those of licentiousness were thrown wide open during the reign of Kamehameha IV. A change, not thought to be for the better, has been made in the Board of Education. One missionary writes: "We continue on in the regular routine of our missionary work, with no open opposition from Government, though it is obvious that there is a strong under-current against us." Another writes: "Intemperance and licentiousness are sweeping over the whole extent of our Islands like a flood. The whole weight and influence of the king and most of the chiefs, the Government and the two branches of the so called Holy Catholic Church, is to drown the remnant of this nation in these sinks of iniquity. But the kingdom is the Lord's, and he will have us all feel, more deeply and constantly, that it is 'not by might nor by power, but by his own blessed Spirit.'"

On the first Sabbath in October, thirteen persons were received to the 2d church at Honolulu, on profession, and several backsliders were restored.

Other Missions.

Burmah.—Mr. Douglas, of the Teloogoo mission (Baptist Union), noticing the death of a young convert, "of the lowest parentage," for whom grace had done a great work, says: "Among the more marked of his expressions are the following: 'Weep not for me. I am not now a heathen. I have done much evil. I have been a great sinner, as you all know, but I have been pardoned. Idols are nothing, caste is nothing, time is nothing; we are as the flower that withers. Leave your idols now and go to Jesus. You, my aged and only earthly parent, must not grieve for me, but hasten to the Saviour of sinners, who alone can save you.' He prayed much, and in almost the same words as Charles Gould, whose case was reported some years since. 'Come, Jesus, take me. I am ready to go, my work is done here. Thou art my hope, my all. I have no fear of death or the grave, for thou hast conquered both.' As the last moments drew on, he called all his friends around, and in the full possession of his reason, and with a grasp of reason that becomes lost by the Spirit's aid in intuition and sight, he said, 'I am going now to God and heaven; you must not shed one tear for me, but you should rather rejoice. Don't speak to me or to one another. Now my work is done here; put my body, after I am gone, into the ground; but you must not wail as the heathen do, neither must you observe the anniversary of my death with

any heathen rites; for I die a Christian, and wish to be buried as such in the most quiet way. Hark, I hear the call of my Redeemer. It is all dark now; farewell. O Lord Jesus, secure my soul, I come to thee.' With these words on his lips, and a smile on his face, he fell asleep."

Moravian Missions.—The last number of the *Periodical Accounts* presents the following Statistics of the missions of the United Brethren, at the beginning of the year 1864.

MISSIONS.	Stations.	Missionary agents.	Communicants.
1 Greenland,	3	21	858
2 Labrador,	4	35	370
3 North America,	4	9	139
4 St. Thomas and St. Jan,	5	10	1,342
5 St. Croix,	3	8	1,706
6 Jamaica,	13	31	4,327
7 Antigua,	8	21	3,362
8 St. Kitts,	4	10	1,274
9 Barbados,	4	10	1,104
10 Tobago,	2	6	846
11 Mosquito Coast,	5	13	125
12 Surinam,	13	70	3,598
13 South Africa,	11	61	2,147
14 Australia,	2	10	1
15 Tibet, (Mongolia,)	1	8	.
	84	323	21,199

India.—A missionary of the Irish *Presbyterian Church*, writes from Ahmedabad, "On Sabbath, the fifth June, it was my privilege to admit thirteen persons into the visible Church of Christ by baptism. Of this number, seven were adults, and the remaining six were children belonging to their households. The accession of so large a number of converts at one time is an event to be hailed with joy and thankfulness."

South Seas.—Dr. Turner writes from Tanna, "Navigator's Island," respecting what he had seen and heard at some others of the South Sea Islands: "We touched at the Loyalty Group, and also at the New Hebrides, and had intercourse with seven of the missionaries. To those of us who battled with the difficulties of savageism there some twenty years ago, it was heart-stirring to see the changes which Christianity has effected. Churches and school-houses in all directions; entire islands under Christian influence; hundreds in church-fellowship; God's Word being translated and printed, and institutions set on foot for educating a native ministry. In the Institution at Wide Bay, on the Island of Lipa, [Lifu?] I met with a young chief, whose father I knew nineteen years ago. We had the father spending a night with us at that time on board the John Williams, and got a good deal of his history. He was a thorough savage, and constantly at war with the other side of the island. It was said that, after one of their battles, he had served up to him as many as seventeen cooked human bodies, indicative, of course, of his rank and importance. Now the whole island is at peace, and nominally Christian, and, instead of the cannibal father, there I met with the converted son, preparing to preach the gospel to his countrymen."

West Africa. — Mr. Hoffman, of the American Episcopal Board, after laboring for fifteen years at Cape Palmas, where "two churches, several Sabbath and day-schools, a high school, an orphan asylum, a hospital, and a home for the blind" have been brought to their present state of prosperity, and most of them begun by him, has now gone "to make further conquests at and around Bohlen station, seventy-five miles in the interior." He writes: "New men can more easily occupy the coast stations than they can those in the interior, where Satan is strong, and difficulties are many. If my missionary experience of fifteen years has in any way fitted me for this more responsible and difficult position, I gladly sacrifice the comforts of a delightful home, Christian churches, and a Christian community, to hold an *outpost* in the enemy's country." In another communication he thus reports respecting the field in which he has been laboring: "The number of baptisms has been unusually large, the scholars seem more diligent, those in charge of stations more earnest, and a more serious spirit pervades the natives. This view of the district has not only been gathered by actual observation, but from the ministers and catechists at our district meetings, which we have held since our last Convocation. The gospel is regularly proclaimed in about twenty villages, and upward of twenty-five thousand people have the opportunity of hearing it." More recently he wrote: "At the recent Convocation, it was encouraging to hear it stated by those who came as the representatives of the church from the different parts of the Grebo tribe, that the

people seemed to be affected by the gospel to a greater extent than ever before. There was a seriousness—an attention to the preached Word—a conviction of its truth, and of their own sins; and in some cases there was the actual embracing of the truth, and profession in baptism, which gave encouragement to all God's people."

Mr. Mackey, of the Presbyterian Board, refers to three kinds of external influence seriously operating against the progress of the mission work at Corisco,—Spanish interference, foreign trade, and increased anarchy. Respecting each of these topics a few lines may be quoted. "There has been no open Spanish interference on the part of the civil authorities which claim jurisdiction over Corisco, but there has been a powerful, insidious influence at work, to distract and lead away the minds of the people from us. The influence of foreign trade, as carried on here, is very much opposed to Christian principles, and to the advance of civilization. Rum, for which the people have an inordinate thirst, is largely used. The trade is managed almost entirely on the trust system. Our church members are forbidden to trade in rum, but they cannot get trust at vessels or at the factories, as a general thing, unless they take their proportion of rum. There is perhaps no where on the face of the earth a purer state of anarchy than that which exists among the West African tribes, south of the Camaroons mountain. A greater state of anarchy would be inconsistent with the existence of people in communities at all. No man can be brought to justice for theft, or any kind of crime, unless the friends of the injured party are stronger than the friends of the criminal; and then, frequently, when this is the case, vengeance is wreaked on more than the criminal."

EMBARKATION.

Rev. WM. IRELAND, of the Zulu mission, and MRS. R. ORIANA IRELAND, daughter of Rev. Aldin Grout, of the same mission, sailed from Boston, January 2, in the bark George T. Kemp, for Port Elizabeth, South Africa, returning to the Zulu field.

DEATHS.

Indirect, but what would seem to be reliable information, has reached the Missionary House, of the death on the 30th of April last, of MRS. ELECTA M. KINGSBURY, wife of Rev. Cyrus Kingsbury, D. D., for many years a missionary of the Board among the Choctaw Indians. The New York Observer notices the death of Dr. KINGSBURY, in April. Communications with the Choctaw nation are so much interrupted, that it seems possible the two may have been confounded, and that but one is dead.

At Cape Town, South Africa, October 22, Rev. MIRON WINSLOW, D. D., of the Madras mission, India, (see page 54.)

On the Pulney Hills, India, June 16, 1864, WILLIAM PEREGRINE, son of Rev. C. T., and Mrs. Ann Maria White, of the Madura mission, aged three years and five months.

At Mardin, Turkey, September 22, 1864, WELLS, son of Rev. W. F. Williams, of the Eastern Turkey mission, aged two years and eleven months.

At Kharpoot, October 28, 1864, WILLIAM GOODELL, son of Rev. H. N. Barnum, of the Eastern Turkey mission, between three and four years of age.

At Umvoti, South Africa, October 31, 1864, MARY ENGEL, daughter of Rev. Charles H., and Mrs. Katharine C. Lloyd, of the Zulu mission, aged one year and eight months.

DONATIONS.

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Mechanic Falls, Two friends, wh. cons. Rev. DANIEL LANE an H. M.	50 00	
North Yarmouth, Cong. ch.	10 70	
Portland, 3d cong. ch. m. c.	44 59—105 29	
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. m. c. wh. cons. Rev. ROWLAND B. HOWARD an H. M.		50 00
Kennebec co. Conf. of chs.		
Augusta, South cong. ch. and so.	300 33	
Hallowell, Cong. ch. and so.	91 10	
Waterville, do.	12 00—406 43	
Lincoln co. Aux. So.		
Waldoboro', 1st cong. ch. la. asso.	21,50; cont. 9,60; H. H. Lovell, 10; R. C. Webb, 2; Geo. Allen, 2;	45 10
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer, 1st cong. ch.	28 75	
Dedham, do.	38 05—66 80	
York Conf. of chs. Rev. G. W. Cressey, Tr.		
Newfield, Cong. ch.	12 00	
Saco, 1st cong. ch. benev. so.	48 70—60 70	
		734 32

Anonymous, 20 00
Brownfield, Mrs. P. E. Stickney, 5 00
East Machias, Cong. ch. m. c. 13 00
Isle au Haut, Cong. ch. 2 00
Seal Cove, Benjamin Sawyer, 5 00
Searsport, 1st cong. ch. m. c. 14 27—59 27

793 59

NEW HAMPSHIRE.

Grafton co.
Bristol, Cong. ch. and so. 10 55
Campton, Fem. miss. so. 29 25
Orfordville, Cong. ch. 4 00
Plymouth, Cong. ch. m. c. 20 00—63 80
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Bennington, Mrs. D. Whittemore, dec'd, 20 00
Manchester, C. B. Southworth, 30 00
New Ipswich, Cong. ch. and so. 113 00—163 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Allentown, Mrs. Jabez Green, 3 00
Canterbury, Cong. ch. 7 00
Dunbarton, do. 55 00—65 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Candia, Cong. ch. and so. 33,40; m. c. 5,82; 39 22
Chester, Cong. ch. 156 15
Derry, 1st cong. ch. 60 00
Exeter, 1st cong. ch. 12; N. F. Carter, 3; 15 00
Hampstead, Cong. ch. m. c. 16 00
North Hampton, Cong. ch. 26 76—313 13
Strafford Conf. of chs. E. J. Lane, Tr.
Barrington, Rev. Charles Willey, 25 00
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, D. M. Ide, 10 00

639 93
Rochester, Cong. ch. and so. 108 00

747 93
Legacies.—Concord, Rebecca Rolfe, by A. H. Morrill, ex'r, less tax, 12; 188 00

935 93

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. and so. 5 00
Middlebury, Cong. ch. 198 35
New Haven, A friend, 50
Ripton, Cong. ch. and so. 12 00—215 85
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Strafford, Cong. ch. m. c. 3 50
Wells River, Cong. ch. 25 00—28 50
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Cong. ch. m. c. 99 40
East Westminster, Cong. ch. 5 00
Grafton, E. M. Pettingell, 2 00
Putney, Cong. ch. and so. 29 45
Townsend, do. 25 00—160 85
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Norwich, Cong. ch. and so. 19 00

424 20
Bennington Centre, 1st cong. ch. and so. 20 16
Guildhall, A lady, 1 00—21 16

445 36
Legacies.—Colchester, H. D. Fisher, by Mrs. Irena Fisher, ex'x, 316 90

762 26

MASSACHUSETTS.

Barnstable co.
Centreville, Cong. ch. and so. 30 56
East Falmouth, Cong ch. 12 00—42 56
Berkshire co. Aux. So. James Sedgwick, Tr.
Glendale, Sophia Perry, 6 00
Great Barrington, 1st cong. ch. and so. (of wh. from D. Leavitt, 50, wh. cons. Rev. R. B. Stratton an H. M.) 178 80
Lenox, Cong. ch. and so. 44 15
North Adams, M. H. E. 5 00
Pittsfield, 1st cong. ch. and so. 140 62
Sheffield, Cong. ch. m. c. 5 05
Stockbridge, do. 80 00—459 62
Boston, (of wh. from Mrs. F. Jones, 10; Mrs. K. and B., 3;) 134 76
Brookfield Asso. W. Hyde, Tr.
Brookfield, Cong. ch. and so. 186 00
Dudley, Cong. ch. 131 46
Hardwick, Cong. ch. bal. 3 10
North Brookfield, Persis Howe, 5 00
Sturbridge, Cong. ch. and so. 237 00

562 56
Reserved for printing Report, 57 56—505 00
Essex co.
Andover, Mrs. Justin Edwards, 10 00
Lawrence, Centr. cong. ch. and so. wh. cons. G. E. Hood, H. Jones, Mrs. Lydia G. Cordley, and Mrs. Sarah H. Fisher, H. M., 400; a friend, 10; 410 00
Salem, Tabernacle ch. m. c. 32 19
Wenham, Cong. ch. and so. 54 50
West Boxford, Cong. ch. wh. with prev. dona. cons. D. K. Gage an H. M. 26 00—532 69
Essex co. North Aux. So.
Ipswich, First ch. and so. 129 25
Newbury, Phebe Newman, 5 00
Newburyport, North cong. church and so. 97 97
Rowley, Cong. ch. 67 05—290 27
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Easthampton, Payson ch. m. c. 141 43
Enfield, Benev. so. (of wh. from Edward Smith, 250, wh. cons. Enos Smith and L. S. Nash, H. M.; Josiah B. Woods, 100, wh. cons. Mrs. F. C. Woods an H. M.; Mrs Isabella S. Woods, 100, wh. cons. Caroline A. Spalding an H. M.; R. D. Woods, 100, wh. cons. Edward B. Gillett an H. M.) 800 00
Florence, Cong. ch. and so. wh. cons. Rev. H. C. Hovey an H. M. 100 00
Haydenville, Jairus S. Tyrrel, 16 00
North Amherst, Cong. ch. and so. 26 00
South Amherst, do. 13 25
South Hadley Falls, 1st cong. ch. and so. by Rev. R Knight, 42 00—1,138 68
Middlesex co.
Auburndale, Cong. ch. and so. coll. 1,500; m. c 120,72; 1,620 72
Concord, Mrs. S. Hoar, 10 00
East Cambridge, Evan. ch. m. c. 20 30
Holliston, 1st cong. ch. and so. wh. with prev. dona. cons. Alden Leland an H. M. 86 00
Lincoln, Cong. ch. and so. wh. cons. George M. Baker an H. M. 164 70
Lowell, Appleton st. ch. and so. 162,15; John st. ch. and so. 9,58; Kirk st. cong. ch. bal. 34,66; 206 39
Malden, Trin. cong. ch. m. c. 87 90
Newton Corner, Eliot ch. m. c. 76 29
North Chelmsford, A friend, 5 00 2,277 30
Middlesex Union.
Acton, Cong. ch. and so. 20 00
Boxboro', Evan. cong. ch. 7 75
Groton, Mrs. J. Green, 50; Un. orth. ch. wh. with prev. dona. cons. Mrs. Asa Lawrence and Mrs. Milo Shattuck, H. M., 35,47; 85 47
Leominster, Evan. cong. ch. and so. 70 94
Westford, Union cong. ch. 11 25—195 41
Norfolk co.
Dorchester, Village ch. Mrs. Collins, 2,25; Julia Collins, 25c. 2 50
Medway, 1st ch. m. c. 8 42
Roxbury, Eliot ch. m. c. 14,12; Vine st. ch. m. c. 33; 47 12
West Roxbury, Evan. cong. ch. m. c. 37 10
Wrentham, 1st cong. ch. 3 00—98 14
Palestine Miss. So. E. Alden, Tr.
South Braintree, South ch. 21 25
South Weymouth, Rev. Mr. Terry's ch. m. c. 25 00—46 25

Plymouth co.
Marshfield, 1st cong. ch. m. c. 8 30
Plympton, H. S. Parker, 4 00—12 30
Taunton and vic.
Fall River, Centr. cong. ch. and so. (of wh. fr. Mrs. C. G. Remington, 100, wh. cons. HENRY H. REMINGTON an H. M ; Robert K. Remington, 100, wh. cons FR. O. WINSLOW an H. M.) 2,500 54
Seekonk, Cong. ch. and so. 36 05-2,536 59
Worcester co. North, C. Sanderson, Tr.
Hubbardston, Amasa G. Davis, 25 00
Westminster, Evan. cong. so. 22,25; wh. with prev. dona. cons. A. WOOD an H. M., reported in Jan. Herald as from Philipston,
Worcester co. Central Asso. E. H. Sanford, Tr.
Boylston, Wm. H. Whipple, 1 00
Sterling, Evan. ch. and so. 37 15
Worcester, Mrs. ELIZABETH D. GEROULD, wh. cons. herself an H. M., 100 ; Old South ch. gent. 283.75; Union ch. la. and gent. asso. 160,62; m. c. 149,60; a member of Union ch. 100; a friend, dec'd, 10; 803 97
Princeton, Cong. ch. and so. 54 25—896 37
Worcester co. South, W. C. Capron, Tr.
Millbury, 1st cong. ch. and so. (of wh. from S. A. Small and wife, 200, wh. cons. Mrs. FIDELIA P. SMALL and ELISHA J. STONE H. M.) 297 00
Uxbridge, 1st evan. cong. ch. and so. wh. with prev. dona. cons. OLIVE W. WHIPPLE and SYLVIA W. THAYER H. M. 150 00—447 00

9,637 94

Berkley, 1st ch. fem. cent so. 20 00
Chelsea, Broadway ch. m. c. 54,28; Winnisimmet ch. m. c. 28,20; 82 48
Edgartown, Cong. ch. m. c. 25 00
Fairhaven, H. Deane, 1 00
Nantucket, 1st cong. ch. m. c. 10 80—139 28

9,777 22

Legacies. — Chicopee Falls, Elias Carter, by E. O Carter, ex'r, 100 00
Dedham, Mrs. Hannah D'Wolf, by Edward P. Burgess, ex'r, (prev. rec'd, 600 :) 118 32
Enfield. Leonard Woods, by R. D. Woods, ex'r, wh. cons. LEONARD W. PARISH and AMANDA WOODS H. M. 200 00
Lowell, John st. miss. so. income of Legacy of Norman Mason, 24 00
Southwick, Rebecca Bridgham, 21 00
West Roxbury, Hannah P. Bradstreet, by S. W. Swett, ex'r, 282 00—745 32

10,522 54

RHODE ISLAND.

Providence, High st. ch. m. c. 72,71; a friend, 2; 74 71

CONNECTICUT

Fairfield co. East, Aux. So.
Bethel, Cong. ch. and so. 14 75
Bridgeport, 1st ch. miss. and benev. so 100 95—115 70
Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, 2d cong. ch. and so. 181 17
North Stamford, Cong. ch. 10 79
Southport, Cong. ch. m. c. 10 00—201 96
Hartford co. Aux. So. A. G. Hammond, Agent.
East Glastenbury, Cong. ch. and so. 8 86
Glastenbury, 1st ch. gent. 577 ; la. 147.40 ; m. c. 118,01 ; 842 41
Hartford, Centre church in part, 1,613.60 ; South ch. 813,25 ; Mrs. T. Day, 50 ; Geo. Marsh, 2d, 1 ; 1,877 85
Plainville, Cong. ch. and so. wh. cons. Rev. EDWIN DIMOCK an H. M. 130 00
Windsor Locks, Cong. ch. and so. wh. cons. Rev. C. MCINTIRE an H. M. 119 35

2,978 47
Less expense, 91-2,977 53

Hartford co. South, Aux. So. H. S. Ward, Tr.
Middle Haddam, 2d cong. ch. m. c. 14 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Litchfield, Collections, 3 00
New Hartford, Lyman Merrill, 5 00
Norfolk, A friend, 50; Sarah Brown, 100, wh. cons. ABIGAIL BROWN an H. M. 150 00
Plymouth, Cong. ch. and so. wh. cons. GEO. STOUGHTON and JENNIE M. BLAKESLEE, H. M. 148 30
South Britain, Cong. ch. 75 00
South Canaan, Cong. ch. m. c. 40 87
South Cornwall, Cong. ch. 20 50
Winsted, 1st cong. ch. 62 50
West Winsted, 2d cong. ch. m. c. 65 43

570 60
Less counterfeit, 50—570 10

Middlesex Asso. John Marvin, Tr.
Chester, Cong. ch. and so. wh. cons. Mrs. JANE E. DOOLITTLE an H. M. 158 05
Deep River, Cong. ch. and so. la. and gent. 40,45 ; m. c. 77,77, wh. cons. Mrs. J. K. POST an H. M. 118 22
Haddam, 1st cong. ch. and so. 75 00
Killingworth, Cong. ch. and so. la. 27,25 ; gent. 20,05 ; 47 30
Millington, Rev. A. C. Beach, 10 00
Old Lyme, 1st cong. ch. and so. 85 93
West Brook, Cong. ch. 67 75—562 25
New Haven City, Aux. So. F. T. Jarman, Agent.
Centre ch. (of wh. from HENRY SANFORD, 100, wh. cons. himself H. M.) 623 ; Third ch. 109,90 ; Davenport ch. m. c. 6,33 ; North ch. coll. 76 ; m. c. 9,60 ; United m. c. 16,20 ; Yale coll. ch. m. c. 24,45 ; 865 48
Ansonia, Cong. ch. and so. 63 00—928 48
New Haven co. East, F. T. Jarman, Agent.
Cheshire, Cong. ch. and so. 99 26
Clinton, Cong ch. m. c. 78 30
East Haven, Gent. asso. 52,75 ; la. do. 47,25, wh. cons. S. T. ANDREWS an H. M. 100 00
North Haven, La. cent so. 21 50
West Meriden, 1st cong. ch. and so. 170 05—469 11
New Haven co. West Conso. F. T. Jarman, Agt.
Birmingham, Cong. ch. m. c. 21,66 ; M. B. Bassett, 10 ; 31 66
Milford, 1st ch. la. 127,90 ; gent. 109,55 ; 237 45
Mount Carmel, Cong. ch. and so. 51 00
Orange, do. 47 00
Oxford, do. 56 76
Southbury, do. 78 62
Waterbury, 1st cong. ch. and so. 164,46 ; 2d ch. and so. 29,91 ; 194 37
Woodbridge, Gent asso. 46 35—743 21
New London and vic. and Norwich and vic.
C. Butler and Lewis A. Hyde, Trs.
Colchester, 1st cong. ch. and so. 122 00
Tolland co. Aux. So. E. B. Preston, Tr.
North Mansfield, Cong. ch. and so. wh. with other dona. cons. SARAH STORRS an H. M. 90 00
Vernon, la. 43,50 ; gent. (of wh. from Talcott Brothers, 100, wh. with prev. dona. cons. Mrs. C. D. TALCOTT and Mrs. F. M. MOORE, H. M.) 122,75 ; 166 25—256 25
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Brooklyn, Cong. ch. la 47,27 ; m. c. 21,19 ; 68 46
Canterbury, 1st cong. ch. and so. coll. 49,55 ; m c. 4,55 ; 54 20
Thompson, Cong. ch. and so. wh. with prev. dona. cons. MARTHA E OLNEY and ANNIE K. DUNNING, H. M. 180 00

West Killingly, Cong. ch. and so. gent. 233,10; la. 95,87; m. c. 39,93; 369 20
Westminster, La. 11,50; gent, 3,50; 15 00
Willimantic, Coll. 69; m. c. 25,15, wh. with prev. dona. cons. Mrs. D. S. CUSHMAN an H. M. 94 15—781 01

7,741 60

NEW YORK.

Geneva and vic. W. H. Smith, Agent.
Geneva, W. H. Smith, 10; Harriet L. Tracy, 4; 14 00
Naples, Pres. ch. 10 15—24 15
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Holley, Pres. ch. 36 81
Rochester, 1st pres. ch. 278,98; Brick ch. in part, 63,80; pres. ch. m. c. 70,80; 413 58—450 39
New York and Brooklyn Aux. So. A. Merwin, Tr.
Of wh. from Eli Wainwright, 100; Hugh Aikman, 50; C. Dunning, 25; Students Un. Theol. Sem. 20,14; New Eng. ch. Brooklyn, 100, wh. with prev. dona. cons. D. G. PAIGE and E. B. KINGSBURY, H. M.; Lloyd Aspinwall, 50; 1,264 66

1,739 20

Albany, 4th pres. ch. miss. asso. 200 00
Andover, Pres. ch. 5 25
Barryville, Cong. ch. 95
Binghamton, Marcus Ford, wh. with prev. dona. cons. MARY C. BURT an H. M. 50 00
Brockport, Mrs. J. Minot, 1 00
Camden, ALBA MILLER, wh. cons. himself an H. M. 100 00
Cheektowaga, Charlotte E. Ely, 100, a thank-offering, wh. cons. MARY A. C. ELY an H. M.; Mary A. C. Ely, 100, a thank-offering, wh. cons. CHARLOTTE E. ELY an H. M. 200 00
Chester, Pres. ch. 57 00
Cicero, Mrs. Tripp, 1 00
Cincinnatus, Cong. ch. 30 84
Denton, Pres. ch. bal. 1 25
Deposite, Mrs. Mariett J. Ward, wh. cons. MARY S. WARD an H. M. 100 00
Durham, La. cent so. 4 00
East Bloomfield, Cong. ch. m. c. 33 87
Elbridge, 1st cong. ch. m. c. 2 62
Gouverneur, Nancy W. Wright, 5 00
Griffin's Mills, Cong. ch. 5 00
Hamilton, Mrs. G. Tompkins, 1 00
Harpersfield, Mrs. M. Boies and Sarah Hotchkiss, 5; Harper Boies, 3; 8 00
Howard, Pres. ch. 8 00
Ithaca, do. 63 37
Jefferson, do. 14 07
Kiantone, A friend, 5 00
Lewiston, Pres. ch. 10 00
Lima, do. 69 55
Lockport, 1st pres. ch. 127 75
Lumberland, Cong. ch. 1 40
Malden, Pres. ch. wh. cons. Rev. WM. HART an H. M. 50 00
Mannsville, Cong. ch. (of wh. from A. M. Wardwell, 20,) 20 50
Moravia, Cong. ch. m. c. 11 55
New Road, La. miss. so. 14 50
New York, A friend, 100; Edmund Dwight, 50; Washington Heights, pres. ch. m. c. 11; Officers N. Y. Juv. Asylum, 15; 176 00
Niagara Falls, 1st pres. ch. 81 00
Otisco, Mrs. Olive S. Frisbie, 20 00
Parishville, Pres. ch. 17 00
Poughkeepsie, Pres. ch. m. c. 33 59
Sidney Centre, Cong. ch. 1 75
Southhold, Pres. ch. 25 05
South Wales, Cong. ch. 5 00
Spencertown, Pres. ch. 23 00
Tarrytown, H. N. C. 5 00
Waverly, Pres. ch. bal. 4 00—1,593 86

3,333 06

Legacies.—Geneva, Henry Dwight, by E. Dwight, 1,050 00
Livonia, Mrs. Susan Fowler, by Rev. A. H. Parmalee, less tax, &c. 94 35
Salem, T. R. Weston, for Gaboon, 20 00—1,164 35

4,497 41

NEW JERSEY.

Elizabeth, W. Williams, 7 30
Succasunna, Pres. ch. miss. so. 24 81—32 11

PENNSYLVANIA.

By Samuel Work, Agent.
Philadelphia, Cash, 100; J. D. L. 25; 125 00
Delaware Water Gap, Mt. ch. m. c. 5 06
Harrisburg, 1st ch. 16,50; W. M. Kerr, 50; 66 50
Marple, Pres. ch. wh. cons. Rev. M. P. JONES an H. M. 50 00
"A Kentucky Abolitionist," 10 00—256 56
Carbondale, Pres. ch. wh. cons. J. DICKSON an H. M. 100 00
Harrisburg, German Reformed Ch. by R. F. Kelker, Treasurer, 1,000 00
Lock Haven, G. B. Perkins, 3 59
North East, Pres. ch. m. c. 10 00
Philadelphia, Calvary pres. ch. m. c. 72 00
Waterford, Pres. ch. 10 00—1,195 59

1,452 15

Legacies.—Susquehanna Co., Andrew Willard, by Urbane Smith, ex'r, 100 00

1,552 15

DISTRICT OF COLUMBIA.

Washington, "White Mountains," 5 00

VIRGINIA.

Camp Distribution, Rev. James P. Fisher, wh. with prev. dona. cons. S. V. S. FISHER an H. M. 25 00

OHIO.

By William Scott.
Cincinnati, A Christmas gift, 50; 3d pres. ch. m. c. 22,65; 72 65
Monroeville, Pres. ch. m. c. 6 00
Porter, Pres. ch. 20 00
Walnut Hills, Lane sem. ch. m. c. 6 40—105 05
Cleveland, 2d pres. ch. bal. 52 97
Defiance, 1st pres. ch. 11 00
Dresden, Pres. ch. coll. 17,75; m. c. 17,25; 35 00
Elyria, 1st pres. ch. 20 00
Farmington, Pres. ch. in part, 13 09
Hudson, 1st cong. ch. and so. 63 35
Kelloggsville, F. Stoddard, 4 00
Lawrence, Cong. ch. 10 00
Logan, E. T. Rochester, 1 00
Marietta, 1st cong. ch. and so. subs. 146,50; m. c. 15,50; Mrs. Betsey McGuire, 200; 362 00
Marysville, Cong. ch. 8,22; W. Mitchell, 10; 18 22
Mesopotamia, Pres. ch. in part, 39 81
Montgomery, 1st cong. ch. 3 75—634 19

739 24

Legacies.—Chatham Centre, Ebenezer Allen, by D. B. Allen, 25 00

764 24

INDIANA.

By William Scott.
Crawfordsville, Central ch. 88 75
Indianapolis, 2d pres. ch. m. c. 10 00
Lafayette, 2d pres. ch. 286 25
Mishawaka, Pres. ch. m. c. 11 50

396 50
Less exch. 25—396 25
Elkhart, Julia S. Smith, 5 00

401 25

ILLINOIS.

Bloomington, Friends,	7 00	
Chicago, 1st cong. ch. bal. 98,44; South cong. ch. m. c. 37,20;	135 64	
Crystal Lake, S. S. Gates,	100 00	
Elmwood, WM. J. PHELPS, wh. cons. himself an H. M.	100 00	
Geneva, E. W. Town,	2 50	
Joliet, Pres. ch. wh. with prev. dona. cons. Rev. JOHN KIDD an H. M.	26 79	
Lake Forest, 1st pres. ch. m. c.	23 37	
Moline, Cong. ch.	5 00	
Rockford, Westminster pres. ch. wh. with prev. dona. cons. C. K. CRANE an H. M.	52 54	
Rock Island, 2d pres. ch.	43 00	
Rushville, Pres. ch.	11 15	
Sandwich, Pres. ch. m. c.	7 61	
Springfield, Mary W. Lloyd,	10 00	
Wenona, Pres. ch.	16 00	—540 51

MICHIGAN.

Clayton, 1st pres. ch.	4 15	
Detroit, Avenue pres. ch. 254,35; Mrs. E. E. Stuart, 100;	354 35	
Dover, 1st pres. ch.	8 60	
Flushing, Pres. ch.	11 00	
Hastings, C. T. Bryant, 71st Ohio Reg't,	5 00	
Kalamazoo, 1st cong. ch. and so. 29,22; P. L. H. 5;	34 22	
Lowell, Rev. and Mrs. J. M. McLain,	1 50	
Marquette, A friend,	8 00	
Pinckney, Mrs. J. Affleck,	1 00	
Raisin, Cong. ch. and so.	25 00	
Richland, 1st pres. ch.	71 00	
Saginaw City, Pres. ch.	20 00	
Tecumseh, do.	90 50	—634 32

WISCONSIN.

Delevan, Cong. ch. and so. wh. cons. Mrs. A. H. BARNES and Mrs. J. E. KING, H. M.	359 00	
Kenosha, 1st cong. ch.	20 00	
Milwaukee, Plymouth ch. 159,95; 1st pres. ch. bal. 35;	194 95	
Neenah, Pres. ch. coll. 22,87; m. c. 10;	32 87	
Racine, 1st pres. ch.	30 75	
Ripon, Little girls,	2 21	
Wautoma, Cong. ch.	6 00	—645 78

IOWA.

Adell, Pres. ch.	5 00	
Bowen's Prairie, Cong. ch. m. c.	10 00	
Burlington, Cong. ch. and so.	67 70	
Garnavillo, Benjamin Sackett,	1 50	
Grinnell, Cong. ch. and so.	22 25	
Independence, N. N. Sykes, wh. cons. Rev. THOMAS N. SKINNER an H. M.	50 00	
Nevinville, Cong. ch. and so.	10 00	
Vinton, Hattie N. R.	5 00	—171 45

MINNESOTA.

Excelsior, Cong. ch. m. c.	8 60	
Faribault, Cong. ch. and so.	11 80	
Minneapolis, Plymouth cong. ch.	44 83	
St. Anthony, Rev. S. R. RIGGS, and fam. wh. with prev. dona. cons. himself an H. M.	40 00	
St. Paul, House of Hope, pres. ch. m. c.	11 05	
Wabasha, Cong. ch.	5 00	—121 28

MISSOURI.

St. Louis, Germ. Evan. St. Peter ch. mission so. 60; ladies, 15;		75 00

CALIFORNIA.

Oakland, 1st cong. ch. m. c.	8 30	
Redwood, Cong. ch. m. c.	3 00	
Premium,	11 70	—23 00

NEVADA.

Virginia City, 1st pres. ch. m. c.	45 00	
Premium,	51 20	—96 20

OREGON.

Oregon City, Cong. ch. and Sab. sch.	21 00	
Portland, 1st cong. ch. m. c.	9 00	—30 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Canada, Fingal, E. D. Johnston, 47; Montreal, Zion ch. miss. asso. 227;	274 00
England, London, W. C. Gellibrand,	50 00
China, Peking, S. Wells Williams,	100 00
Labrador, Caribou Is., Rev. S. R. Butler, 3; Rev. C. C. Carpenter, 3;	6 00
Zulu, Amahlongwa, A friend, 25; Umvoti, m. c. 43,60; Ifumi, m. c. 34,80; spec. gift of native convert, 3;	106 40
	536 40

MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer Village, s. s. 15; Cumberland, s. s. 29; Otisfield, s. s. 18; Portland, 3d ch. s. s. 29,91; Waldoboro', 1st ch. s. s. 7,50; Waterford, s. s. 17,05;	116 46
NEW HAMPSHIRE.—Bristol, s. s. for India, 15; Claremont, s. s. for Diarbekir, 41,50; Concord, Myrtle mission sch. 36,81; Lower Bartlet, s. s. 1;	94 31
VERMONT.—Brattleboro', s. s. 26; East Westminster, s. s. 3; West Westminster, s. s. 5,12; Essex, s. s. 10; Georgia, s. s. 6; Morrisville, Nellie, 10; Mrs. Gleed, 1,05; Charlie, 53c.; Willie, 53c.; Townshend, 1st ch. s. s. for India, 6; Windsor, 1st ch. s. s. wh. with prev. dona. cons. CHESTER MARCH an H. M. 45;	113 23
MASSACHUSETTS.—Framingham Centre, Friends, for Aintab, 80; Holyoke, 2d ch. s. s. for Madura, 10; South Danvers, s. s. 25; Southbridge, Ellen P. 1; Springfield, South ch. s. s. for India, 100, wh. cons. GEO. F. WADSWORTH an H. M.	216 00
CONNECTICUT.—Canterbury, s. s. for India, 27,50; North Haven, s. s. for Oroomiah, 3; Newington, s. s. 5,95; West Killingly, Westfield ch. s. s. for Syria, 15; West Suffield, s. s. 4,35;	55 80
NEW YORK.—Avon, s. s. 5; Clarkson, s. s. 8,25; Le Roy, pres. s. s. wh. cons. Rev. C. C. KIMBALL an H. M., 49,75; Mexico, pres. s. s. for Gaboon, 15; Plattsburgh, pres. s. s. for Sidon, 16,91; Red Creek, s. s. 2; Rose, pres. s. s. 14,50; Smyrna, 1st cong. s. s. 13; Valatie, pres. infant s. s. 3,25;	127 66
NEW JERSEY.—Newark, 1st German pres. s. s.	5 00
PENNSYLVANIA. — West Philadelphia, Walnut st. s. s. 30,86; Clinton st. infant class, 1,75;	32 61
OHIO.—Kinsman, s. s. for Turkey, 25; Lyme, s. s. 8,25; Montgomery, 1st cong. s. s. 3,25;	36 50
INDIANA.—New Albany, 2d pres. ch. children, 38; Frank Mann, 1; Lewis Mann, 1,10;	40 10
ILLINOIS.—Rushville, Pres. s. s.	27 62
OREGON.—Albany, Cong. s. s.	5 00
	870 29

Donations received in December,	**29,312 45**
Legacies,	**2,539 57**
	$31,852 02
☞TOTAL from September 1st, 1864, to December 31st, 1864,	**$108,424 79**

THE

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OF THE

AMERICAN BOARD.

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MIRON WINSLOW, D.D.

For forty-five years Miron Winslow has held an honored place among the Christian laborers abroad, connected with the American Board. After so long a time that name drops from the list. Mr. Winslow was born at Williston, Vt., December 11, 1789. He became hopefully a subject of renewing grace in the year 1809, at Williston, and united with the church at Norwich, Connecticut, under the care of Rev. Dr. Strong, on the 5th of January, 1811. He was then in business in that place as a merchant, but a desire to preach the gospel, with thoughts turned towards the missionary work, led him to commence a course of study with private tutors, and in 1813 he entered the Junior class at Middlebury College, Vt., where he graduated in 1815. He then pursued the three years' course of study in the Theological Seminary at Andover, and while there, in 1816, fully decided to become a missionary to the heathen if Providence should open the way. He was licensed to preach by the Londonderry Presbytery, at East Bradford, in June, 1818, and on the 4th of the following November was ordained at Salem, in connection with Messrs. Levi Spaulding, Henry Woodward and Pliny Fisk; Prof. Stuart of Andover preaching the sermon and Dr. Worcester giving the charge. On the 11th of January, 1819, he was married to Miss Harriet W. Lathrop, of Norwich, Conn., sailed with her and with Messrs. Spaulding, Woodward and Scudder, from Boston, on the 8th of June following, for Ceylon, and reached Calcutta, October 19. This was the first reinforcement sent to the Ceylon mission, which was commenced in 1816. On the 18th of February, 1820, Mr. and Mrs. Winslow arrived at Jaffna, Ceylon, and took up their residence at Oodooville in July of that year. There they remained, much of the time having charge of the female boarding school, for thirteen years. On the 14th of January, 1833, Mrs. Winslow was removed by death, and in the autumn following Mr. Winslow left Ceylon, with his three children, for a visit to his native land. While in the United States, he

prepared a memoir of his wife, a work of much interest and value, which was published in 1835, presenting not only an account of her character and labors, but a history, up to that time, of the Ceylon mission, of which she had been a highly valued member. On the 22d of April, 1835, he was married to Mrs. Carman, whose maiden name was Catharine Waterbury. With her he sailed from Philadelphia, November 16, 1835, reached Madras March 22, 1836, and after visiting Madura, proceeded to Ceylon. It was soon decided by the mission, in accordance with instructions received from the Prudential Committee, to commence a new station on the continent, (which soon became a distinct mission,) at Madras, with special reference to a printing establishment, and Messrs. Winslow and Scudder were designated to occupy that post. In pursuance of this arrangement, Mr. Winslow removed in August to Madras, which continued to be his station for the remaining twenty-eight years of his life. Dr. Scudder followed him to the new field in September of the same year, 1836.

After a residence at Madras of only about thirteen months, during which time she engaged with much interest in the missionary work, Mrs. Winslow died of cholera, and on the 12th of September, 1838, Mr. Winslow was again married, in India, to Miss Anne Spiers, whose father had been connected with the English medical service there. After less than five years of married life, and of abundant and judicious labors in the mission, this wife also died, on the 20th of June, 1843, leaving three children. On the 12th of March, 1845, Mr. Winslow married Mrs. Dwight, widow of the Rev. Robert O. Dwight, of the Madura mission. In January, 1846, she left India for the United States, hoping to regain her health, which was much enfeebled. Somewhat reinvigorated, she sailed again for Madras in October, 1848, but was ere long called to cease from her work on earth, and died much lamented, April 20, 1852. In 1856, with health seriously impaired, Mr. Winslow again visited his native land. On the 20th of May, 1857, he was again married, to Miss Ellen Augusta Reed, of Boston, and on the 12th of the following August sailed with her on his return to India, by way of England. They reached Madras early in 1858, and Mr. Winslow earnestly resumed, not only missionary work according to his strength, but also literary labor in which he had been long engaged, especially the preparation of his Tamil and English Dictionary. This great and valuable work was completed and published in the summer of 1862. Some notice of the work, and of the labor which for eighteen years Mr. Winslow had bestowed upon it, may be seen in the Missionary Herald for May, 1863. He received the degree of Doctor of Divinity from Harvard College in 1858.

Soon after his removal to Madras, Mr. Winslow was chosen by the Madras Bible Society a member of a committee for revising a Tamil translation of the Scriptures, and to this work, for many years, he gave much attention. The following statement, contained in the Annual Report of the American Board for 1850, indicates, to some extent, the amount of literary labor which he was then performing. "Mr. Winslow has spent four months of the year in daily meetings, four hours each day, with a committee of revi-

sion, on the historical and prophetic parts of the Tamil Scriptures, and the greater part of the remaining time, twice a week, with one of the members of the committee on the poetical books. When not thus engaged, he was occupied three hours daily with a moonshee, on the Tamil and English Dictionary."

In November, 1850, he announced that the printing of the new version of the Tamil Scriptures was completed, and he now devoted himself with renewed energy to the Dictionary, at the same time, as always, performing much of more directly missionary work,—preaching twice upon the Sabbath and often during the week, giving Bible class instruction to native teachers and helpers, lectures to church members, and catechetical or other religious instruction to the large number of children in schools connected with his station.

After the completion of his Dictionary, his health seemed to be seriously giving way. The reaction which his friends had feared came upon him, and he was obliged to be much of the time absent from Madras, hoping to recover strength in the more bracing climate of the hills. From an absence of this kind he returned to his home about the first of August last, having already decided to leave as soon as possible for the United States.

Respecting some of the last scenes in Madras, Mrs. Winslow writes: "With the assistance of Mr. Chamberlain (who kindly came to us in those last days) he was enabled to administer the sacrament of the Lord's supper, to baptize the little ones, and receive new members to the church. This was a trying and impressive season, as we felt it hard to sunder ties that bound us so intimately to the land of our love and adoption. On one other occasion he was enabled to ride out to the church, and address the church members and some English Christian friends, who had assembled to present a parting address to him. His voice at first was feeble, but it rose in strength and earnestness as he feelingly and affectionately gave to them his pastoral farewell. Some memorials of kindly remembrance were brought to the house, especially a neat copy of an English Bible, presented by the leading native Christians of the different religious societies of Madras. The Friday before leaving, we went to Royapuram and said farewell to the sweet home and to the kind friends among our native church, who quietly stood to bid adieu, hoping to see us again on our final leaving."

Dr. Winslow addressed a last letter to the Madras Missionary Conference, and a reply was made by the Conference, through its Chairman and Secretary, dated August 23, in which it is said:

The brethren feel that in you they lose one whose place can never be supplied. You are the oldest member of the Conference, have attended its meetings from its commencement, and have always taken the liveliest interest in its proceedings. More than this, they always felt that your long experience, and many years of earnest and devoted service in the cause of the Great Master, gave peculiar weight to your counsels; and the true spirit of love and kindness in which the words that fell from your lips were spoken, ever gave them an additional force and charm. You were always the foremost advocate of brotherly love and Christian union, and we felt that it was a privilege to have one who was so much respected by every

division of the church of Christ as yourself, to preside at our Annual United Communion and our Annual Concerts for prayer. When you shall have left, may it be long before the bright example which you have set us, of consistent walk and earnest perseverance in the Lord's work, is forgotten.

We cannot let this opportunity pass without acknowledging, also, the great debt of gratitude we, as Tamil missionaries, owe you for the excellent and elaborate Dictionary of the Tamil language which it has been one of the labors of your life to compile.

Dr. Winslow sailed from Madras, accompanied by his wife, on the 29th of August last, and as was announced in the Herald for February, reached Cape Town, South Africa, Oct. 20, and died there on the 22d of that month, having repeatedly said, during his last days, "Great is my peace." One who has been intimately associated with him, in the missionary work as well as in other ways, writes:

It will be felt throughout Southern India that, in the death of Dr. Winslow, one of the fathers of the missionary corps in that land has been taken away. In Madras, the civil, military and commercial metropolis of South India, he was brought in contact with almost every missionary who arrived from Europe or America. As the oldest laborer at the Presidency, his acquaintance was sought by all; nor is it too much to say that he was *universally* respected, honored and loved. Much "given to hospitality," he entertained new comers with a simple but graceful courtesy, that greatly endeared him to many hearts. By nature refined, and with manners cultivated by intercourse with good society, he was in an eminent degree acceptable to the English officers, civil and military, and the *American* name was much honored in him.

Though rather below middle stature, he was a man of good presence and comeliness. With dignity he combined a cheerfulness and sprightly vivacity that made him a most agreeable companion, and he was so full of kindly efforts for the happiness and the good of others that it may be questioned whether he could have an enemy. Yet he was far from being a man of mere amiability. *Firmness* was one of his most prominent traits. Once settled in the determination to pursue a given course, he could not be easily moved from his purpose. What he undertook he accomplished. His labors attest this quality; nor could a life-long endurance of the wilting sun of tropical India take from him his energy and perseverance.

The cast of his mind was practical rather than brilliant. As a missionary, a student, a preacher, an author, he was largely *a business man*. Methodical and accurate, he looked for results in connection with labor, and went to his work, whatever it might be, with the steady air of one who had a work to do. Day by day, and year after year, while a whole generation fell by his side, he continued teaching and preaching,—in school house, church, zayat and the public highway; writing, translating, compiling; giving time for Tract Society and Bible Society, and also managing the finances of his own mission and acting as Agent for inland missions. It was only an unflinching industry that enabled him, in such a climate, to carry on these many efforts, and yet secure time for hospitality, exercise and devotion.

Dr. Winslow was much aided by an even temper, united with a strong and sound constitution of body as well as mind. His habits were regular and his mode of life simple. Rising at a quarter before five o'clock, he was accustomed to exercise, on foot or on horseback, for three quarters of an hour just before and after sunrise. Returning, he was alone until the breakfast hour. After a cheerful meal and family

prayers, he visited his schools, opening them with reading and prayer. Coming again to the house he received the calls of his native assistants, and of others who might desire counsel, instruction or information. Then turning to his desk, he was occupied for several hours with his Hindoo moonshees, or his Bible Committee, upon translations. Dinner was followed by attention to the details of station and mission work, letter writing and study. Towards sundown, out-door duties were resumed,—visitation of schools, zayat preaching, calls upon strangers or resident friends, or a drive upon the beach for refreshment. An early tea was ordinarily followed by attention to the accounts of the mission and correspondence, varied by attendance upon committee meetings or social religious services.

His spiritual life tallied with the outward. An even, cheerful faith, found expression in a constant readiness for any good word or work. Schooled by many afflictions and bereavements, his rest was on God. Kindly and catholic in temper, he was ever ready for fellowship with any who loved the Lord. Spiritually minded, he was always on the watch for opportunities to lead souls to Christ. Rarely does the world see a more beautiful illustration of the power of Christianity to pervade the life of man with love.

Another who has been a fellow laborer in India testifies:

The missionary life of Dr. Winslow has been eminently distinguished in several respects. It was extended far beyond the ordinary term. Though in a land where the pestilence walketh in darkness, and the destruction wasteth at noonday, of him it has been literally true, that a thousand have fallen at his side, and ten thousand at his right hand, whilst it came not nigh unto him.

It was also distinguished by the amount of literary labor which he performed, all of which was connected, more or less directly, with his great missionary work. Soon after he had acquired a sufficient knowledge of the vernacular, he prepared a number of religious tracts for circulation among the heathen of the Tamil country, which continue to be printed and distributed still, not in Ceylon only but on the continent, and have been the means of great good. To the translation and revision of the Scriptures he devoted patient, persevering, unremitting thought and labor, and for many years was Secretary of the Revision and Publication Committees of the Madras Bible Society. He has rendered a great and enduring service to Tamil literature, and thus, indirectly indeed, but not on that account less really and notably, to the cause of Christ among that people, by the preparation and publication of his Tamil and English Dictionary. It was issued from the press in 1862, at which time he wrote in the preface, "It is only by the special blessing of God that it has been concluded. At the feet of Jehovah Jesus it is humbly laid. To all missionaries among the Tamil people it is respectfully dedicated." Next to the Sanscrit Lexicon of Prof. Wilson, it is doubtless the most elaborate and complete dictionary hitherto prepared of any of the Indian languages.

In still other respects was his missionary life notable. From the character of his piety, which was warm, earnest, practical; from his excellent judgment, his gentle and affectionate, yet dignified and courteous bearing; from his conscientious, persevering application to every duty; from his habits of punctuality, precision, and order, he was "facile princeps" among the missionaries of all societies in Madras. Wherever grace, gentleness, caution, prudence and delicate courtesy were required, he was always selected. By Europeans and natives of all classes, by Christians and heathen, he was loved, esteemed, and venerated, and he will be long remembered in India.

LETTERS FROM THE MISSIONS.

Dakota Mission.

FORT THOMPSON, ON THE MISSOURI.

LETTER FROM MR. J. P. WILLIAMSON, JANUARY 5, 1865.

THERE will be found, in the statements of this communication, some things which call for gratitude, in connection with much which will awaken painful emotions. A sad fate is that of "the poor Indian."

The Church.

At the commencement of a new year I write to let you know of our condition and the progress of our work. During the year just ended, God has blessed us with a good degree of health, as well as the Indians with whom we are laboring. Compared with the year immediately preceding, the mortality has been very small. God has also ministered to us in spiritual things, and caused his followers to pursue their onward course even through tribulation; and he has to some extent given his converting grace. At a communion season just held, five persons were received to the church on profession of their faith, and in September, nine were received. The members under our immediate notice have generally maintained a very consistent Christian character, and we have had good evidence that many of those who were absent were exemplifying faith in Christ. For all these things we praise God, but there are also dark spots, where we have to mourn the outcropping of sins unsubdued.

Temptations and Trials.

The situation of these Indians is now, in many respects, unfavorable for persons just commencing a Christian life. The majority of them cannot obtain a livelihood here, and so are compelled to wander away, where they have no religious instructors, and still worse, in most cases, where they come under very strong temptations. Of 225 members on our church roll, about one-third have not been here for nearly a year; another third have been here but a few days at a time, once or twice; and a part of the other third have often been away.

About half of those absent visit the white settlements and forts adjacent. These come under the strongest temptations from profligate white persons; and I might almost say there are none but profligates among the soldiers who now occupy the nearest forts, or in the white settlements adjacent. I am reliably informed, that more than half of the company of soldiers at this post are outside the stockade every night, for illegitimate purposes—of course in the Indian camp. And bad as it is here, it is much worse at the posts where there is no missionary station. Literally there is no Sabbath in most of the white settlements. I have repeatedly known our Indians to throw up engagements to labor because the white men wanted them to work on the Sabbath.

Those who wander off to the prairies are subject to fewer temptations, but they generally come in contact with heathen Indians, and without spiritual guides are in great danger of giving way to some of their ancient customs. Some wander away so far that we know not what becomes of them; but now and then we hear that there is a worshiper of God among some far distant tribe; and of others, we learn, indirectly, that they have given up their faith.

Faithful Elders.

Of the eight elders on our roll, five are out on the prairies, (one of these was a scout the past summer,) two are with us at this place, and one has gone down to the white settlements. I am much

pleased with the conduct of these elders, seven of whom were among those who returned from Davenport last spring. Wherever they go, even out on the prairie, I hear a good report of them, as holding up the banner of the Lord Jesus.

Our work among the Yanktons has not proved as successful as we hoped, because the Indians were compelled to leave for the want of food. For that reason I have not thought it worth while to visit there, and I have not heard much from Mr. Cunningham. His helper, Tapetatanka, returned in November, as the people had all left and he had not the means of following them with his family.

Letter from Dr. T. S. Williamson, January 25, 1865.

Dr. Williamson writes from Davenport, Iowa, where he had been for several weeks, in regard to the Indians still in prison there. From among these prisoners, it will be seen, he hopes that some may be raised up to be efficient helpers in the missionary work among their own people, and feels that unless this can be done, there is little light for the Dakotas. As a people they are likely, otherwise, very soon to perish. His statements in regard to continued evidence that there has been a true work of the Holy Spirit among them are very gratifying.

The People Passing away.

Considering how few books we have in the Dakota language, it seems to me doubtful whether we can give that training to young men who know no other language which would fit them to be religious teachers among their own people. We must, however, make the trial soon. If we succeed, the Dakotas may continue to exist as a people until they shall be fitted to mingle with and become a part of that mingled mass composing our nation. If we fail, most of them, from present appearances, must soon perish utterly. Not less than four-fifths, probably seven-eighths of the Dakotas are and always have been wanderers, entirely dependent on the chase for a subsistence. These are now pressed on all sides by a white population, and driven from those regions where they were accustomed to stay and winter, and where they could get other game when the buffalo were too far off. Nothing but the gospel, and that given to them speedily, can save them from annihilation.

Who will Preach the Gospel to Them?

There is, at present, no probability of white men learning their language, and preaching to any considerable number of them; and before Indian boys can be taught English and fitted for preaching, very many of them will pass away. This is what makes it so vastly important that we do all we can to instruct the men now in prison. My son, in a recent letter on this subject, writes that from among the prisoners we must look for our first native preachers to the Dakotas. This appears evident to me also.

The Spirit's Work among the Prisoners.

The greatness and excellence of the work of God's Spirit among them, two years ago, was never more manifest than now. Owing to their being required to do so much of the labor about the camp, the facilities for teaching them are not quite as good as they were the last year, but still they are far better than we ever had, or are likely to have, for teaching Dakota men out of prison. At least thirty, who could read and write, have been released and sent away from here; I suppose about as many of those who have died here could read; and including those brought here last summer, I think there still remain nearly two hundred readers in prison. I suppose as many readers and writers have been made among the prisoners, in less than two years, as were made by our mission in the twenty-seven previous years, and more converts; and having received a deeper baptism of the Holy Spirit, they will probably be more active in spreading

the gospel among their people than our previous converts.

Mr. Riggs has probably mentioned to you the admission to the communion of the church, when he was here in September, of twenty-seven of those brought here last summer,—just one-half of the adults brought at that time. Since my arrival I have received three others. Four of these thirty are sisters, all daughters of one of our first female converts at Lac qui Parle, who, being in feeble health, died as soon as she heard that her people were warring on the whites, in 1862. Three of these were baptized in infancy, the other was grown up before her mother's conversion.

Letter from Mr. Cunningham.

Mr. Cunningham wrote from Greenwood, January 15, that opposition had arisen, from Roman Catholic influence, to his school, which had for a time been promising. The head chief now there, and his interpreter, are said to be Romanists, and there are also French Romanists who have Indian wives, and have much influence with the people. For the present, the school is suspended; but he hopes that circumstances, and the feelings of the people, will be more favorable in the spring or summer.

Gaboon Mission—West Africa.

LETTER FROM MR. WALKER, NOVEMBER 22, 1864.

MR. WALKER briefly refers, in this letter, to several matters of interest. His view of the work and prospects of the mission is cheerful, but he calls again for the help so much needed if that work is to be vigorously prosecuted. It will be remembered that the brethren now at the Gaboon have been long connected with the mission,—one twenty-three, one twenty-one, and the other near seventeen years,—and can hardly expect, in such a climate, a much longer continuance of health and strength. It is reasonable that they should, as Mr. Walker says, "long to see the face of a young man who may be prepared to carry on the work." The Prudential Committee desire to find, and send out, suitable men for the place. Are there not those who should consider themselves called, in the providence of God, to engage in such a work for Africa's redemption?

Collision between Natives and the French.

There has been a collision between the natives on the Olomb' Ompolo, and the French authorities. Seven natives were killed, and one Frenchman. What will be the result I cannot guess. The difficulty arose from the seizure and plunder of an English boat, and a defiant refusal of the natives to give up either boat or property. The authorities seem in earnest to do right, and to require others to do the same.

Mission Prospects—Help Needed.

There have been some obliquities in one or two of the members of the church recently. One of the cases may cause us much trouble before it is settled, but the trouble will be only with the individuals. It may result in excommunication, but there are others who are asking for admission to the church. Three or four are hopeful.

The man whom we sent to Cama, to take charge of the premises given to us by Mr. Du Chaillu, seems to be doing something. Mr. Preston received a letter from him yesterday, which you ought to see. I could write you a little volume about our boys that might interest some, but the want of time is the great hindrance. I begin to feel the infirmities of age creeping over me, and long to see the face of a young man who may be prepared to carry on the work here. You will ask whether there may not be some here to do it. Want of inclination, and want of some other things, will probably make that very doubtful. At any rate we want a man, or two men, to begin their preparation. I am fully confident that there ought to be a white man stationed at Cama, as soon as the proper person can be found. The expense of commencing there will be nothing. The health of the missionaries here has been such of late as to encourage us to ask for more.

Small Pox—Opposers.

Since writing you last, we have been very much relieved by the receipt of vaccine matter, which is working well. The small pox also, of itself, has diminished. Indeed we have heard nothing of it for two weeks past.

There is in many persons here opposition to our work. One man will flog his slave for coming to converse with me about the slaves, but every Sabbath he is at church. With him it is pride, lest his slaves get into the kingdom before him. Another opposes for another reason; but in spite of all these things the work goes on. I might say much of the influence these slaves are exerting. It is principally for good, but in a state of society like this there is little of unadulterated faith and love, and you may see many things that look dark. Compared with your light it is darkness; compared with their former darkness, it is light, radiant and cheering.

Zulu Mission.—South Africa.

Letters from Mr. Grout, Oct. and Dec., 1864.

Death of a Native Christian.

Mr. Grout, feeling himself a deep interest in the case of conversion, and Christian life and death, here reported, does not doubt that those who send missionaries abroad, for the purpose of effecting such moral changes, will be glad to see the evidence thus afforded that labor is not lost.

We have just been called to follow Ukalo, one of our church members, to the grave. He died in the prime of life, ranked among our most important members, and I am sure our patrons will be interested to know something about him.

Ukalo might have been seven years old when I first saw him. He appeared at my door, held by the hand of his mother, then a stranger, her countenance indicating deep sorrow as she said to me, "Teacher, I am in distress; let me tel you. For some time our neighbors have been trying to put my husband to death, accusing him of witchcraft; and two days ago, at evening, two men came to our house saying that I, with my children, must go to a place where a doctor was to show by his art who in the neighborhood was a wizard. My husband was already there. I told them to go along and I would soon come; but when they had gone, feeling assured that mischief was intended, instead of following them I took my two children and went into a bush not far from my house, where I spent the night. As soon as the morning dawned I saw men go to our kraal, drive away our cattle and carry away our property, which assured me that my children had been made fatherless and I a widow. What to do I knew not, for by our customs, if a man is shown to be a wizard, no one may pity or show mercy to his wife or children. Hence I feared to see any body, and remained in my concealment all that day, the following night and this day, when I had become very weak from fasting and my children were almost dead with hunger. In this my distress I remembered to have heard it said there was a missionary in our neighborhood, and that missionaries were men of mercy. In a moment I arose, left the little daughter, about four years old, in the bush, while I could walk five miles to the station, and with this my son I come to you. Are you merciful to outcasts, as I have heard?"

As soon as I had fed the mother and son, she asked me if I would allow her to go and bring her daughter also. When she had brought her, she came to my door with both children and said, "Teacher, you have saved us. I and my children are now yours; do with us as you please."

Of course my greatest pleasure with reference to them would be to bring them to Christ. They were all soon under a course of instruction, and one after another they were all brought into the church, on evidence of their belief

in the Saviour. Now, while the mother and daughter are still with us, in good standing in the church, Ukalo, as we have no doubt, has gone to his rest. He was received into our church April 6, 1851, and since that time he has been a consistent Christian. We have but few, if any, who have been better members of our community, or better church members, and I think we have no family that showed a better state of civilization than Ukalo's. He has left a widow, two daughters and one son, as fine children as we have.

Ukalo is dead, but death found him prepared. I was away from my station the week he died, but those who were with him state that he repeatedly spoke of his trust in Christ, and said that death had no terrors for him. He had an unwavering belief that death would but take him from a world of sin and translate him into a state of spotless purity and happiness; and leaving messages for his wife, children and friends, he quietly yielded up his life to God who gave it.

Review of Thirty Years.

In another letter, dated December, 1864, Mr. Grout presents the following statement of progress and success which he has been allowed to witness at his station among the Zulus, and of his feelings in view of his missionary life.

Thirty years ago this month, in company with five other missionaries, I left Boston, under instructions to go to the Zulus of south-eastern Africa, explore, and if possible establish a mission among them. Nothing was then known of the Port of Natal, or of the Zulus, except that they were a nation of inveterate heathen warriors. It was supposed that Natal was as unhealthy as other portions of the African coast. Indeed every thing about our mission was so unpromising, that somebody called us fools, and on a wild goose chase; and indeed, as I now look back to that time and our prospects, I confess that, as to myself, the only promising thing in the case was a burning Christian zeal in my heart, every moment fed by a belief which did not admit of a doubt that God had called me, fitted me, and sent me on that mission. My origin was so obscure, my education so poor, my intellectual powers so common, that, as I say, I had not the slightest confidence of success on any ground except a Christian zeal, kept constantly alive by an unwavering confidence that God had called and sent me. Even eleven years of labor without a particle of success in converting men to Christ, did not raise a doubt as to God's having called and sent me.

At length, in 1845, eleven years after we had embarked in our work, I had the pleasure of baptizing my first convert. My present station is the fourth one I had selected and built upon, having been driven away from the other three. Now, at the end of thirty years, I find myself at a mission station which has seventy-three members in the church, in good standing, who are a part of a Sabbath congregation numbering two hundred and fifty; one hundred and forty-five of whom are Sabbath school scholars, and sixty-eight of whom are day school scholars. Our house of worship has been erected by the avails of sugar-cane which the people have grown. It is built of burnt bricks, roofed with galvanized sheet iron, floored with boards, and the walls plastered with lime on the outside. It is seventy feet long and thirty-five wide. Our people have also erected forty upright houses of their own, some of them as large and as good as civilized people live in.

Thinking sugar-making a good business for the people, I encouraged them to commence growing canes a few years ago. The Governor of the Colony, wishing to encourage them in that business, put up a mill at the station to work up the canes, and manufactured all they gave to erect the chapel, without charge.

Looking around me now, at the end of thirty years, instead of being altogether among the heathen as I began, I find

myself in an English colony, and though on a native reservation, I have civilized neighbors, and indeed my own people have taken a long step both in civilization and Christianity. If I went out thirty years ago on a wild goose chase, I have indeed caught my goose. If I was a fool in the eyes of some men, yet called and sent of God, as I then believed, I have lived to see, in this work of God, a hundred fold more done than I ever dreamed that I might effect in a long life. And if I have suffered all that missionaries do in ordinary missionary work, I can cheerfully say I have suffered far less than I anticipated, and enjoyed a hundred fold more than I expected. Every promise of God has been abundantly fulfilled to me, and I would not to-day, for time or eternity, change situations with my most gifted classmates.

Canton Mission—China.

Letter from Mr. Vrooman, October 6, 1864.

Excursion up the North River—Favorable View of the People.

The first part of this letter is dated at Shau Chau Fu City, which Mr. Vrooman states is "over two hundred and fifty miles from Canton." He was taking the excursion up the river, with his family, for the double purpose of preaching and distributing gospel truth, and affording Mrs. Vrooman some much needed recreation. They had been twenty days in reaching that place, and were intending to proceed about sixty miles further, to the last place their boat could reach, near the head waters of the river. Our brother writes:

I have my assistant with me, and we have held service every day with the boat hands, of whom there are over thirty. We have also preached and distributed books at nearly all the towns on our line of travel. The towns on this North River are not so numerous nor so large as those on the West River. This is my first trip to this place, and I have not yet learned what towns or villages may lie back, a short distance from the river. I conjecture, from the general arrangement of the hills or mountains and valleys, that the number of such villages is not small, and also that this would be a fine field for missionary labor. The time, I trust, is not distant, when we shall have churches in this region, hitherto so much neglected, for want of men and means. I meet men almost every day who recognise me and call me by name, having seen me at our chapel in Canton. Such men uniformly treat me as a friend, or at least as one in whom they feel some interest. Perhaps I take too favorable a view of the character of these country people. I do not believe that they are by nature any more prone to evil than the people of New York or New England, and not so much so as many in the older states of Europe. A Christian education, the renewal of their hearts by the Holy Spirit, and a Christian literature, would make them superior to any class or race, except the better stock of Anglo Saxons and the real Americans. There is no danger that labor expended here will be lost becaase the race is fading away. The world does not furnish a more vigorous stock of human beings than are to be found among these hills and on these rivers. As I write, my mind rests on an old man in a boat near us, who has his great-grand-child near him, and large enough to labor, yet the great-grand father is still hale and active. Such cases are not rare.

Reasons for Want of Success.

One reason why so little apparent effect resulted from the early labors of missionaries at Canton was the enormous disproportion of the effective force employed to the work to be done. The most concentrated efforts were still more diffusive than they possibly could be on an island, or in a small place. But this was not the only obstacle the early laborers in this field had to contend with and overcome. In the scale of human

influences they were as a mite balanced against a mountain. They were really *one man opposed to a hundred millions.* Only by having truth in their hearts and God for their support and defense, could they stand firm, much less advance against such fearful odds.

Prospects.

The great battle for the entrance of God's truth openly and undisguised into China, was fought and won at Canton. This fact is recognized by the people here, and opposition, as a systematic thing, has ceased; though individuals and small local clans, under the influence of some evil minded man, may still, as in America, oppose the spread of the truth. The battle fought here has opened the Empire for the introduction of the gospel; but in no other part of the Empire, so far as I can learn, do the people feel so clearly as here, that there is to be no more systematic opposition to it, and to the freedom of intercourse with foreigners. I have abundant evidences of this every day. I expect to call upon the officials of this city on the morrow, and shall probably be treated with respect, simply because I am a teacher.

Lok Chang—The North and the South of China.

After an interval of eleven days, Mr. Vrooman resumes his letter at Lok Chang, and soon adverts again to encouragements for missionary effort, expressing his opinion in favor of the southern rather than the northern portions of the Empire as a field for such effort.

We have now been one week at anchor at this department city of some thousands of people, and surrounded on all sides, at short distances, by flourishing villages of farmers, cultivators of tea, sugar cane, &c. For several days the people vindicated their character as "having no curiosity" by swarming in crowds wherever they could get a sight of some one of us. As I write, and in fact from morning to night, there are from twenty to fifty lads and men standing in the water, as near our boat as they can get without swimming, in order to get a glimpse of some of us as we pass about. They are civil and well behaved, and give us no annoyance; so we are quite willing to allow them to gratify a laudable curiosity, which we find wherever we go in the country. I would like to take some of the *wise men* that have written about China, and let them see a little of the country and a few of the people, after which, if they thought proper, they might write that, "China is a good place to leave;" but I think no sensible man would understandingly write it. China is by no means perfect; if it were so, my work would be elsewhere; but it is a grand country. It is emphatically a missionary field,—a field in which a golden harvest of souls will be reaped ere long for the Saviour, if the churches do their duty.

There would be no difficulty in our planting a mission here, if we had men to work it. There is evidence, which grows more clear every day, that the south of China is the more hopeful field, notwithstanding the rush of men to the north. No less than three men, who are acquainted with both parts, have told me that this was the best field for missionary labor, and I have never heard any testimony to the contrary. The early success at Amoy and Fuh-chau is no evidence in the case, for there were peculiar causes operating then and there, not found since or elsewhere, which gave the missions a start, and furnished them more native helpers than we have had in the south. But all the missions that have maintained an effective force at Canton are, through their schools and other channels, bringing out quite as good native helpers, who will ere long make their influence felt in all this region. Not less than ten good locations, at influential points, can be found between this place and Canton.

Ceylon Mission.

Station Reports.

Semi-annual reports of the stations in Ceylon, to October 1, have been received. They do not contain much that is new, or of special interest. Mr. Spaulding, (Oodooville,) reports the admission of six persons to the church, but says, "heathenish marks and heathen dances have considerably increased." Mr. Howland, (Batticotta,) mentions four admissions to the church at that station. The circumstances in some of these cases were specially encouraging. Two of the persons received were pupils in the training school. Efforts had been made to secure a native pastor for the church at Batticotta, but thus far no candidate had been fully agreed upon. Mr. Sanders states that the number of pupils in the training school is now 21, of whom 16 are communicants. Twenty of the village schoolmasters had recently attended, for six weeks, a special course of lectures and instruction for their benefit, at the school. Mr. Sanders was aided in this effort by Mr. Howland and Mr. Rice; the teachers "seemed to be earnestly seeking improvement," and good results are confidently looked for. Mr. Hastings, (Manepy,) mentions "a few cases of persons desiring admission to the church." Mr. Quick, (Panditeripo,) had admitted four to the church on profession of their faith, and five by letter from other churches. There were "a few inquirers after the truth." Mr. Smith, (Oodoopitty,) reports labors much interrupted in his field by the prevalence of the cholera, of which many persons had died; but he says: "all the members of the church, and all connected with us, were kept in safety." To some extent, the people had been moved, by the pestilence, to increased zeal in the service of their idols. The catechists had visited 846 houses, conversed with 2,687 persons, and distributed 500 tracts. Mr. Hunt, native pastor at Chavagacherry, laments the death of an excellent deacon of his church, of whose character both Mr. Hunt and Mr. Sanders speak in high terms. Mr. Asbury, native pastor at Navaly, is not permitted to report any additions to the church, and is constrained to say that the members do not seem to advance in holiness, that the weekly meetings are not well attended, that the people about him are much given to intemperance, and "the Roman Catholic community is more benighted than the heathen."

Several of the letters mention Bible meetings, and tours in the service of the Bible Society, by missionaries and native helpers, during which many people were addressed, some perhaps for the first, and it may be also for the last time, upon the claims of the Bible and the great truths of Christianity. On one occasion, on the average ten persons daily were employed in this work, in the Chavagacherry field—Mr. Sanders, Pastor Hunt, catechists, teachers and pupils in the training schools—for nine days, during which time 1,228 houses were visited, and 3,200 adults were addressed. An interesting tour was made in June and July, by Messrs. Sanders, Hastings and Hunt, with two catechists and one teacher, the eastern Ceylon, (Batticaloa and Trincomalu,) during which 750 houses were visited, and 3,265 adults were addressed.

Nestorian Mission.—Persia.

Letter from Dr. Wright, November, 1864.

It has already been announced, that the missionary company who left the United States in June last, returning to Persia, reached Oroomiah in September. This letter from Dr. Wright gives expression to some of his feelings on again reaching his field, and in view of changes which have occurred and the present condition and prospects of the work there.

The East and the West.

The 28th of September—the day of our arrival from America—we can never forget. Our long journey was safely over, and we were again in our field of labor, gladly welcomed by the missionary families and native brethren, with invigorated health. We reached Trebizond, from New York, in twenty-five days of voyage and travel, but from Trebizond to Oroomiah we were thirty-three traveling days; the former distance being 7,000 miles or more, and the latter only 600. Such is the difference between the East and the West, in spiritual as well as in material progress. But the wave of western civilization is moving eastward. Teheran, the capital of Persia, is now in telegraphic communication with all the great capitals of Europe,

and also with Bombay, India. The Shah communicates in the same way with his army on the north-eastern frontier, and with most of his governors in the provinces.

Joy and Sadness.

The joy of our arrival was much alloyed by the numerous deaths which had occurred during our absence, among both our Nestorian and Mohammedan friends. It was painful to witness the vacant places of so many with whom we had held friendly converse in former years. But of most of our Nestorian friends who had departed, we have a good hope that they slept in Jesus. I was sadly impressed by the marks of sorrow on many Nestorians, occasioned by sickness, poverty and famine. Their lot is a hard one, and calls for the tenderest sympathy. It would be a satisfaction to be assured, that though their outward man perish, their inward man is renewed day by day.

Religious Prospects.

Of the work of the Lord I have not seen enough yet to enable me to speak with confidence. The Monday following our arrival was monthly concert, when a large body of native brethen assembled, as is their custom on that day. It was pleasant to unite with them again in prayer and praise. In the evening, several young men were ordained to the work of the ministry. The native helpers in the city and surrounding villages have long been in the habit of meeting every Saturday afternoon at each other's houses, for prayer and Christian conference. Three of these meetings I have had the pleasure of attending. They were seasons of spiritual profit to the helpers, and I found it good to be with them. The same practice prevails in other parts of our field.

Two Sabbaths I have been in the village of Geog Tapa, one of which was a communion Sabbath. It was an occasion of tender interest. The brethren there are walking in harmony, the truth is prevailing over error, and the old superstitions are fast dying out. For several years, the daily service in the church, in the ancient Syriac language, has been discontinued, and the communion is no longer administered to any except the hopefully pious. The leaven of the gospel, in a sense, thus pervades the whole lump.

The pocket edition of the Syriac New Testament, printed in New York by the American Bible Society, is much admired by the people. The prospect now is that many copies will be sold, though, on account of the poverty of the people, our books do not find as ready a sale as we could wish.

Encouragement from America.

We are greatly encouraged by the intelligence that you closed the financial year of the Board without a debt. Verily it is of the Lord, and we praise his holy name. We ought surely to labor and pray with a firmer confidence in his power and readiness to bless our efforts in the cause of Christ. As the hearts of Christians in our native land are in his hands, and he disposes them to give freely to advance his cause, so are the hearts of these multitudes in Persia in his hands, and he can turn them as the rivers of water are turned. The Lord helping us, we will try to labor and pray in the exercise of a more simple faith, for verily our God is faithful and good.

Western Turkey.

CONSTANTINOPLE.

LETTER FROM MR. HERRICK, DECEMBER 15, 1864.

Ahmed Agha at Liberty.

IT will be seen from this letter, that the active persecution of Christian Turks appears to have ceased for the present, and that there is ground for the hope, that recent adverse movements will result rather in the furtherance of the cause of truth.

The two months' exile in which Ahmed Agha's three months' imprisonment ended have now passed, and he is again abiding in peace with his family, in his own hired house in the city. About half of the period of his absence has been spent at Rodosto and about half at Adrianople. At both places he has conversed freely with Christians and Mohammedans, and I trust has done good. It is a singular phenomenon, surely, for a Christian Turk to be sent away by a Mohammedan Government, on account of his espoused faith, and then left free to be an apostle of that faith in provincial cities.

At Rodosto, indeed, Ahmed was seized, and with much indignity on the part of the local Governor committed to prison. All access on the part of friends, and even food and the usual and necessary blanket (yorgan) were denied him. A telegram from the Protestant Armenian pastor at Rodosto gave us this painful intelligence, which was at once communicated by Mr. Washburn, in Sir Henry Bulwer's absence from the city, to the English charge d'affaires, who acted promptly in the matter. The Porte, by telegram, ordered Ahmed's immediate release, and called the overzealous official at Rodosto to account for his unwarranted interference.

This prompt and satisfactory action on the part of the British Embassy, so different from that of which we have had occasion to complain during the past summer, is doubtless due to this, that at length England is awake to the fact that Turkey has, of late, been proving unfaithful to her engagements relative to religious liberty, and that in this crisis, her own representative is undoing the best work of his illustrious predecessor. Once awake to this fact, the English Government and people demand that Turkey shall adhere to her promises. What we now need and hope for is the strong endorsement and urgent enforcement, by the English Parliament, of Earl Russell's latest positions.

Ahmed was treated with the utmost kindness by the Governor of Adrianople, who told the head of the Protestant community there that he should be entirely unmolested, and free to go where and act as he pleased, and should be provided with money for his journey when he should leave for Constantinople.

Bearing of Recent Movements.

Mr. Herrick proceeds to make some remarks in reference to the bearing of events of the past few months upon the work for Mohammedans, and says, among other things:

1. Notwithstanding the timidity of those Turks who have, more or less regularly, come to our houses and religious services; and notwithstanding the seeming check put upon our work here; it is evident both that there has existed, for some time, among the Turks, more of an awakened, unsettled and inquiring spirit in reference to religious truth than has appeared on the surface, and also that this spirit has been only temporarily hushed, not silenced, but rather in reality strengthened, by the great stir which has been made by the Government. Furthermore, information from various points in the interior shows, contrary to our fears, that this violent and public action of Government has rather strengthened than weakened the cause of Protestantism throughout the country. It is seen that any thing which can occasion so great a stir must be a formidable power.

2. In view of what has occurred, and of the whole course that events have taken, it may I think be fairly and confidently asserted, that the course which we have adopted, whether in our preaching, in conversation, or in our publications, i. e. the conciliatory method, —the uncontroversial presentation of the doctrines and truths of the gospel,— is the wise course, and the one likely to produce the most fruitful and the most permanent results.

3. It is evident that our laboring force, devoted to this department of work, ought at once to be strengthened.

Mr. Herrick presents reasons for this last remark, and expresses the earnest hope, "that the Prudential Committee will find themselves able to give timely and *successful* consideration to the subject."

LETTER FROM MR. VAN LENNEP, JAN. 6, 1865.

HAVING returned to Smyrna, after an absence of four months in the interior, Mr. Van Lennep found himself much pressed with business and had very little time for writing; yet he felt that occurrences narrated in this letter should not be unnoticed.

Persecution at Magnesia.

A few weeks ago, I sent my faithful servant on business to Magnesia, a large city, some twenty miles east of this place. We have had a colporter there during the summer, who has met with considerable encouragement, has sold a good many books, and has held important conversations and discussions with Armenians, Greeks and Jews, and particularly with Turks. There is a great deal of bigotry in the place, and he was repeatedly threatened with violence. Whenever he went into the market, to purchase food or any thing else he needed, he was loudly reviled and insulted by a set of Armenian rowdies, who were growing bolder every day. Takoor never answered them a word, and they interpreted this as an acknowledgment that they could do what they pleased, for he had no protector. Moreover, no inhabitant of the place ventured to acknowledge any conviction he might entertain of the truth of evangelical doctrines, and the enemies of the gospel loudly boasted that Takoor was alone in his Protestantism, and would remain alone as long as he abode in Magnesia. When Carabed (my servant) arrived there, took up his lodgings with Takoor and was constantly seen with him, these men were exceedingly angry, and rained down every kind of threatening upon them whenever they appeared in public. Meanwhile, those who had been interested in the truth withdrew, and the door of usefulness appeared to have been closed.

Personal Violence.

Things went on thus during Carabed's residence in Magnesia, to the eve of his departure. That afternoon he went into the market with his companion, to make some necessary purchases for the journey. They were as usual assailed by Armenian rowdies, with every kind of opprobrious epithet and insult, and replied never a word. But Carabed thought, as he would leave in the morning, he ought to say something as a mild reproof for the conduct so long silently endured. He turned round and asked: "What right have you to call us by such names?" This mild expostulation was all their enemies were waiting for. More than fifteen rushed upon them as if by agreement, threw them down into the mud, struck them and stamped on them to their hearts' content. Carabed, who is strong, and naturally offered greater resistance, was badly hurt on the head, so that the blood flowed freely from his mouth and nose, and did not entirely cease to flow for several days. Takoor received a blow on the eye, which swelled and was extremely painful. Poor Carabed was so faint, that when he attempted to raise himself he fell back, and had to be almost carried home by his bruised companion, no one venturing to offer any assistance.

Redress Obtained.

They despatched a special messenger to me that night. A friendly Turk rode hastily on horseback, and delivered their letter so early that I was yet in bed. Takoor wrote but a few lines, mentioning briefly their condition, and added: "Carabed is lying on the bed, tossing with pain and calling your name: 'Bodvili, Bodvili!'" I immediately sent on

medicine, and being ill myself and unable to hasten to the spot, I obtained and forwarded a letter to the Caimakam from our Pasha, urging that justice be meted out to the guilty. In the meanwhile, the sufferers had made their complaint to the authorities, and had their wounds examined by them. The culprits were called up, but denied all the charges, and even accused our brethren of attacking them. But when the letter of the Pasha of Smyrna arrived, they saw it would go ill with them. So the principal Armenians of the city called upon our helpers, expressed their regret at the occurrence, and begged them to forgive the wrong they had suffered, offering to give security for the future good conduct of these men, and to pay any expenses that might have been incurred in consequence of the injuries received. Takoor and Carabed told them they loved their nation and wished the harm of no one; and would gladly forgive them, if they sincerely meant to abstain from such conduct in the future.

Good Results.

The whole affair has resulted in great and I hope lasting good. Before Carabed came away, he was greeted in a friendly manner whenever he appeared in the streets or in the market. The people vied with each other in showing him their goodwill, inviting him to sit down and take coffee, and others sending invitations to dinner in the evening. Since he came away, we have the most hopeful accounts. Takoor finds he is looked upon in an entirely different light. To mention one instance only, out of many; he had held a meeting in a house before these acts of violence occurred, where the wife, ignorant of the purpose for which he came, had shown him much cordiality, and carried around the coffee to the guests. But when she found the object of the gathering, she retired to an adjoining room and spent the whole time of meeting in weeping. Now, however, meetings are again held there, she invites her neighbors to come in, is present herself, and appears to enjoy them highly. The support of our laborer at Magnesia is furnished by the Turkish Missions Aid Society, and I hope our British brethren and sisters will remember Magnesia in their prayers.

The Work in Smyrna—The Week of Prayer.

Our work in Smyrna is encouraging. The congregations slowly but steadily increase. We have just obtained a fine teacher for our school, and he promises to be of great assistance to us otherwise. The church, that had been divided for many years, was partly reconciled about a year ago; but not considering this sufficient, they held a meeting recently, of their own accord, and renewed their vows of brotherly love.

We are in the midst of a very interesting series of daily afternoon prayer meetings, at the Dutch chapel, in English and French, and are to close next Sabbath with a meeting in six languages. I find, to my delight and surprise, that our church members have been holding, very quietly, a parallel series of meetings for prayer, every evening this week, among themselves. May we not hope for a blessing, when so many seem anxious to obtain it and earnestly pray for it?

MISCELLANIES.

The French Outrage at Lifu.

The Herald for January contained an account of the recent proceedings of the French at the Island of Lifu, taken from the *Sidney Morning Herald*. A letter has since been published on the subject, from Rev. S. Macfarlane, the missionary of the London Society at Lifu, from which some extracts will now be presented. Mr. Macfarlane asks, "Why this unjustifiable seizure?" and remarks:

The reason will be evident to all who are acquainted with the history of this mission. The priests are here, and that is the key to the whole. They have endeavored, by stratagems, bribes, and threats, to accomplish their purpose, and have failed; now they call forth their faithful terrier, as they did at Tahiti. There they solicited and obtained the aid of the French Government to establish themselves on the island; whereas here they have been permitted to intrude and prosecute their labors unmolested, upon ground which the London Missionary Society has occupied since 1841. Not satisfied with an open field and fair play, they have had recourse to the leaden argument. If the natives won't be bought, persuaded, or frightened into "the mother Church," then they must be forced in, that's all: in they must go somehow or other. This seems to be the doctrine of the priests. The Government, of course, would not interfere with religion—not they; they are too honorable for that. But the Bishop has only to intimate that natives cannot be loyal French subjects unless they are Roman Catholics, and the poor creatures are driven into the arms of Pio Nono at the point of the bayonet.

The Roman Catholic priests in Polynesia are evidently determined to follow in the wake of Protestant missionaries, who in turn are followed by the French Government. When the inhabitants of an island have been brought under the influence of the Gospel, and have made some progress in civilization; and when life and property are secure, then the priests arrive, tell the natives they have been deceived, that their teachers are false, and that they are the true teachers. The natives, of course, do not believe them; they very naturally hold to those by whom they have been instructed. The priests, baffled and discouraged, appeal to the Government, which takes the island "under its protection," finds the Protestants very disloyal subjects, and punishes them, until the natives see plainly that loyalty is simply another word for Popery.

Perhaps there is not an island in the South Seas, or the world, upon which the Gospel has produced so marked a change in so short a time as upon this island. Twenty years ago this land was shrouded in a "darkness which might be felt;" its inhabitants were fierce cannibals, revelling in all the abominations of heathenism, from whose minds the very idea of a benevolent being had been completely effaced. Teachers were landed here in 1841, but were soon obliged to leave, as the natives had determined to kill them. After a time they returned, and prosecuted their labors amidst many dangers and discouragements. The good seed was scattered abroad; it soon sprang up, and the faithful laborers were cheered by beholding the tender plants extending their branches, unfolding their blossoms, and bearing fruit. The Gospel spread with astonishing rapidity. Village after village embraced "the Word." In a few years the greater part of the island was nominally Christian, although for years they continued many of their heathen practices. The work of reformation here has been gradual. The chief of this side of the island sternly opposed the introduction of the Gospel to his dominions, and endeavored to kill the teacher; but his subjects were anxious and determined to have teachers, and to protect them, too, in spite of their chief. By this time the French had taken possession of New Caledonia, and the chief having heard of death and desolation following in their wake, thought he would invite them here to punish his people for having received the teachers. He accordingly sent his father over to New Caledonia, who returned with a priest. Then commenced a system of proselytising the most mean and contemptible, which has happily proved unsuccessful; hence the arrival of the soldiers.

The French flag was planted upon the island on the 2nd May last. An officer and twenty-five soldiers were located here, who were soon to be followed by the Governor. The native seminary, and all Protestant schools were closed, and the distribution of books prohibited. The heathen chief and the priests assured the natives that the Governor was coming with three ships of war to abolish "the religion and customs of England," which were prevalent here; all who refused to become Roman Catholics were either to be shot, or taken prisoners to work upon the roads at New Caledonia. This, of course, was the native version, and was pretty generally

received, as the people here had heard of the fate of those upon New Caledonia and the Isle of Pines who had not complied with the wishes of the French. On the 21st of last month, the Governor arrived here with two steamers, and about two hundred and fifty soldiers. The soldiers were divided into two companies, one was landed on the opposite side of the island, the other at this village. Two large cannons were brought ashore, and the discipline of one of the most enlightened nations of the world arrayed against a few harmless and defenseless natives. Is it a matter of great surprise that the natives secreted themselves in the bush until the soldiers returned? Yet, for this offense, they were attacked next morning, whilst we were at worship; the chapel-doors were burst open, and all, except myself, made prisoners, and placed in irons on board the steamer. Amongst these there were three Samoan and three Raratongan teachers. They were kept on board five days. Leaving the chapel in charge of a few, the soldiers rushed up the village, and fell upon the natives before they had time to secrete themselves; four were killed, and many wounded. The French had one killed and one wounded. The natives ran inland, and met the other company of soldiers coming from the opposite side of the island. Here they lost other four, and had many more wounded. The French had several wounded. The soldiers pursued the natives, but happily did not come in contact with any; they burnt down villages, destroyed plantations, entered the chapels, and demolished the pulpits. They were led about the island by the Roman Catholic party, who were as active as the French in the work of plunder. The chapel at this village has been turned into a barrack; the seats have been taken out and used as firewood; their firearms, baggage, &c., are placed at one end of the building; a large pew at the other is used as a kitchen; the pulpit is the commandant's bed-room, and a table is fixed in the centre of the chapel, around which the officers meet to eat, drink, and smoke. Thus the house of prayer is changed; its glory is departed, and it is shunned by those who so recently assembled there in love and peace, to listen to the word of God. All public worship is prohibited; the natives are even forbidden to assemble for prayer. The Samoan and Raratongan teachers are to leave the island by the first opportunity; and we English missionaries are told that our residence on the island is merely "tolerated" as Englishmen. The priests are not only allowed to continue their labors as usual, but every facility is granted to render their efforts to proselytise effective.

The Governor claims the Loyalty group as dependencies of New Caledonia, although these islands are physically, geographically, politically, and philologically distinct from that island. They are no more dependencies of New Caledonia than France is a dependency of England. But were they not as much the dependencies of New Caledonia in their heathen state as they are now? Strange that the French did not discover this until the islands were civilized by English liberality. When idolatry, cannibalism, and the more flagrant concomitants of heathenism had been abolished; when the island was studded with churches, and the schools in the most flourishing condition; when numerous acknowledged improvements had been made in native dwellings, public roads, &c.; when a native seminary had been established for training teachers and pastors; when, indeed, the whole machinery for carrying on the evangelization and civilization of this people was fairly at work, the French came, hoisted their flag, and declared this island to be a French colony. Seeing that the influence of the missionary was predominant, and that the natives manifested an unmistakable preference for the English, with whom they have long held intercourse, they have closed the schools, prohibited the distribution of books, forbidden us to hold any services with the natives, and ordered the teachers to leave the island. . . . You will probably wonder what has become of the natives, and whether they have remained steadfast in the day of trial. Happily, we had time to prepare for the storm. . . . Although there are over six thousand Protestants upon this island, about fifteen hundred of whom are church members, I have only heard of one man who has become a Roman Catholic, and he is not a church member. A few others, I understand, are hesitating; but, as peace is proclaimed, their fears will doubtless subside.

I am told that the French are about to take possession of the Fiji Islands. I suppose the Navigators will be next. It is a pity we cannot have some security against such intrusion. The policy of France seems to be to wait until an island or a group is civilized by English liberality and English labor, then seize it and silence the missionaries.

A Scene in the South Pacific.

Rev. J. King, of the London Missionary Society, writes respecting a visit to different islands and mission stations in the Pacific. As the company were about leaving Mr. Macfarlane's station, on the island of Lifu, he states: "An incident took place, a description of which will interest you. One boatful had gone; Mr. and Mrs. Whitmee, Mrs. King, and myself,

were left to come in the second boat. Mr. and Mrs. W. were already in the boat, and we were walking down the beach with Mrs. Macfarlane, when, just as we had got to the boat, a number of natives, wild with excitement, rushed upon me; one strong fellow seized me by the arm and held me fast. From their fierce appearance one would have much more readily conceived that they had arrested me in this summary manner to club me, than for the purpose they had. The whole affair was soon explained. The man who had seized me was a chief who had come with his people twenty miles, from an inland district, to ask the committee if he could not have a missionary for his land. He had made the request several times before, and having heard, through Mr. Macfarlane, that I was originally appointed to the station on the other side of the island, he thought he had some sort of claim upon me. We were quickly surrounded by all the natives on the beach. Mrs. Macfarlane entreated him to let me go, but he positively refused. While he thus held me fast, another native stood by the side of Mrs. King, who was on my arm, and harangued the crowd, urging them to carry me off by main force. When I repeatedly assured them, through Mrs. Macfarlane, that I must go, as I had been appointed to Samoa, they made reply by shouting, 'Samoa all light! Lifu all dark!' Mrs. Macfarlane, finding that all her entreaties failed, sent for Mr. M. When he came he addressed the crowd, explaining to them that it was quite impossible for me to stay; until at last the poor chief, with tears in his eyes and a sad heart, gave up his hold, to return to his people and tell them his appeal had been made in vain. Oh! that Christian young men in England could have heard that appeal! Then, sure I am, it would not have been made in vain. No Christian could have looked upon that crowd of half enlightened men, earnestly crying for an instructor to show them the way of life, and have remained unmoved."

MISSION PROSPECTS IN INDIA.

A person recently returned from India writes to the Missionary Record of the Church of Scotland: "The long-sown seed is beginning to spring up, and natives and missionaries agree that a change of the most momentous kind is at hand. Various causes have helped to produce a shaking among the dry bones of old Indian faiths. The natives themselves have said to me, 'Your religion is going up; ours is going down. India will be all Christian some day.' And when that day comes, our Church will be sorry that so few of her sons had the honor of being in the field. I feel strongly upon this subject, and must be excused for writing strongly; perhaps some of our young men would feel so too if they had seen what I have seen in India. I cannot forget the poor women, with their dark eyes full of tears, and their clasped hands, entreating me to teach them—to read them some of 'the good, good words from the Book;' or the man who came entreating for a Bible: 'My brother has died of cholera; I myself am ill; I fear to die; I know not what is the truth, and I have no one to teach me!' And I also have before me the remembrance of the baptisms that I saw,—the young Brahmin especially, standing up with a firm, calm face, pale from deep excitement, declaring his faith in Christ crucified, for which declaration he had been nearly torn in pieces by his own enraged heathen relatives; a test of sincerity which, if applied here, would, I fear, sadly thin some of our congregations.

"I mention these things because they are some of the many proofs that convinced my own mind that there is indeed a great opening for preaching the gospel in India; not, indeed, such an opening as would satisfy romantic notions of crowds of converts, won by an earnest man's own eloquent tongue, but quite enough for one who loves his Saviour, and longs to exalt His blessed name among the heathen. And may God open the ears of some among us to hear the cry, 'Come over and help us!' so that the year 1865 may see us rich in missionaries as well as in funds."

EFFORT IN SABBATH SCHOOLS.

A pastor in Indiana, sending $40, from his Sabbath school for the Mission School Enterprise, makes the following remarks respecting effort in his school, with sug-

gestions as to the importance of like effort elsewhere. "The contributions of the children in our Sunday school have for several years been directed to the support of a mission school in our own city. Not wishing in any way to interfere with that scheme, and yet feeling an increasing concern to have the children more directly under the influence of foreign missionary sympathies, I began this year with the purpose of inviting them to the monthly concert, and organizing them there into some sort of missionary association. I have succeeded beyond my expectations in gathering them, and keeping them, with a constantly growing interest. Our monthly concert is held on Sabbath afternoon, and the children now constitute a very large part of the congregation that gathers. I take their names and pledges for certain monthly sums, to be paid out of their own earnings or savings, and at the close of each meeting they come up, as I call their names, and pay to me, personally, their contributions. The special pains I find myself compelled to take to interest the children, has materially increased the interest of the meetings to the adult attendants. The number of these juvenile contributors is enlarging from month to month, and I hope the amount they will report another year will be enlarged.

"If all the children of our churches were trained, systematically, to evangelical and missionary giving, we should soon have a generation of Christians that would relieve our dear brethren in the missionary fields, of the painful necessity of limiting their enterprise through the want of money. May the Lord baptize us all, more and more, with his own Spirit, and bless every effort to extend his kingdom."

MONTHLY SUMMARY.

Home Proceedings.

Encouragement.—A pastor in Connecticut writes: "I was glad the Board called for the $600,000. They will get it. Our church, I think, made their share of the advance. Since I have been pastor of the church, the contributions for the Board have been as follows: in 1858, $234.00; in 1859, $450.00; in 1860, $570.00; in 1861, $476.00; in 1862, $700.00; in 1863, $701; and $918.00 for the present year. The only backward step was in 1861, when the war broke out. The streets are divided into districts, with a judicious collector for each. The pastors of New England could easily raise the $600,000 if they would."

Coupons—A Suggestion.—The operations of the American Board, and of other foreign missionary societies, are greatly embarrassed by the high price of gold. But the income of very many contributors to these societies is largely increased from the same cause. They are holders of United States bonds, the interest on which is payable in gold, and for the coupons, they obtain, in currency, much more than the regular interest. May not this extra income, or at least a portion of it, be properly given, in many cases, as an extra contribution to the cause of missions, so as to make the amount given equal in its *gold value* to former contributions. An example of this kind may perhaps be usefully suggestive. A liberal friend of the Board has recently given to the Acting Treasurer an extra contribution of more than $500, (being part of the premium on his coupons,) "to be used in the purchase of exchange."

Missions of the Board.

North China.—Rev. John T. Gulick, (son of Rev. P. J. Gulick, of the Sandwich Islands mission,) who has been of late in Japan and China, has been appointed a missionary of the American Board and designated to the North China mission. He was ordained at Canton in August last, was married at the same place about that time, and sailed from Hong Kong with his wife, for Tientsin, September 13. The vessel was wrecked on Pratas shoal, September 22, but the crew and passen-

gers were saved by a Chinese vessel and returned to Hong Kong, whence Mr. and Mrs. Gulick sailed again, in a steamship, October 8, and reached Tientsin, October 26. They hoped very soon to join Mr. Blodget at Peking.

Canton.—Mr. Vrooman, (see page 75,) reports an excursion up the North River, about three hundred miles, and expresses favorable views of the people, and of that part of China, as a field for missionary effort. He thinks "the great battle for the entrance of God's truth, openly and undisguised, into China, was fought and won at Canton."

Ceylon.—Mr. Stickney, who has been the native pastor at Valany, supported by the Native Evangelical Society, has left that field and is now in the service of the mission, at Oodoopitty, where he reports that he finds much to encourage him in the apparent state of feeling among the Christians and the people generally.

Madras.—Mr. Hunt wrote, November 24, that the work at his station, Royapooram, was going on much as usual. The schools appeared to have more than usual vigor, and the meetings,—three on the Sabbath and three during the week,—were as interesting as ever. A meeting was held at Chintadrepettah at the time of the annual meeting of the Board, which was "not large but interesting." The native preachers made remarks in regard to the various missions of the Board, and presented reasons why they, at Madras, should help the cause; and Mr. Hunt remarks: "I spoke myself about thirty-five minutes, and I must say the people seemed intensely interested when I assured them, that while the people in America were paying six millions of rupees daily to put down the rebellion, they had also found means to keep the missionary society out of debt."

Mrs. Winslow communicates the following intelligence, recently received by her: "Mrs. Hunt mentions the death of Mutusawmy, the Scripture Reader at Chintadrepettah. There were few of our native helpers of whom one could speak with more confidence, as regards his earnestness and perseverance in spreading the knowledge of Jesus among his fellow countrymen. He has called upon Dr. Winslow many times, to visit small circles of those whom he had gathered, to whom he had read and explained the Scriptures, with prayer, until they were brought, we have reason to believe, to the saving knowledge of Jesus; and from these not a few have been received into the church, and have maintained a consistent walk. He was unusually sensitive and tender in spirit, and seemed as earnest to receive instruction as to impart it to others."

Madura.—Mr. White wrote from Pulney, August 2. He had been called to deep affliction in the death of one of his children; but had been much gratified in the time of sorrow, by the manifestations of sympathy on the part of the natives. Itinerating in May, with his catechists and two school boys, they visited 46 villages, held 69 meetings, and addressed 3,145 adult hearers, in the north and north-west portions of the Pulney field. "The catechists all entered into the work with much enthusiasm." Two persons were received to the Pulney church at the last communion season.

Mr. Rendall, of Madura station, wrote in October. "Under the present pressure for funds," finding it impossible to support more than one helper in connection with each of his nineteen village congregations, he had been urging upon the catechists the duty of teaching as well as preaching, giving the mornings and evenings to the work of preaching the gospel to the heathen and the adults of their congregations, and some portion of the day to teaching the children. "The young men from our seminary," he says, "seconded my wishes in this matter most cordially." Two pupils in the seminary were received to the church on the first Sabbath in October, and there were six other candidates. Itinerating in July, with Mr. Tracy, and a number of the pupils, they visited 71 villages and addressed 6,050 persons. Besides this, the catechists had visited more than 100 heathen villages since his previous report. "Thus far during the year," he writes, "over 325 different heathen villages have been visited."

Mahrattas.—Mr. Ballantine writes from Ahmednuggur that four persons were re-

ceived to the church there in November; two of them girls in Mrs. Ballantine's school, one a pupil in the catechists' school, and the other the wife of a man previously a member. "There is some interest among people not connected with the mission." One such person, a young man, gave striking evidence of a work of the Spirit in his heart, and would probably soon be received to the church.

Nestorians.—A brief but interesting letter from Dr. Wright will be found at page 77, expressing the interest with which he returns to the scene of former labors in Persia, rejoicing to meet old friends, saddened by many "vacant places," cheered by meetings for prayer and religious conference, and encouraged by intelligence from America respecting the financial condition of the Board.

Western Turkey.—Mr. Herrick, (page 78,) announces that Ahmed Agha, returned from his exile, is again abiding in peace, with his family, at Constantinople; while the recent events, which for a time seemed so unpropitious, now appear likely to have the effect of strengthening rather than weakening the cause of Protestant Christianity throughout the country. The laboring force in the Turkish department of the mission work, he thinks, should at once be increased.

Mr. Van Lennep, of Smyrna, (page 80,) represents the work there as encouraging, speaks of interesting meetings during the week of prayer, and reports a somewhat serious case of persecution by the people at Magnesia, with prompt and correct action by government officials, so that the result is likely to be good.

Zulus.—Mr. Tyler wrote from Esidumbini, November 25: "We are all pretty well in our family, but I am sorry to say that the poor heathen about us are dying daily. I have not known, before, so great mortality in so short a time. The disease seems to be dysentery in its worst forms. The heathen doctors, both medicine and spirit doctors, have sent the people to me in great numbers, and I have for several days had my hands full in administering medicines. They seem to have confidence in me, and while I endeavor to lead them to think of their spiritual maladies and the great Physician, they give good attention. Our chapel is filled every Sabbath with an attentive audience. A few who have been under instruction for years are beginning to break away from heathen superstitions and vanities. We have seen dark days at Esidumbini, but light is dawning." Respecting Mr. Lloyd, whose end seems near, he writes: "It must be a comfort to his friends to be informed, that he is awaiting his departure with hope and joy. God has given him grace to resign all into his hands, and he finds the Saviour precious beyond expression. His peace seems like a river."

Two letters from Mr. Grout, (pp 73-4,) give, first, an interesting obituary notice of a native Christian, who died with an unwavering belief that death would but take him from a world of sin and translate him into a state of spotless purity and happiness; and, second, a characteristic, brief review of thirty years of missionary service in South Africa. Going back to the time when, with other laborers, he started for his field, and when, as he says, "every thing about our mission was so unpromising that somebody called us fools, and on a wild goose chase," he comes to the present time, and finds himself "at a mission station which has seventy-three members in the church, in good standing, who are a part of a Sabbath congregation numbering two hundred and fifty; one hundred and forty-five of whom are Sabbath school scholars, and sixty-eight of whom are day school scholars," and can say, "If I was a fool in the eyes of some men, yet called and sent of God, as I then believed, I have lived to see, in this work of God, a hundred fold more done than I ever dreamed that I might effect in a long life. Every promise of God has been abundantly fulfilled to me, and I would not to-day, for time or eternity, change situations with my most gifted classmates."

Gaboon.—A letter from Mr. Walker, (page 72,) gives reason to hope that the introduction of the small pox among the people will not be so serious an evil as was feared. A cheerful view, on the whole, is taken of the prospects of the

mission, if the needed reinforcement can be seasonably received. The opening at Cama, Mr. Walker thinks, should be occupied as soon as possible.

Dakotas.—Mr. J. P. Williamson, (page 70,) presents some facts in regard to the religious character of the elders in the church, and some others among the Christian Indians at Fort Thompson, which are very gratifying. Other statements, however, respecting the temptations to which the people are exposed from unprincipled white men, and the trials and danger of their condition, are painful. In another letter of later date, (January 21,) he says: "The Indians here are more interested in religion now than they have been for several months. They have prayer meetings among themselves daily, and quite a number of old women are interested who never attended before."

Dr. Williamson also, writing from Davenport, (page 71,) says cheering things respecting "the greatness and excellence of the work of God's Spirit among the prisoners two years ago," which "was never more manifest than now"; gives trying intimations as to the danger that the Dakotas will soon perish as a people, and mentions the urgent necessity for doing speedily what can be done for their moral and religious elevation—which alone will prevent their extermination.

OTHER MISSIONS.

Finances of the Presbyterian Board.—The *Record* for February states: "The increase of the receipts of the Board to the 1st of January, from the living members of the church, is in some good degree encouraging—viz. from the churches, $21,218.37 and from miscellaneous donors, $20,434.96—in all, $41,643. This includes, however, $11,500 paid by a much respected aged member of the church, which was intended to have been left as a bequest. It will be remembered that the sum of about $95,000 was specified by the Executive Committee as the *special* fund needed by the 1st of February, from the gifts of the churches and miscellaneous donors, over and above their contributions of the preceding year. The remaining part of this sum will be received, *if all will but give as the Lord hath prospered them.*"

Tahiti.—The *Christian Work* states: "The latest news from Tahiti gives a most favorable view of the progress of the French Protestant mission. Old congregations, which had become almost defunct, have again revived. Sunday schools have been opened in a number of places. Three thousand copies of the Bible, sent from London, have found a speedy market, though each copy was sold at the high price of eight shillings. A service has also been begun specially for the French-speaking population. Messrs. Arbousset and Atger have extended their efforts to neighboring islands."

China.—The *Record* of the Presbyterian Board states: "The Canton mission reports the accession of eight members to the church during the year, of whom seven were received by profession of their faith. The Ningpo mission reports the addition of fifteen new members to the church in Ningpo and twenty-six to the church in Yuyiao during the year. These churches have been divided, making four churches, and having 177 members. Dr. Kerr sends an interesting article, and a map, showing the great need of more laborers in the Canton missionary field. Quite a number of towns and several large cities, within easy access of Canton, are now open to missionary efforts. Who will go to their help? The importance of native Christian laborers in the work of missions is generally recognized. At Ningpo, China, there has been more than usual encouragement in respect to this matter. From the beginning of the mission it has been kept steadily in view, and has received a large share of the attention and time of the missionaries. They have now the happiness of being aided in their work by a choice company of native brethren,—two ordained ministers, several licentiate preachers, teachers, &c. Lately, efforts have been made to employ Christian women to visit their countrywomen in their homes."

India.—A correspondent of the *Christian Work* writes: "In the neighborhood of Calcutta, few things excite greater at-

tention among missionaries at the present time than the strange progress of FEMALE EDUCATION. Other agencies are active, and, as in past years, continue in various ways to win success. But it is in female education, which occupies a new position in the city, that especial interest is felt. At one of their recent meetings, the members of the Calcutta Missionary Conference endeavored to gather the latest information as to its position and progress, and the result was of the most gratifying kind. Where, three years ago, two or three ladies were engaged in Zenana work, there are now at least twelve; the lady who began with two houses, now visits eight or ten; and on all sides are found willing scholars as well as careful workers. Truth, too, is being felt as well as taught. I am sorry to say, that this kind of education scarcely prevails anywhere in Northern India except in Calcutta and its neighborhood. It is really based on the greater enlightenment of educated gentlemen. This class is very large in the city, and of late has gained great influence; indeed the ancient class of Hindoo priests, who once held such powerful sway, is here extinct, and modern ideas rule society. But the farther you travel from Calcutta, the less is that enlightenment felt."

Burmah.—Mr. Bixby, missionary of the Baptist Union to the Shans writes: "This is the Lord's day, (Aug. 7th.) In the early morning I baptized seven—all adults the representatives of five races or tribes. Among them was the first convert from the Paloungs, an influential tribe living at the far north-east, near China, who subsist by the cultivation of tea. In the afternoon, after preaching, we had a special meeting of the church, at which seven young men were examined and approved, to go forth at the close of the rains, if the Lord will, as evangelists, on trial; after which, I broke bread to the church. In the evening we had a prayer-meeting. The representatives of eight races or tribes were present, and prayer was offered in six languages. It was a charming sight. Races mingle in prayer and praise to our Father and Lord, as brethren of one common family,—men who hitherto had lived in hatred of each other, and not unfrequently had imbrued their hands in each other's blood. Now they are of one heart and one mind—Christ's brethren! This is a marked feature of the Shan mission. It already embraces the representatives of ten tribes, and it will probably soon include many more. I expect to go forth again at the close of the rains, with a larger preaching force, to 'the high places of the field,' this pathway to the myriads of the Chinese empire."

Madagascar.—The *Missionary Magazine and Chronicle*, (of the London Missionary Society) for January says: "We have again to record gratifying evidence of the Divine favor to the several departments of the mission, in Madagascar. Amidst the evident progress and advancing strength of Christianity we are glad to state that the Queen and her Government, although patrons of heathenism, nevertheless honorably uphold the rights and privileges of the native Christians. We do not wish to intimate that the principles of civil and religious liberty are fully understood by the Government or enjoyed by the Christians in their largest extent; but on the whole, the churches enjoy rest, and, 'walking in the fear of the Lord and in the comfort of the Holy Ghost,' are multiplied." Mr. Ellis writes from Antananarivo, the capital: "It is my privilege to be able, amidst some discouragements, to witness the progressive triumphs of the gospel in this part of Madagascar. No exciting and extensive awakening on the subject of religion takes place—nothing like what are deemed revivals in other countries; but there has long been a steady, quiet, and slightly fluctuating increase of believers to my own church and congregation, as well as to others with which I am best acquainted. Besides this, there has been peculiarly encouraging intelligence of the work of the Divine Spirit at Fianarantsoa, in the South, and the extreme limits of Imerina, in the West; as well as evidence of patience and cheerful confidence among the believers at Ambohimanga, in the North."

Egypt.—An American missionary at Cairo recently wrote: "I am sorry to say that at present we have them not, [the native agents wanted,] at least, not out-

side of the theological class, which we have now in training here. In this class we have ten, and soon expect two or three more to join it. We will keep them hard at work till spring, when we hope to send some of them out. The fire of the Coptic persecution here seems to be about burnt out. The result proves that, though the Patriarch and his people may for a time intimidate many of the weaker sort, he cannot keep them permanently from us. Our boys' and girls' schools here, which suffered most, have, within the past month, more than doubled their numbers, and still there is a daily increase. Our chapel is well filled at our Sabbath services, and all looks prosperous again."

Abyssinia.—The *Missionary Record* of the Church of Scotland, for December last, introducing a notice of the Jewish mission, says respecting Abyssinia: "We can no longer delay to bring under the notice of our readers the sad accounts which continue to be sent from our agents in this unhappy country. The good work in which they were engaged, and in which they had such promise of success, has been rudely interrupted, and they have been subjected to many privations and sufferings. Though now freed from the strait confinement in which, for a time, they were held, they are still but prisoners at large, and their movements are strictly watched; while Messrs. Stern and Rosenthal, of the London Society, are still kept in close confinement, and have very recently been tortured by having ropes twisted so tight round their arms and wrists that the blood was forced from the tips of their fingers."

MISCELLANEOUS.

Nez Perces Indians.—A slip has been sent to the Missionary House, from the *Golden Age*, published at Lewiston, Idaho Territory, which shows "the pleasing fact, that after years of obloquy, Mr. Spaulding, [formerly a missionary of the American Board to the Nez Perces,] can now get near his Indians and labor among them." The following is an extract from the slip. "We understand that the Nez Perces have their church and schoolhouse, at the agency, mouth of the Lapwai, about finished. They have divine service every Lord's day, and through the devoted attentions of Rev. H. H. Spaulding, who has been their faithful pastor over thirty years, a lively interest is felt and exhibited by them in religious matters. Through the self-abnegating labors of this good old man, these aborigines, we feel safe in saying, have been benefited more than by all the thousands of outlay from Government. Their savage natures are changed in his presence, and from the chiefs to the humblest, they obey and revere him as dutiful children a father. They are indebted to the efforts of Governor Lyon in their behalf for their church and school-house."

Progress.—The English Church Missionary Intelligencer, calling urgently for an increase of contributions to the Church Missionary Society, presents the following statistics, showing the progress in its missions during ten years, from 1853-4 to 1863-4: "During the decade, the stations of the Society have increased from 118 to 144, the European missionaries from 152 to 198, the ordained natives from 21 to 61, the increase in the total of ordained laborers being from 176 to 267; the native teachers, of all classes, have increased from 1661 to 2029, the increase in the total number of laborers being from 1902 to 2336. On the whole, having regard to each item separately, and their sum total, the increase during the decade has been one-third."

Hurricanes in India.—Calcutta and the region around, where "for a hundred miles gloom and desolation were spread," the loss of life was fearful, and the misery inflicted extreme, by the cyclone of October 5, is not the only section in India which has thus suffered. At Masulipatam, in the Madras Presidency, the centre of the promising Telugu mission of the English Church Missionary Society, a fearful cyclone was experienced on the 1st of November. No missionary or other European life was lost, but thirty-three girls in a mission boarding school were drowned. One of the missionaries writes: "The sea came into our house about a yard deep, with awful violence: we, with the greatest risk and difficulty, got to the

top of the house. I can't tell the story now. Every thing is ruined, and hardly a habitable room in the station. Thirty-three of the Sharkeys' girls, Mamazza and his family, with hundreds upon hundreds drowned. . . . The whole place one mass of desolation and corpses."

Hawaiian Dictionary.—Respecting a new Hawaiian Dictionary, by Rev. Lorin Andrews, The Honolulu *Friend* says: "As we pass in and out of the printing office, we perceive that this great national work is approaching its completion. We refer to it as a GREAT NATIONAL WORK. So it is. In magnitude it compares with the translation of the Bible into the Hawaiian language. It is the work of a life-time. To be sure, the Rev. Mr. Andrews has done much other work, both missionary and judicial. He has taught in the College at Lahainaluna, and preached for many years in both English and Hawaiian, but this work may be said to have been his life-work. He formed his plan many years ago, but with no prospect of any pecuniary reward, compared with the amount of labor bestowed. Already nearly three hundred and forty pages are printed. About two hundred more will be added. We are glad to learn that about forty pages will be filled up with an English and Hawaiian vocabulary. We also learn that Mr. Andrews intends to append a Hawaiian Chronological Table. This will much enhance the value of the work." The Friend also states, that when this work is completed, Mr. Andrews will enter upon an "attempt to write the life of Kamehameha I."

Cotton at the Sandwich Islands.—The *Friend* states: "A good commencement has now been made in the cultivation of cotton—both the Upland and the Sea Island. The north side of the Island of Oahu appears to be admirably suited to the raising of the Sea Island. Towards one hundred bushels of seed have been distributed over the islands. Under the stimulus of the present high prices of cotton, both kinds may profitably be cultivated; but even should the prices fall, as they doubtless will when the war closes in the United States, it will still pay to cultivate the Sea Island, as there are so few places on the globe where it can be raised."

BIBLIOGRAPHICAL.

Memoirs of the Rev. S. F. Johnston, the Rev. J. W. Matheson, and Mrs. Mary Johnston Matheson, Missionaries on Tanna. With Selections from their Diaries and Correspondence, and Notices of the New Hebrides, their Inhabitants, and Missionary Work among them. By the Rev. George Patterson, Pastor of the Presbyterian Church, Green Hill, Pictou, N. S.

This volume, of 504 pages, is a fitting tribute to the memory of three devoted, excellent missionary laborers,—three of the few who have gone from the churches of Nova Scotia to the heathen world. The lives of all were short, and they had but entered upon their foreign work when they were called to a higher sphere. Mr. Johnston was born in June, 1830, started for his mission, from Halifax, in November, 1859, and died January 21, 1861. Mr. Matheson was born in 1832 and Mrs. Matheson in 1837. They sailed from Halifax for Liverpool, on the way to their island home, November 22, 1857, and took up their residence on Tanna, in November, 1858. Mrs. Matheson died in March, 1862, and Mr. Matheson in the summer of the same year. The writer of the Memoirs does not claim for either of these brethren "unusual talents or extraordinary attainments," but "believes that the record of their lives is fitted to be useful in various respects;" and well remarks, in addition, that "while these brethren may have no claim to such a record from the church at large, they are entitled to it from the Presbyterian church of the Lower Provinces." With equal propriety he adds: "Particularly does he consider himself honored in adding to the records of female heroism, which the modern missionary enterprise has given to the world, so beautiful an instance as that of Mary J. Matheson. Her missionary life was short, but while it continued few women have been placed in circumstances more trying, and few have afforded a finer specimen of Christian patience, wisdom and heroism. The church which had the privilege of presenting so rich an offering to the service of the God of missions,

would be faithless to herself, to the interest of survivors, and to the grace given her by her great Head, did she not preserve a memorial of so lovely an example of devotedness to the cause of missions."

The volume comprises not only a record of the life and death, the faithful service of these young disciples, but much valuable information respecting the people among whom they labored for a little time, and the trials and successes of other missionaries at the New Hebrides, and at some other groups of islands in the South Pacific,—a field in which the gospel has won many of its most marvellous successes in modern times.

EMBARKATION.

Rev. CHAUNCEY GOODRICH, of Hinsdale, Mass., and Mrs. ABBIE A. GOODRICH, of Spencertown, N. Y., sailed from New York, January 21, in the ship Christian Matthias, for Shanghai, on the way to join the North China mission. Mr. Goodrich was educated at Williams College and the Union and Andover Theological Seminaries, and was ordained at Hinsdale, Mass., September 21, 1864.

☞ The New York Observer corrects the statement it had previously published, of the death of Dr. Kingsbury. Mrs. Kingsbury died in April, but Dr. Kingsbury is still living.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Scarboro', Cong. ch. and so. 18 36
Lincoln co. Aux. So.
Richmond, A friend, 30 00
Southport, Alph. and Isabella Beale, 1 00—31 00
York Conf. of chs. Rev. G. W. Cressey, Tr.
Buxton Centre, Rev. G. W. C. 20 00
Eliot, Cong. ch. and so. 30 00
Kennebunkport, South cong. ch. 2 25
Saco, Philip Eastman and wife, 25; C. C. Sawyer and wife, 25; wh. cons. Rev. J. H. WINDSOR an H. M. 50 00—102 25
151 61
Bucksport, Isaac Case, 3 00
Calais, 1st cong. ch. and so. (ann. coll. 148,08; prev. ack. 49,60;) 98 48
Camden, Cong. ch. and so. coll. 21,20; ladies, 6,50; premium, 2,60; 30 30
Machias, Centre st. ch. bal. 16 96
Milltown, St. Stephen, N. B. cong. ch. m. c. 148 00
Norway, 1st cong. ch. 5 00
Waterford, A friend, 10 00—311 74
463 35

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Keene, La. Heshbon so. for Indian missions, 25 00
Rindge, Cong. ch. m. c. 23 26
Swanzey, Cong. ch. and so. 7 28
Winchester, do. 73 32—128 86
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Amherst, Cong. ch. Gent. benev. asso. 142,75; m. c. 36,25; 179 00
Bedford, Pres. ch. 52 00
Francestown, Cong. ch. and so. coll. 93,43; m. c. 15,37; Joseph Kingsbury, 50; wh cons. LUCY EVERETT an H. M. 158 80
Hancock, Cong. ch. and so. 55 55
New Ipswich, Rev. Samuel Lee, 10 00
Pelham, Cong. ch. a friend, 20 00—475 35
Merrimack co. Aux. So. G. Hutchins, Tr.
West Concord, Cong. ch. and so. 20 20
Rockingham co. Conf. of chs. F. Grant, Tr.
Derry, 1st cong. ch. and so. (m. c. 23,50,) wh. cons. D. H. PINKERTON an H. M. 126 50
South Hampton, James Palmer, 5 00—131 50
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, Cong. ch. m. c. 39,37; Mrs. M. W. Duren, 2; 41 37
Newport, Cong. ch. and so. 61 33—102 70
858 61

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, Friends of missions, 300; 2d cong. ch. and so. 33,20; south cong. ch. and so. 27,33; 360 53
Chittenden co. E. A. Fuller, Tr.
Jericho Centre, La. cent soc. 15; Mrs. D. Hutchinson, 2; 17 00
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 20 50
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Newbury, Cong. ch. and so. 50 00
Thetford, 1st do. 41; John Pratt, 25; 66 00—116 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. ch. m. c. 71 96
Rutland, Cong. ch. and so. coll. in part, 170,76; m. c. 25,84; 196 60
West Rutland, Cong. ch. and so. 182 17
Wallingford, do. wh. with prev. dona. cons. MALINDA CHATTERTON an H. M. 91 18—541 91
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. and so. 7 50
Berlin, do. m. c. 8 28
Montpelier, Cong. ch. and so. m. c. 11 16—26 94
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Grafton, Cong. ch. and so. 21 00
Hartford, A friend, 1 00
Norwich, South so. m. c. 15 00—37 00
1,119 88
Dorset, Cong. ch. and so. 45 00
Morrisville, do. 28 00—73 00
1,192 88

MASSACHUSETTS.

Barnstable co.
Falmouth, 2d cong. ch. and so. 20 00
Wellfleet, 1st cong. ch. and so. wh. cons. Rev. G. F. WALKER an H. M. 75,25; a friend, 20; 95 25—115 25
Berkshire co. Aux. So. James Sedgwick, Tr.
North Becket, Cong. ch. and so. 21 00
Pittsfield, South do. 88 50
Williamstown, Cash, 2 00—111 50
Boston, (Of wh. fr. Rev. H. B. Hooker, 100; wh. cons. HENRY H. CAPRON, of Madura, an H. M. E. W. Noyes, 25,12; Mrs. E. W. Noyes, 15; for translating the Scriptures, 20;) 4,142 75
Essex co.
Andover, South ch. m. c. 29,17; Edward Taylor, 100; 129 17

Lawrence, Lawrence st. ch. and so. 244 75—373 92
Essex co. North Aux. So.
Amesbury, B. B. 6 00
Amesbury and Salisbury Un. ev. ch. 23 50
Newburyport, Union prayer meeting. 52 00—81 50
Essex co. South Aux. So. C. M. Richardson, Tr.
Middleton, Cong. ch. and so. 20 00
Hampden co. Aux. So. J. C. Bridgman, Tr.
Monson, Rev. Alfred Ely, 10 00
S. Wilbraham, Rev. G. Rockwood, 5 00—15 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, 1st par. la. and gent. 155 87
Cummington, Vill. ch. and so. 31 52
Easthampton, 1st ch. and so. 34 11
Granby, Coll. 113,25; m. c. 13,72; 126 97
Hadley, 1st ch. and so. 153,44: 2d ch. 17; Russell ch. and so. 69,97; 240 41
Haydenville, Cong. ch. and so. 64 00
Northampton, Edwards ch. m. c. 40,36; 1st ch. m. c. 300 89; coll. 714,66; Edwards ch. 161,23; a friend, for Madura, 5; 1,222 14
Southampton, Cong. ch. and so. 64 00
South Hadley, JOSEPH MILLER, 100; wh. cons. himself an H. M.; a friend, 10; 110 00
South Hadley Falls, Cong. ch. and so. 44 51
Williamsburg, Coll. 39,75; m. c. 43,16; 82 91
Worthington, Coll. 59,40; m. c. 9,15; 68 55
Westhampton, A friend, 5 00—2,219 99
Middlesex co.
Brighton, Ev. cong. ch. and so. 388 08
Cambridgeport, 1st ev. ch. m. c. 27 35
Charlestown, 1st par. m. c. 9 73
Dracut, 1st ev. ch. 6 00
Lowell, High st. ch. and so. 125 37
Newton, A. B. Ely, wh. cons. J. WILEY EDMANDS an H. M. 100 00
Newton Corner, Eliot ch. and so. 431 00
Reading, Old South ch. m. c. 15 37
South Reading, A friend, 1 00
Wellesley, Cong. ch. and so. 84 00
Winchester, J. T. M. 50 00
Weston, M. Fiske, 10 00-1,247 90
Middlesex Union.
Boxboro', Ev. ch. m. c. 2 00
Fitchburg, Calv. cong. ch. m. c. 29,70; A. F. H. 16; 45 70
Littleton, Cong. ch. and so. wh. cons. JAMES KIMBALL an H. M. 100 00—147 70
Norfolk co.
Brookline, H. Hooper, 100, wh. cons. ALICE BROUGHTON an H. M.; a friend, 50; E. P. 10; 160 00
Cohasset, 2d cong. ch. and so. 33 00
Jamaica Plain, Mather ch. m. c. 31 10
Medway, 1st ch. m. c. 4 55
Milton, 2d ch. and so. 62 00
Roxbury, Eliot ch. and so. in part, 75 00
Walpole, Ortho. cong. ch. and so. 21 21
West Roxbury, South ev. ch. m. c. 34 95
Wrentham, Julia, Jemima, and Cynthia Hawes, wh. cons. JEMIMA HAWES an H. M. 100 00—521 81
Old Colony Aux. So.
Middleboro', Cong. ch. add'l, 7 70
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st ch. and so. wh. cons. OLIVER HAYDEN and Mrs. S. N. THAYER H. M. 200 00
Worcester co. Central Asso. E. H. Sanford, Tr. 75 10
Worcester co. South, W. C. Capron, Tr.
East Douglas, Cong. ch. and so. coll. 106; m. c. 55; wh. cons. Mrs. M. KEITH an H. M. 161 00
Northbridge, Cong. ch. m. c. 10 00—171 00

9,481 12
A friend, 100 00
9,581 12

Legacies.—Beverly, Susan Griffin, by James Hill, Ex'r, 237 50
Charlton, Mary Dresser, by J. W. Whipple, adm'r, bal. 89,44; less tax, 31,44; 58 00
Dedham, Roxana Alden, by Charles A. Hewins, Ex'r, 47 50
New Bedford, Anne Barker, by John P. Barker, 25 00
New Braintree, Mrs. Mary Gleason, by Josiah P. Gleason, Ex'r, 300 00
Oakham, William Lincoln, by James Allen, Ex'r, 195 00
Uxbridge, Asenath C. Chapin, wh. cons. SARAH CHAPIN an H. M. by W. C. Capron, Treas. 100 00—963 00

10,544 12

RHODE ISLAND.

Newport, Cong. ch. and so. gent. 323,75: la. 293,25: m. c. 152,80; 769 80
Pawtucket, Cong. ch. and so. Gent. asso. in part, (of wh. fr. a friend, 100; wh. cons. WILLIAM D. MERCHANT an H. M.) 142; la. 140,65; m. c. (of wh. 42,80 fr. "a gold contributor,) 193,60; 476 25
Providence, A friend, 4 00-1,250 05

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, Maternal Association, 12 00
Huntington, Cong. ch. and so. gent. 33,88; la. 29,59; 63 47
Madison, La. for. miss. so. 33 00
Munroe, Cong. ch. and so. 14 40
Stratford, G. Loomis, 5 00—127 87
Fairfield co. West, Aux. So. C. Marvin, Tr.
Black Rock, Cong. ch. and so. 67 70
North Greenwich, do. 164 80
South Norwalk, do. 56 14
Stanwich, Charles Brush and fam. 10 00
Westport, Cong. ch. and so. 50 17—348 81
Hartford co. Aux. So. A. G. Hammond, Agent.
Avon, Cong. ch. and so. 26 25
Bristol, Gent. asso. 71 85
Broadbrook, Cong. ch. and so. 32 90
East Hartford, do. wh. cons. GEORGE T. CLARK an H. M. 281 13
Farmington, Cong. ch. and so. 322 96
Hartford, Pearl st. ch. 825,70; Center ch. Mrs Thomas S. Williams, 100 wh. cons. JULIA D. SCUDDER an H. M.; W. D. H. 10; 935 70
Hebron, 1st cong. ch. and so. 46 10
Kensington, Cong. ch. and so. 68 20
Newington, do. 278 15
South Windsor, 2d do. 27 55
Suffield, A friend, 20 00
Unionville, Cong. ch. 8 00
Wethersfield, A friend, 6 00
Unknown, 20 00-2,144 79
Hartford co. South, Aux. So. H. S. Ward, Tr.
Cromwell, Cong. ch. and so. gent. 89; la. 61,13; m. c 32,25; 182 38
Middleton, 1st ch. m. c. 39 00
Portland, 1st ch. gent. (of wh. fr. Rev. A. C. Denison, 50; wh. cons. Rev. C. S. HARRINGTON an H. M.) 127; la. 68,25; m. c. 13; wh. cons. MARTHA WHITE an H. M. 208 25—429 63
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 35 85
New Hartford, South cong. so. 9 00
Norfolk, Cong. ch. and so. 225 00
North Cornwall, Benev. asso. 70 30
North Woodbury, Cong. ch. and so. 80 65
Roxbury, Cong. ch. and so. 55 00
Salisbury, do. 90 70
Washington, Ladies, wh. cons. Rev. AUGUSTUS SMITH an H. M. 50 05
Watertown, Cong. ch. and so. wh. cons. ELI CURTIS an H. M. 385 25-1,001 80
Middlesex Asso. John Marvin, Tr.
Killingworth, Cong. ch. m. c. 10 40

Old Saybrook, Cong. ch. and so. wh. cons. GALEN DOWD an H. M. 146 31—156 71

New Haven City, Aux. So. F. T. Jarman, Agent.
College st. ch. and so. wh. cons. Mrs. EVERARD BENJAMIN an H. M. 186,80; 3d ch. m. c. 90,35; Samuel Noyes, 109,50; Centre ch. Miss Manville, 10; Mrs. E. S. Baldwin, 5; a friend, 5; united m. c. 26,60; Davenport ch. m. c. 8,35; North ch. William Johnson, 50, wh. with prev. dona. cons. JESSIE E. THAYER an H. M.; Chapel st. ch. 270,25; 761 85

New Haven co. East, F. T. Jarman, Agent.
Madison, Cong. ch. m. c. 36 40
North Branford, Cong. ch. and so. 63 55
North Haven, do. 74 35—174 30

New Haven co. West Conso. F. T. Jarman, Agt.
West Haven, Cong. ch. and so (m. c. 59,95,) 170 00
Woodbridge, La. miss. asso. 45 00—215 00

New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
Exeter, Cong. ch. and so. 44 05
Fitchville, (Bozrah,) do. 21 00
Jewett City, do. wh. with prev. dona. cons. SHUBAEL MERCH an H. M. 73 00
Lebanon, 1st cong. ch. and so. la. asso. 41,80; gent. asso. 36,40; 78 20
Mystic Bridge, Cong. ch. m. c. 10 57
Norwich, 1st, ch. m. c. 21,15; 2d ch. m. c. 23,70; coll. (of wh. fr. J. F. Slater, 250, wh. cons. WILLIAM A. SLATER and CHARLES L. HUBBARD H. M.; William Williams and wife, 150, wh. cons. Mrs. SUSAN C. DANA an H. M.; DAVID SMITH, 100, wh. cons. C. CLARK an H. M.; E. Learned and wife, 100, wh. cons. FANNIE D. YOUNG an H. M.) 865; Broadway ch. m. c. 12,25; 922 10—1,148 92

Tolland co. Aux. So. E. B. Preston, Tr.
Coventry, Harry Kingsbury, 50 00
Ellington, Cong. ch. and so. 104 55
North Coventry, Rev. Dr. Calhoun, 7 00
Rockville, 2d cong. ch. and so. 26 63
Somers, Cong. ch. and so. 52 50
Tolland, do. 45 05
Union, do. 20 00
Wellington, Rev. C. Bently, 20 00—325 73

Windham co. Aux. So. Rev. S. G. Willard, Tr.
East Putnam, Cong. ch. and so. 35 00
Hampton, do. 7 35
Mansfield Centre, do. gent. 77; la. 60; m. c. 30; 167 00
Plainfield, Cong. ch. and so. 45 00
Willimantic, do. la. benev. so. 6,03; m. c. 8,44; 14 47—268 82

7,104 23

A Baptist friend, by hand of Rev. Dr. Turnbull, Hartford, 100 00

7,204 23

Legacies.—Brooklyn, Philenia Davison, by Eunice Davison, Ex'x, 13 00
East Haddam, Rhoda C. Comstock, by Ansel Hungerford, Ex'r, 47 50
West Hartford, Mrs. A. P. Talcott, by Joseph Cone, Trust. 82 89—143 39

7,347 62

NEW YORK.

Geneva and vic. W. H. Smith, Agent.
Gorham, 1st pres. ch. 17 45

Greene co. Aux. So. J. Doane, Agent.
Catskill, Pres. ch. (m. c. 109,30,) 191 74
Durham, 1st pres. ch. m. c. 22 70—214 44

Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Clarkson, Cong. ch. 6 46
Fairport, do. 30 00
Rochester, Louis Chapin, 500; Plymouth ch. 114; Brick ch. bal. 39,42; St. Peter's ch. William Slocomb, 10; William S. Lee, 10; 673 42—709 88

New York and Brooklyn Aux. So. A. Merwin, Tr.
Of wh. fr. Ambrose K. Ely, 400; D. C. RIPLEY, 100, wh. cons. him an H. M.; S. C. Hills. 50, wh. cons. Rev. C. H. EVEREST an H. M.; S. Holmes, 100, wh. cons. Mrs. MARY G. HOLMES an H. M.; 1st pres. ch. Brooklyn, in part, 501,75 (of wh. fr. D. Wesson, 100, wh. cons. Mrs. D. WESSON an H. M.); Ch. of the Pilgrims, Brooklyn, in part, 1,116,24 (of wh. fr. R. P. Buck, 200; M. D. Thomas, 100; Coe Adams, 100; C. B. Caldwell, 50; J. P. Robinson, 50; F. Woodruff, 50; A. Porter, 25; J. Colby, 25; C. Kellogg, 25; S. Sanderson, 25; S. F. Phelps, 25; D. Johnson, 20); Francis Bacon, 100; J. M. Smith, 50; S. Hutchinson, 150; Lucius Hopkins, 100; J. F. R. B. 50; David Hoadley, 100; 2,935 00

Oneida co. Aux. So. J. E. Warner, Tr.
Camden, Coll. 15; m. c. 13,13; 28 13
Utica, 1st pres. ch. m. c. 35 31
Vernon, Mt. Vernon pres. so. 40 00—103 44

St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. coll 45,05; m. c. 8; C. T. Hulburd, 50; 103 05
Ellsworth, Mr. and Mrs. Montague, 2 00
Helena, Ch. and so. bal. 2 20
Gouverneur, Pres. ch. coll. 35,50; m. c. 28,60; E. Dodge, 10; John and George Rodgers, 6; 80 10
Hopkinton, Cong. ch. and so. 27 50
Lisbon, do. 45 30
Madrid, do. 4 00
North Potsdam, do. 29 80
Parishville, do. 27 75
Stockholm, do. (m. c. 5,50,) 51 68
Waddington, Pres. ch. 12 00

385 38
Less for "exp. of anniversaries," 12 00—373 38

4,353 59

Albany, A friend, 60 00
Albion, Pres. ch. miss. asso. wh. with prev. dona. cons. T. A. CLARK and C. FARWELL H. M. 80 06
Amity, Pres. ch. 33 50
Apalachin, do. 14 00
Arkport, do. miss. so. 10; Jarvis P. Case, 2; 12 00
Bronxville, Ref. Dutch ch. 42 63
Canandaigua, 1st cong. ch. and so. Ont. fem. sem. 27; Mrs. J. Greig, 20; Mrs. J. Johns, 17; Mrs. C. Coleman, 15; Mrs. G. Granger, 10; B. Chapin, 12; E. Chapin, 10; Mrs. A. E. Pierce, 10; Mrs. A. B. Field, 8; Mrs. W. S. Hubbell, 7; Miss Upham, 6; Miss Munger, 5; Mrs. T. M. Howell, 6; Mrs. Holmes, 5; Mrs. Bulkley, 5; Mrs. Jewett, 5; Mrs. Clark, 5; Mrs. Sackett, 5; Mrs. Davis, 5; other ladies, 108,45; Rev. O. E. Daggett, 30; F. & G. Granger, 75; H. W. Taylor, 50; Can. acad. 26; N. Grimes, 12; W. Antis, 11,50; W. S. Hubbell, 11; J. Paton, 10; M H. Clark, 5; others, 74,03; coll. in s. s. 20; m. c. (beside 200, ack. in Oct. Herald,) 74,17; 690 15
Cazenovia, Geo. S. Boardman, D. D. 62 50
Champlain, 1st pres. ch. 150 52
Cooperstown, Fem. miss. so. 27 70
Corfu, Pres. ch. 20 00
East Bloomfield, Cong. ch. 60 00
Ellington, Mrs. Martha Fuller, 5 00
Fenner, Mrs. F. Dana, 1 00
Franklin, 1st cong. ch. 15 51
Galway, Young la. miss so. 11 50
Hamilton, Rev. P. Field, 1 00
Hornellsville, Pres. ch. 55 00

Islip, Maria Brewster, 4 00
Kinderhook, A lady, 5 00
Le Roy, Pres. ch. 110 44
Manlius, Trinity pres. ch. 32 50
Moravia, Cong. ch. m. c. 8 00
Mount Morris, E. A. C. Stebbins, 3 00
New York, A friend for Syria, 25 00
Nunda, Pres. ch. 17 61
Oxford, 1st cong. ch. and so. wh. cons. Rev. O. FITCH an H. M. 62,16; Mrs. Lucy Willcox, 100, wh. cons. Mrs. AUGUSTA A. WILLCOX an H. M. 162 16
Perry Centre, A friend, 6 00
Pittsford, Pres. ch. 18 03
Phelps, Tabitha Sheffield, 10 00
Sidney Plains, Pres. ch. 14 20
South Wales, Gideon Barker, 10 00
Stone Church, Cong. ch. 8 00
Strykersville, Milo Warner and wife, 10 00
Union, 1st pres. ch. 50 00
Wheeler, O. F. Marshall, 3 00
Wolcott, Pres. ch. 19 85—1,858 86

6,212 45

Legacies.—Albany, Nathan'l Wright, by A. McClure, 1,500 00
Anthony Gould, by Wm. Gould, 1,500 00
Kiantone, Benjamin Jones, by A. Hazeltine and J. C. Jones, Ex'rs, 189 05
Springfield, Benjamin Rathbun, int. 72 73—3,261 78

9,474 23

NEW JERSEY.

Elizabethtown, Mrs. Henry Noble, 5 00
Hoboken, 1st pres. ch. 25 00
Newark, 2d do. 174 15
Orange, Valley ch. 10; John C. Baldwin, 300; 310 00
Parsippany, 1st pres. ch. 14 25
Springfield, Rev. O. L. Kirtland, 10 00—538 40

PENNSYLVANIA.

By Samuel Work, Agent.
Delaware Water Gap, Mountain ch. 2 43
East Whiteland, Ch. 16 00
Neshaminy, J. Lovell, 6 00
Philadelphia, Green Hill ch. 206; Coates st. ch. 43,55; 249 55—273 98
Columbia, Welsh cong. ch. 10 00
Dauphin, Pres. ch. 19 15
Great Bend Village, Pres. ch. m. c. 20 00
Lock Haven, G. B. Perkins, 4 30
Montrose, Pres. ch. m. c. 10; La. cent so. 20; 30 00
North East, Pres. ch. m. c. 15 00
Philadelphia, An honorary member, 20; "Nellie," 2,50; 22 50
Pittsburg, D. O. Jones, 4 00
Providence, Welsh cong. ch. 46 00
Ulysses, 1st pres. ch. 4 15—175 10

449 08

Legacies.—Honesdale, Mrs. E. M. Speer, by C. P. Waller, Ex'r, 10 00

459 08

DELAWARE.

Wilmington, Hanover st. ch. 102 13

OHIO.

By William Scott.
Cincinnati, 2d pres. ch. m. c. 18; 3d do. m. c. 9,80; 27 80
Columbus, 2d pres. ch. (m. c. 19,45;) 205 15
Huron, Pres. ch. 71 90
Jersey, Pres. ch. 25; C. M. P. 20; 45 00
Johnstown, Pres. ch. (m. c. 14,40;) 18 00
Kirkersville, Pres. ch. 9 00
Pataskala, do. 22 00
Trenton, do. 15 00
Walnut Hills, Mrs. J. Bates, 5 00
Williamsburg, Otis Dudley, 5 00—423 85
Cleveland, Ger. Ref. chs. by Rev. J. H. Rutenick. 300; La. for. miss. so. 65; Euclid st. pres. ch. m. c. 22,90; 1st pres. ch. m. c. 38,10; 426 00
Cincinnati, Welsh cong. ch. 80 40
Edinburg, Ch. bal. 2 00
Ellsworth, Pres. and cong. ch. and so. wh. cons. GEORGE H. SPAULDING an H. M. 118 50
Fearing, Thomas F. Stanley, 10 00
Mesopotamia, Mrs. C. Galpin, 10; A. Lyman, 2; ch. m. c. 6,87; 18 87
Mineral Ridge, Welsh cong. ch. 21 30
Springfield, 1st cong. ch. m. c. wh. with prev. dona. cons. G. W. HASTINGS an H. M. 12 44—689 51

1,113 36

Legacies—Cleveland, Elisha Taylor, by Elizabeth E. Taylor, Ex'x, 308 05
Mad River, Frances J. Snodgrass, by M. Dougherty, Ex'r, 583 96
Painesville, E. Merrill, by William Merrill, 200 00—1,092 01

2,205 37

INDIANA.

By William Scott.
Bedford, L. K. B. 10 00
Crawfordsville, Centre pres. ch. Mrs. Foote, 5 00
Indianapolis, 2d pres. ch. m. c. 16 65
Terre Haute, Baldwin pres. ch. m. c. 15 40

47 05
Less exch. 45—46 60

ILLINOIS.

Albion, Mrs. M. Phillips, 9 00
Augusta, Pres. ch. 30 00
Carlinville, E. C. Braley, 1 00
Chesterfield, Cong. ch. 3 00
Chicago, A friend, of the New Eng. ch. 100; 2d pres. ch. bal. 75,53; 175 53
Collinsville, 1st pres. ch. 41 00
Du Quoin, Ch. and so. 10 00
Galesburg, 1st cong. ch. and so. 195 05
Lacon, 1st pres. ch. 70 60
Ottawa, Plymouth cong. ch. 13 35
Rockford, 2d cong. ch. bal. 131 63
Rock Run, H. Kloepping, 3 40
Tolono, William Keeble, 10 00
Woodburn, Cong. ch. and so. 80 0—773 56

MICHIGAN.

Birmingham, Pres. ch. 22 25
Blissfield, do. 25 00
Brooklyn, do. 13 00
East Saginaw, Rev. W. C. Smith, 10; cong. ch. and so. wh. with prev. dona. cons. Rev. W. C. SMITH an H. M. 32; 42 00
Hastings, Pres. ch. 8 00
Holley, A. P. Waldo, 5 00
Ionia, 1st pres. ch. 13 90
Kalamazoo, Solomon Hunt, 10; P. L. H. 3; 13 00
Monroe, Pres. ch. 25 00
Owasso, Mrs. Mattoon, 50
Palmyra, Pres. ch. 13 70
Romeo, A Baptist friend, 2 00
Three Rivers, Pres. ch. 50 00
Wing Lake, do. 9 25—242 60

WISCONSIN.

Allen's Grove, Cong. ch. and so. 22 00
Beloit, John C. Newcomb, 10 00
Green Bay, Pres. ch. wh. cons. Rev. WILLIAM H. BURNARD an H. M. 50 07
Hartford, Cong. ch. and so. 24 00
Lodi, Pres. ch. m. c. 10 00
Milwaukie, Hanover st. cong. ch. 7 75
Mineral Point, Thomas J. Campbell, 477 00
River Falls, Cong. ch. 9 80
Stoughton, do. 5 00—615 62

IOWA.

Croton, "Last donation of a little son," by Mrs. M. Colton, 2 00
Grand View, Germ. Cong. ch. 7 50
Inland, Rev. S. N. Grout, 4 00
Mitchell, Cong. ch. and so. 10 50
Muscatine, W. F. Johnson, 20 00
Toledo, Cong. ch. 6 00—50 00

MINNESOTA.

Princeton, Cong. ch. and so. 20 60
Shakopee, Germ. ev. cong. ch. 10 30
St. Paul, House of Hope pres. m. c. 12 80—43 70

CALIFORNIA.

San Francisco, Rev. J. Rowell, 50 00

KANSAS.

Albany, Cong. ch. m. c. 4 15

ARKANSAS.

Fort Smith, A. H. Nash, 5 00

TENNESSEE.

Memphis, A German soldier, N. J. cavalry, 20 00

NEBRASKA TERRITORY.

Nebraska City, L. N. B. 4 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Cattaraugus, Seneca mission, New York, m. c. 4 07
Eaton, Canada, Thomas S. Morey, 10 00
Fergus, do. A. D. F. 1 00
Hilo, Sandwich Islands, C. H. Wetmore, 50; T. Spencer, 25; D. B. Lyman, 15; T. H. Canby, 20; O. B. Spencer, 5; Barnes, 5; Jane S. Shipman, 5; J. D. Mills, 5; Asa Clark, 10; C. Bakee, 2; L. Hapai, 10; G. Akao, 5; Aike, 5; Hoon Seny, 10; M. Raplee, 5; S. J. Lyman, 5; E. E. Lyman, 5; C. H. Austin, 3; A. B. Clark, 2; W. H. Rogers, 1; A. C. Ashley, 5; E. Pond, 2,50; W. H. Reed, 15; Katie S. Spencer, 5; Nellie T. Spencer, 5; Freddie Spencer, 5; Charlie and F. M. and Lucy and C. W. Wetmore, each 50c.; M. E. Fish, 5; Assegut and Reinhardt, 20; Torhan, 3; W. Warner, 1; S. L. Austin, 15; R. A. Lyman, 5; Mrs. K. H. Hitchcock, 5; D. H. Hitchcock, 10; T. Coan, 50; exchange, 415,80; 762 30
Montreal, Canada, Zion church, J. Retchee, 5; William McDougal, 25; Mrs. William Lyman, 10; R. Mills, 5; C. Alexander, 10; Mrs. L. Jones, 5; I. W. Hawes, 10; W. H. Clare, 5; N. S. Whiting, 20; C. F. Smithers, 10; Mrs. Henry Lyman, 100; Mrs. J. E. Mills, 100; Dr. Wilkes, 10; S. J. Lyman, 10; W. Rotman, 10; Mrs. Lay, 5; T. Lyman, 10; others, 28,86; m. c. 17; (prev. ack. 358;) bal. 37,86; premium, 43,91; 81 77
Paris, Canada, cong. ch. (of wh. fr. N. Hamilton, 20; pastor's fam. miss. box, 1,09; m. c. 14,41; prem. 47,08;) 105 13
Peking, China, Mrs. Bridgman and "a friend," for opening the chapel in Peking, 56 37
St. Catharines, Canada, 1st pres. ch. (of wh. fr. Rev. R. Norton, 50, wh. cons. Rev. R. COONEY an H. M.) wh. with other dona. cons. DANIEL P. HAYNES an H. M.; 128 50
1,149 14

MISSION SCHOOL ENTERPRISE.

MAINE.—Calais, s. s. 41,18; Eliot, s. s. 12; Gray, s. s. 10; Milltown, St. Stephen, N. B., s. s. for India, 59,80; 122 98
NEW HAMPSHIRE.—Francestown, s. s. 19,20; Goffstown, s. s. 10; Newport, s. s. 18,57; "Frankie's pennies," 1; 48 77
VERMONT.—Brattleboro', s. s. 10; Nellie Crawford, 50c; Colchester, s. s. 26,20; White River Village, s. s. 12,10; 48,80
MASSACHUSETTS.—Fitchburg, C. C. s. s. for Madura, 80; Greenfield, 2d ch. inf. class, 5; Kingston and Plympton, s. s. joint cont. for Oroomiah, 12; Littleton, s. s. 10; Lenox, s. s. for Madura, 7; Salem, Tabernacle, s. s. for Erzroom, 25; South Egremont, s. s. 6; Ware, 1st ch. s. s. for Khokar, 45; West Roxbury, s. s. 8,75; 198 75
CONNECTICUT.—Birmingham, s. s. 5; Darien, s. s. 4; Farmington, s. s. 13,71; Greenville, s. s. 16,20; Hartford, Asylum Hill, s. s. 5,72; Portland, s. s. 1,87; Preston, J. B. Zabriskie, 2; D. A. Zabriskie, 75c; Willimantic, s. s. 56,61; 105 86
RHODE ISLAND.—Newport, s. s. 30 20
NEW YORK.—Brasher Falls, pres. ch., s. s. 14,05; Champlain, 1st pres. s. s. 190,84; Franklin, s. s, 5,95; Greenport, Bushnell miss. so. s. s. wh. with prev. dona. cons. ELIZABETH W. PENNY an H. M. 50; Greenville, pres. s. s. 5; Hornellsville, pres. s. s for Turkey, 10; Lawrenceville, s. s. 6; New York city, Alice Cleveland, 1; Schoharie, s. s. 2,25; Sidney Plains, children, 14,20; 299 29
NEW JERSEY.—Belvidere, 2d pres. ch. s. s. for Eski Zagra, 20; Madison pres. s. s. 51,50; Mendham, pres. s. s. 15; 86 50
PENNSYLVANIA.—Delaware Water Gap, Mt. ch. s. s. 2,57; West Philadelphia, Walnut st. inf. s. 10,50; 13 07
OHIO.—Athens, pres. s. s. for Turkey, 21; Cincinnati, 3d pres. s. s. wh. cons. MARY S. CHAMBERLAIN an H. M. 100; College Hill, s. s. 36; Cleveland, 1st pres. s. s. for Syria, 85; Westminster ch. inf. class for Mrs. Lord's sch., Madura, 32; Farmington, pres. s. s. 5,53; Fearing, Thomas F. Stanley for Tientsiu, 5; Maumee City, 1st pres. s. s. 30; Springfield, 1st cong. s. s. for India, 35,25; 349 78
INDIANA.—Bloomington, R. M. Wylie, for Bombay, 20; Logansport, pres. s. s. 3; Evansville, s. s. for Bombay, 17; Rising Sun, pres. s. s. 18,60; 58 60
ILLINOIS.—Chandlerville, s. s. for India, 20; Chicago, 1st cong. s. s. 33,21; Galesburg, 1st ch. s. s. 30; Knoxville, 1st pres. s. s. for teacher at Malatia, 50; Lake Forest, pres. s. s. for support of catechist Keroba, near Ahmednuggur, 25; Roseville, cong. s. s. 3,40; 161 61
MICHIGAN.—Battle Creek, little ones, 25c; Birmingham, pres. s. s. for Turkey and Ceylon, 28,50; East Saginaw, Kate R. Bliss, 50c; Grand Rapids, little girl, 5c; Holley, Kate Waldo, 10c; Marshall, little boy, 5c; Tekonsha, pres. s. s. 7; 36 45
IOWA.—Kossuth, 1st pres. s. s. 6,60; inf. s. s. 6,58; 13 18
MINNESOTA.—Shakopee, Germ. ev. sunday scholars, 1 00
KANSAS.—Albany, s. s. 2 35
MISSOURI.—South Hannibal, s. s. for India, 25 00
CANADA.—Paris, Miss Ebbs's s. s. class, 2 00
1,604 19

Donations received in January, 33,574 22
Legacies, 5,470 18
$39,044 40

☞TOTAL from September 1st, 1864, to January 31st, 1865, $147,469 19

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. APRIL, 1865. No. 4.

MISSIONS AMONG THE ISLANDS OF THE PACIFIC.

The exciting and romantic interest which, less than a century ago, the discoveries of Capt. Wallis, Capt. Cook, and other navigators threw around the Pacific Ocean, its unnumbered islands and their inhabitants, has gradually, with increasing knowledge and familiarity with facts once so novel, if not strange, in great measure died away. And with diminished interest in the regions and scenes to which once all were looking with eager curiosity, expecting "either to tell or to hear some new thing," there has come to many, a falling off of interest in efforts to send the gospel to those regions, and to clothe them with as much of moral as they possess of natural beauty. It is even asked, not unfrequently, Why have our missionary boards sent so many of the few laborers furnished them to the limited population of scattered islands? Why should so large a portion of the means provided for missionary effort be expended upon feeble and decaying races, whose influence upon other portions of the human family is very small, so that they can never become themselves, upon any broad scale, efficient agents for the world's conversion? It may be admitted, without hesitation, that in the present condition of the world as to openings, and with the knowledge now possessed by the directors of missionary boards, respecting different fields and the various races of men, a much smaller proportion of effort should be given to "the Island World of the Pacific" than has been given in the past. If labors were commencing now, with all this knowledge at command, it is probable that the direction given to such labors would often differ greatly from the course which has been pursued. Yet it by no means follows that a better direction might have been given to effort in the past, or even that mistakes were made through want of knowledge. This is doubtless true, in unnumbered instances, but it may not be true in this particular case. There was not only much less knowledge then of different fields, and different races of men, but there was much less of *general* interest in the missionary work and

of readiness to enter on it, and therefore much more necessity for doing that which would awaken interest—which would, at the time, attract the attention and enlist the sympathy of the Christian public—and which would, also, be so crowned with success as to do away with prejudice, and serve to lay foundations for future, extended and persistent effort, more and more deeply, both in the convictions and the sympathies of the church.

There was, we reverently and gratefully believe, not a human only but also a Divine direction in the earlier movements of missionary boards. Christ was guiding his own church. God was laying foundations for a permanent and extending work. And he would send his Word and his servants not only to lands where strong churches might in the end be gathered, from among pagan nations still vigorous and which might be expected themselves to help on the work, but also to lands where there would be such results, in the conversion of souls and the evangelization of communities, as would cheer the hearts of those who, with perhaps many misgivings, had commenced the enterprise; would encourage them to persevere, and lead others to aid. The faith and patience of the church must indeed be tried, in every field. The people of God must be led to trust in no human wisdom, or goodness, or agency, but only in the Lord; to feel that it is not by might nor by power of man, that idolatry is overthrown and the religion of Christ established, but by the Spirit of the Lord. There were to be enough of defections, and delays, and reverses, everywhere, to teach these lessons. But these lessons learned, the church would need encouragement, such as has been found, in an eminent degree, among missions to the islands.

LONDON MISSIONARY SOCIETY.

The founders of the London Missionary Society, after having done something to arouse the attention of Christians in Great Britain to the important duty of spreading the knowledge of the gospel, at once proceeded fully to consider the important question, in what part of the heathen world they should commence their work. Dr. Haweis was requested to prepare a "memorial" on the subject, which he did in a very able manner, presenting the field before them as indeed "immense," and expressing the earnest wish that they could "enter it at a thousand gates," but coming to the conclusion, that of all the dark places of the earth, the South Sea Islands presented the fewest difficulties and the fairest prospect of success. The result was, a unanimous resolution of the Directors to establish their first mission there. Various things conspired to favor this design, and to deepen the conviction under which these great and good men acted, that they were led to this determination by the guidance of the providence and the Spirit of God.

The first company of missionaries was sent out by this Society in 1797, to commence operations simultaneously in the Tahitian or Society, the Friendly and the Marquesas Islands. For a time, disasters, reverses and trials were many and great; the missions to the Marquesas and the Friendly Islands were soon broken up; in Tahiti, effort seemed vain; the heavens were as brass and the earth as iron; but after sixteen years, at a time when the mis-

sionaries had been driven from the island by war and had no intercourse with it, and when the Directors of the Society seriously thought of abandoning the field, God commenced the work of conversion. Two natives, who had been servants in the mission families, united together for prayer, others joined them, and on the return of the missionaries to Tahiti at the close of the war, they found a large number of praying people; and now they "had little else to do but to help forward the work which God had so unexpectedly and wonderfully commenced." Earlier than this, a considerable Christian party had been gathered at the island of Eimeo; a party with which Pomare, the king of Tahiti, and other Tahitians were connected. But now Pomare, restored to his kingdom and victorious over his enemies, demolished a national temple and destroyed the idols, an example which was soon followed on other islands. Nor was there the destruction of idols and idol temples only. Buildings were erected for the worship of the true God; earnest applications were made to the missionaries for instructors; those who had been taught by the missionaries employed themselves in teaching others; and before the close of the year 1816, Mr. Ellis states, "the entire population of the group of islands on which the mission was established was professedly Christian." About twenty years afterwards Mr. Williams wrote: "From that time to this, one rapid series of successes has attended our labors, so that island after island, and group after group, have, in rapid succession, been brought under the influence of the gospel; so much so indeed, that at the present time we do not know of any group, or any single island of importance, within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed." The success of the mission, the multiplication not only of professedly Christian communities, but of churches and of true converts, was wonderfully great. The statistics of the missions of this Society in the South Seas are now, according to the Report for 1864, as follows:

	Churches.	Members.	Schools.	Pupils.
Georgian, Society, and Austral Islands,	36	3,877	39	2,371
Hervey Islands,	9	2,280	12	2,100
Samoan Islands,	42	4,215	220	8,519
New Hebrides,	2	150	50	2.000
Loyalty Islands,	15	1,215	36	4,070
Savage Islands,	1	604	15	2,500
Totals,	105	12,341	372	21,560

HAWAIIAN MISSION OF THE AMERICAN BOARD.

The providential events which led to the mission of the American Board at the Sandwich Islands, and those which so remarkably favored the earlier efforts of that mission, need not be detailed here. The arrival in this country of two young men from the Islands in 1809, and of some others afterwards; the weeping of one of these young men upon the steps of a college building at New Haven, because the fountains of knowledge were not open to him; the Christian sympathy thus awakened; the gathering of several Hawaiians, with others, into the mission school at Cornwall, and the determination to send a mission to the Islands; the overthrow of the taboo sys-

tem, the idols, the temples, and the priesthood, before the arrival of the missionaries, are facts well remembered. Nor need the history of the mission, and its great success, be particularly traced. The early conversion of Kaahumanu, the strong minded regent of the Islands, and of other chiefs; the rapid progress of the work, notwithstanding the bitter opposition of unprincipled men from Christian lands; the mighty revival of 1838; the change in the whole form of government, with the adoption of a written constitution and code of laws; the general establishment of schools, and the rapid advancement of the people, to the condition of a civilized and Christian nation, with a large proportion of the whole adult population making a credible profession of faith in Christ; all these things testify, that whatever might now be thought of the wisdom of doing so much for a people no more numerous, having so little influence among other nations, and so rapidly passing away, the Lord of the harvest, who was pleased to prepare the way for and lead on to this work, has been also pleased to give it his abundant blessing, and to gather many thousands from among this wasting people into his own garner. Nor can it be for a moment questioned, that this mission, in view of its success, has been a mighty power among the churches of the United States and of the world indeed, stimulating and encouraging to persistent effort in fields where success has been, as yet, much less marked.

WESLEYAN METHODISTS.

Other missionary bodies also, other branches of the Church of Christ, especially the Wesleyan Methodists of England, have had agents among islands of the Pacific, whose labors have been crowned with no less marvelous success. A missionary of the Wesleyan Society went to the Friendly Islands in 1822, but left the next year, so that the mission may be regarded as really commenced in 1826, by two brethren, who were joined by three others in 1827. Two native teachers from Tahiti had indeed preceded them, preaching the gospel for a time in the Tahitian language. Marked success was granted very soon. As early as 1830, kings and chiefs upon some of the islands began to renounce idolatry, and in 1834, a very powerful revival occurred at Vavau and soon extended to other islands. The king of Habai, afterwards king of the whole Friendly Islands group, was one of the early converts, baptized by the name of George, and became a very zealous preacher and propagator of the new religion, as he was also a remarkable man. Christianity was rapidly extended. In 1836, missionary societies were formed on some of the islands; and in 1850, the superintendent of the mission stated, "All the Friendly Islands are now Christian, except a few heathens at Mua and Bea." In 1839, king George promulgated a code of laws, and appointed judges to hear and decide all cases, as well among the chiefs as the common people. The last Report of the Society gives the following statistics of the missions on these Islands: Missionaries and assistant do. 24; native preachers, 676; church members, 8,452; pupils in day schools, 9,712.

Even more wonderful has been the success of agents of the same Society at the Feejee Islands, a group said to number about 100 inhabited islands,

with a population of perhaps 200,000, a few years since among the wildest and most savage of barbarian cannibals. The mission here was commenced in 1835. Some of the people had been partially prepared for the introduction of the gospel by intercourse with the Friendly Islands, 360 miles away. Within a few months there were hopeful converts, but for several years the brethren toiled in the face of many obstacles. After ten years, however, the Holy Spirit came with mighty power, and a great awakening was experienced at Vewa, extending to other islands, so that "business, sleep and food were neglected," while "old and young, chiefs and people were heart broken before the Lord." The grace of God now made a chief, who has been called "the Napoleon of Feejee,"—a cold-blooded butcher of his people,—like another Paul, a faithful preacher of the faith he once labored to destroy. Still pursuing their labors amid shocking scenes of blood and cruelty, the missionaries have still found the gospel, even in Feejee, "the power of God unto salvation." The number of European missionaries has not exceeded 12, but there are now in the Islands, 21 native assistant missionaries, fully set apart to the work, (as recently stated by Mr. Wilson, of the mission,) and according to the last Report of the Society, 313 native preachers; 379 native catechists; 1,286 native teachers of day schools; 14,273 communicants in the churches; and 34,522 pupils in schools. Mr. Wilson also reports 394 chapels and 172 other preaching places, and states that the converted savages have contributed largely of their substance for the erection of places of worship and teachers' houses, and now support all the [native ?] preachers, and have sent a handsome subscription to the Wesleyan Missionary Society.

CHURCH MISSIONARY SOCIETY, AND OTHERS.

Agents both of the Church Missionary and of the Wesleyan Societies have also had marked success among the natives of New Zealand, Tasmania, and Australia. The Church Missionary Society now reports 4,535 native communicants, 11 native clergymen, and 397 native teachers in New Zealand. Several years since, the Society estimated the native population at from 80,000 to 120,000, and stated that three-fourths of these were, nominally, Protestant Christians; while the remnant of heathenism was so small that they might be called a Christian people.

In 1848, Mr. Geddie, of "the Presbyterian Church of the Lower Provinces of British North America," went to Aneiteum, one of the New Hebrides Islands, having about 4,000 inhabitants. In 1852, the first church was organized, with 13 native converts, and now, "the whole island is thoroughly Christianized; not a remnant of the old superstition remains; numerous schools are opened in all parts of the island; the proportion of church members is quite as large as in any Christian country; the Sabbath is strictly observed; and in every family the voice of praise and prayer is heard, every morning and evening."

It is not needful to go farther with such statements. The fact is apparent, that He who, by his providence and his Spirit, has led his people to do so much for the salvation of savage races in the Pacific, has not failed to attend

the efforts made with his rich blessing. Many scores of thousands, we have every reason to suppose, have been truly born of God, and will be, to the missionaries, the crown of rejoicing in the presence of the Lord Jesus Christ, at his coming. There have been many and sore trials. A number of laborers have fallen by the hand of violence. But in no other portion of the world, as yet, have modern missions gathered so large a harvest of converted souls. The present number of full church members reported by the Wesleyan Society alone, in Polynesia and Australia, is almost 40,000; the number of pupils in their schools more than 85,000, and the number of attendants on public worship, 202,688.

Aside from the hopeful conversion of so many persons, always the first great object of the preacher's desire, there are other features and results of missionary effort in the islands well worthy to be considered, as pointing to reasons which may have existed, in the Divine mind, for the establishment of these missions. But fuller reference to these must be reserved for a future number of the Herald.

LETTERS FROM THE MISSIONS.

Zulu Mission.—South Africa.

LETTER FROM MR. WILDER, NOVEMBER 29, 1864.

THERE is food for thought in this brief letter, with reference to wants in the Zulu field, and the stringency of retrenchments now forced upon all the missions of the Board. The reader will also find occasion for grateful recognition of the kindness and liberality of the English colonists, who have cheerfully given to our brethren needed aid.

Schools Needed.

On the 12th of October, the usual quarterly meeting of our mission was held in Durban. The principal business was retrenchment, as directed by your letter of April 14; and establishing, on a permanent basis, a training school for teachers and assistants. This latter subject has been long before us, but I fear we have never realized its full importance. That importance is now thrust upon our thoughts, by the great number of children from among the heathen who are willing and wishing to be taught. We have no native teachers to enter the field thus thrown open to us, and we are quite unable to perform, ourselves, the great amount of teaching now demanded. The great cry is for teachers.

Government Aid.

Dr. Mann, Government Superintendent of Education, has granted to our day schools funds in aid, sufficient to keep them in good condition, and is ready to increase the grants as we need. To the school at Umvoti, which employs a white teacher, the grant is £50 per annum, and the same to Amanzimtote. To the others, at which it is supposed native teachers will be employed, a grant is made of £24 each per annum. With the grant there are no other conditions than these,—Reading, Writing and Arithmetic must be taught in the English language. We teach what else we please, and in what language, and may employ such teachers as we like. The religious teaching, also, is left entirely in our own hands.

Building for Training School—Aid from Colonists.

At our last annual meeting, we decided to take immediate steps to erect a building for a training school at Amanzimtote. We made bricks and collected materials, but we knew not where funds were to come from; and your letter, of April 14, cut off all hope of successfully asking the Board for any thing. In these

circumstances we decided to give our English friends an opportunity to aid us in this good work. Accordingly we presented our wants privately to a few gentlemen in Durban, and immediately received money enough to finish the proposed building. About one hundred pounds was contributed, with such cordiality as cheered our hearts greatly, and with the promise of more if we need. We hope to have the building ready for occupation by January 1, and now we only wait for a teacher. We hope Mr. Ireland will soon be here, and will be able to take the school; or that he will be willing to go to the station from which a man may be taken for the school. We are also taking preliminary steps towards the establishment of a boarding school for girls, and for this, in like manner, we hope to get funds in the colony.

Retrenchments—Hope for America.

The greater part of your circular of April 14, does not apply to us. We already retrench down to our bare salaries. We have had nothing for schools or for native helpers since the war broke out, nothing for repairs on buildings, nothing for traveling expenses in the field, and our salaries are too small to support us. We do not find any thing to cut off.

At the same time, we deeply sympathize with the Board in the hard times, and are willing to bear our proportion of the burdens which must come on somebody. We are willing to suffer with our country, to any extent God may see fit to lay upon us, confident that out of this terrible war is coming liberty to the slave, glory to God, ultimate prosperity to our country, and political salvation to the world.

Syria Mission.

Station Reports.

Reports have been received from most of the stations in Syria, for the year 1864, from which somewhat extended extracts will be given.

Beirut.

The brethren at this station remark that the year has been one "of varied and checkered experience." The number of laborers has been diminished nearly one-half; first, by the return to the United States of Mr. Hurter, which occurred in the early part of June; and then by the death of Mrs. H. H. Jessup, and the return of her husband also, for a time, to his native land. With reference to Mr. Hurter's resignation of his connection with the mission the brethren say:

We cannot make this statement without at the same time recording our warm affection for our brother and his family. During the long period of his connection with us, Mr. Hurter greatly endeared himself to all our number by his uniform kindness, and his unceasing efforts to render every assistance in his power to the various members of the mission, as well as to advance the particular department of our general work that devolved upon him. He carries with him our unabated confidence and affection, and our earnest prayers that he and his family may enjoy the gracious smiles of our heavenly Father, wherever their future lot may be cast.

With reference to Mrs. Jessup's decease, and Mr. Jessup's absence, they state:

The effect upon our work in Beirut (particularly in the preaching and general missionary labor,) of this painful providence, has been very depressing. The ordinary religious services have been continued during the year, by the remaining members of the station, but a large part of that pastoral work which devolved mainly upon Mr. Jessup has been interrupted; and, as was to be expected, far less progress has been made during the year than was anticipated at its commencement. Our Sabbath congregations have been large and attentive, but no marked work of divine grace can be reported.

According to arrangements made with the Missionary Committee of the Church of Scotland, our English service on the Sabbath has been transferred to their chaplain, the Rev. James Robertson, who

arrived in Beirut in September. This has proved a most seasonable relief to the members of the station, and we have every reason to be gratified with the arrangement.

Six more members have been added to the church, and one, who had been long suspended, is restored to his regular standing. "The Sabbath school, and monthly missionary meetings continue as heretofore." "The part of the chapel assigned to females is now entirely too small for the increasing congregation."

Schools.

The native female boarding school, under the care of Mr. Araman and Miss R. Gregory, has greatly prospered during the year, and at the close, every available room is crowded to excess, and pupils have to be rejected for want of accommodations. We cherish the hope, that before the end of the present year more adequate premises will be provided for this interesting and promising institution. The number of boarders is now forty, most of whom are paying pupils, and the prospect is, that the hope entertained at the commencement of the school, of making it a self-supporting institution, will be realized as soon as premises large enough to receive the necessary number of pupils are secured.

The Press.

The Old Testament has been printed from Psalm 81 to the 30th chapter of Ezekiel. An edition of the New Testament, for the British and Foreign Bible Society, (7,000,) was completed in April. An edition of the New Testament, royal 8vo (4,000) and one of 12mo (5,000) for the American Bible Society, were completed in November.

A minion New Testament, by subscription, (3,000,) was commenced April 19, and at the end of the year had reached the last of Acts. A second edition of the primary Arithmetic, commenced in 1863, was completed in February of this year.

The total number of pages printed during the year was 9,425,600; of which 8,662,000 were pages of Scripture. The Arabic translation of the Scriptures was completed in August.

Sidon.

The report of Sidon notices the severe and protracted illness of Mrs. Berry, constraining the removal of the family to Beirut. Mr. Ford also removed to Merj Ayun, so that, for most of the year, there had been but one mission family at Sidon, that of Mr. Eddy. Mention is made of the completion and dedication of the Protestant church edifice, and the death of the much esteemed helper Tannoos il Haddad, to whose "holy life and faithful teaching," for more than thirty years, "the church of Christ in Syria, and the missionaries, owe much." The average attendance on public worship has been about forty. Two persons, pupils in the female boarding school, have been admitted to the church.

Jesuit Influence.

A marked effect of the labors of numerous Jesuits and sisters of charity has been noticeable of late, in drawing lines of separation hitherto unknown between us and the people, restricting general intercourse more and more each year. We formerly had a wide circle of friends and acquaintances, with a slight hold upon each. Now our friends are fewer, but our hold upon their interest and regard is stronger.

As we are here enabled to compare the nominal Christianity of Western Asia with that imported from Rome, we find the latter tenfold more malignant, unscrupulous and successful. The one is vulnerable error, the other steel-plated; but the sword of the Spirit will in the end pierce them both. Jesuitism is most active in the cities; and therefore prejudice is stronger, and the results of missionary labor less, than in the country. Of our congregations in Sidon, a large part come from the gardens without the walls, and from a neighboring village.

Boarding School—Out-stations.

The female boarding school, under the care of Miss Mason, was in successful operation through the year. Not more than ten pupils were in attendance at once, but these were

mostly from Protestant families, had good opportunities, and made satisfactory progress.

At *Dibbee*, 12 miles north-east of Sidon, the home of two Maronite bishops, "the gospel entered," "a flourishing school was opened," "the missionaries, on their visits, were welcomed by a large number," and "for some months there was a cheering prospect." But it is said :

The more gratifying this state of things was to us, the more galling was it to the Bishop, a proud imperious man, who was taunted, wherever he went, with what was occuring in his own village. Thus was he stimulated, on every hand, to endeavor to quench this rising flame. By means of his powerful influence with individuals and with the Government, he caused the Protestants to be wronged in their property, brought before courts on unjust claims, turned out of their employments, and their names made odious every where; while on the other hand, to those returning, presents and office were freely given. In this way, one by one the number was reduced, till there no longer remained enough of either children in the school, or adults in the community, to justify the continuance of the teacher among them. Only two families remain steadfast. From these there are two pupils in Miss Mason's boarding school.

Of *Cana* it is said, "No place more than this has alternately raised and disappointed hopes." The past year has exhibited little spiritual progress, though "by the liberality of Mr. Henderson, of Park, England, and some Christian friends in New York, a church has been erected."

At *Alma*, two persons have offered themselves for admission to the church, but the place has been visited less than could be wished, by missionaries, and the community has been kept in a state of excitement and alarm by incursions of neighboring Arabs, and the report states :

Here and in Cana we feel the most pressing need of efficient native helpers. Whatever else the church at home neglects, let them not neglect to pray earnestly to the Lord of the harvest, that in this land, he will raise up more laborers for his harvest.

Remarks.

In a general view, the political state of the field has been favorable. Life and property have been secure in our journeyings. Extravagant rumors of the success of Protestantism among the Mohammedans of the Capital, and of the vigorous opposition made thereto by the authorities, have been current in the land, producing much excitement but no violence. The only proof that we have of being more watched by the Government, is that the books we circulate are subject to a rigid inspection. Still, we should be blind not to see unmistakeable signs of a revived bigotry among the Mohammedan population, and an increased hatred toward all who bear the Christian name. As to spiritual things, the year past has been one of darkness. It is a time for the trial of faith, both to ourselves and to the churches which sustain us. Jesuitism is redoubling its strength, and adding new venom and bitterness to its opposition to the gospel. There is reason to fear that Infidelity is rapidly succeeding superstition, in many hearts.

Deir Mimas and Hasbeiya.

Native Helpers.

The eastern part of what was the Sidon and Hasbeiya field has been brought more directly under cultivation by the removal of Mr. Ford to Deir Mimas, on the western border of Merj Ayun. This seemed desirable both for the prosecution of the work in Hasbeiya, yet without a native pastor, and for the more direct supervision of the native helpers. Mr. Ford reports, respecting this portion of the field :

During the summer months, six of the helpers were gathered in a theological class at Deir Mimas, where they were accustomed to spend the week in study, and then go, for Sabbath labor, to their respective villages. For persons of their habits and circumstances, most of them

being heads of families, this plan of teaching them near their homes, and combining study with direct and active effort, has some decided advantages. And it is in reference to this particular point, viz: the supply of capable and faithful native preachers and pastors, that we have cause for the greatest anxiety. The work of colportage has commenced in this region, under the auspices of the American Bible Society, by the employment of a humble but faithful man, who carries the Word of God from village to village, and exposes it for sale in the weekly bazars or markets, held on successive days of the week, at different points in this vicinity. Although the sales have not been large, the supply has an evident tendency to increase the demand, and the mere fact of having the Holy Scriptures thus publicly offered to the acceptance of Christians, Jews, Moslems and Druzes, seems to make a favorable impression, and opens the way for profitable discussion.

There is also another itinerant laborer in our field who is supported by the Native Missionary Society of Merj Ayun.

Improvement.

In Hasbeiya there are some signs of returning life. The surviving inhabitants of the town are getting back, one by one, to their ruined homes, and building them up. The congregations attending evangelical worship have been quite full, although the meetings are held in a private house. The services are usually conducted by the deacon, Kosta, who is also the school teacher, and is supported by the Native Evangelical Society of Beirut. The scholars of his school, and those of Mrs. Bowen Thomson's girls' school, form two very interesting Sabbath schools, both of which Kosta teaches, in addition to his other Sabbath labors. An important step in advance has been taken in the reorganization of the evangelical church in Hasbeiya, which took place in November.

Out-stations.

In the village of *Kefeir*, two hours north of Hasbeiya, there has been no small stir, occasioned by the enlightenment of a prominent man of the village, a carpenter by trade and a member of the Greek church, who has for some months past professed and fearlessly advocated gospel truth, in distinction from the errors and superstitions of the Greek church. The reputation for uprightness and intelligence which this man enjoys, in that whole region, gives his adhesion to the truth a wide influence, and causes many, in his own and other villages, to inquire seriously into the grounds of his change. It is proper to notice in this connection, that in the region still farther north of Hasbeiya, including the important town of Rasheiya-t-el Wady, there is very evident progress in the spread of evangelical sentiments, and our Irish and American brethren, of the Damascus mission, who look after that region, find a wide door open, and a demand for laborers greater than they are, as yet, able to meet.

In the other out-stations nothing has occurred that calls for special notice. The general aspect of this field at the present time, is not cheering. In the church, in the Protestant community, and among the people at large, there prevails an unusual insensibility to religion and to spiritual things. Many see and acknowledge this; a few feel it and mourn over it; but there are almost none who stir themselves up to take hold on God.

Tripoli.

After having been for some years without a missionary, the Tripoli station was again occupied in December, 1863, by Dr. Post and Mr. Samuel Jessup. During the winter they held Sabbath services in their own houses. In the summer of 1864, they were absent; but on returning in the autumn, soon found the assembly so much increased, that the church was opened, and they have been much encouraged since, the attendance, mostly of young men, varying from twenty-five to seventy-five. Their report, which has reference

mainly to events since their return, exhibits an interesting field of labor, not free from exciting incidents.

Society for Studying the Scriptures—Opposition.

During our absence in the summer, a number of young men from the Greek Church, who are somewhat enlightened, formed a society for the study of the Bible. They were just about making the society permanent, by the renting a room and forming a library, when the Bishop prohibited their meeting together, telling them that they would fall into heresies. They then begged of the Bishop to give them their best educated and most faithful priest, to instruct them, but this was also denied. Thus the Bishop of the nominal church of Christ in Tripoli, prohibits his flock from meeting together to study God's Word, either by themselves or under his own supervision. These young men still come to our houses and to our services, and some of them are learning the truth. The middle class in this proud city is getting more enlightened, and we are not without hope that the little Protestant community here may, at no distant day, be considerably increased. We need, above all things else, an outpouring of the Holy Spirit, to fertilize the seed already so abundantly sown.

Efforts of a Young Christian.

In the spring we admitted a young man to church membership who is proving himself a true Christian. He has been out on tours of colportage in our field, preaching the gospel every where he went. In some places he was readily received, and listened to by the people, who said, "We have never heard of Christ before, and know nothing of this new way of salvation. We never saw the book of God before." In other towns he was refused a place of rest, the priests destroying all the books and tracts distributed. Visits were extended to a distance of four or five days north-east, as far as the village of Mahar-dee (one day north-east from the city of Hamath,) where the people said, "If this new book, the Gospel, is true, we are all going to destruction, priests and all. Let us know what the truth is." A few secretly bought Testaments, but from fear of the priests dared not do so openly.

Visit to Bano—Threatened Violence.

We made a visit recently to Bano, the seat of the Bishop of Akkar, the district immediately north of Tripoli. One man there has for two or three years been a Protestant, and the seed sown in the place by former missionaries seems to be taking root and springing up. Immediately upon our entering the town, the object of our visit being made known, a great commotion was created. The priests assembled together, and sought permission from the Governor of the town to assault us in the night and kill us. The Governor, knowing the consequences of such a proceeding, warned them against it. However, they used every means, privately, to make a disturbance. They told the more ignorant that we were blasphemers of God and the Virgin Mary, and crucifiers of Christ, and ought not to be permitted to live; and they threatened anathema on all who came near us.

The man in whose house we stopped had difficulty in getting his wife to cook a little rice for us. The women gathered around her and told her she would be lost if she did any thing for the detestable heretics. Late in the evening we got a little supper, and though every one who came in was cursed as he entered or went out, we had thirty persons present for three or four hours, engaged with us in earnest discussion of the truth. So also during the day, there was no time of rest for us, for the constant crowding in of the people.

Helper Stoned—Persecution of Adherents.

The excitement in the town was continually increasing, and fearing lest serious personal harm would come to those

who declared themselves our friends, we left our native helper and came away, supposing the exitement would cease. This was deemed the most prudent course by the few Protestants in the town. But it appears that our presence was rather a restraint than otherwise, for soon after our departure, the people, instigated by the priests, commenced stoning the room occupied by the helper, and all who ventured to go to see him went through a shower of stones. Every evening a large number gathered around him in spite of the stoning, but the persecution was so severe that he was obliged to flee, first from one part of the town to another, and finally from the place entirely.

The priests anathematized three of the men who were bold enough to make no retraction of their convictions as to the truth. One had previously suffered very severe persecution, a second is for the first time tasting the truth. From these two the priests took away their wives, and promised to destroy their crops in the spring, and do them all the harm in their power. The third is a young man, Yusef Ah-tee'-yeh, from the best family in the town. He has for a long time known the truth, and was only waiting the moving of the Spirit to bring him out. He suffered the fierce anathemas without retracting a word of his belief. As his place of business is in Tripoli, all the people were forbidden to have any dealings with him, and when he came back to the city it was only to find a fiery furnace of persecution prepared for him by his former friends and relatives. His oldest brother, upon whom Yusef had always depended, writes to him from Beirut: "Since I have heard of your Satanic determination, I count you a heathen, going down to hell. I will never see your face again, or receive a word from you until you come back to the bosom of the Greek Church, which alone will give you salvation. The Bible, without the church, will ruin your soul." *Yusef replies:* "I have not left the church; but because I dare to take the Word of God instead of the traditions of men as the guide to salvation, the church anathematizes me. Shall I return to the one who denies me the only true way of salvation for my soul?" This young man has excited our sympathy, and is now passing through the fire. We have yet to see whether he will stand firm. His connection with one of the proudest families in Tripoli makes his case more interesting, as all means, by bribe and threats, are being used to get him back, or half way back; or in some way to keep him from receiving more of the truth.

Hums.

In Hums the work is progressing favorably. In the spring we were greatly encouraged by the eagerness of the people to learn, but were troubled by their refusal to receive our only native pastor; their object being to have a foreign missionary among them if possible, for the sake of foreign influence. But after being all summer destitute of preaching, they sent an urgent appeal, which we have answered by sending them Mr. Suleeba Jerwan and his wife. He is our only ordained native minister, and is an earnest, hard-working Christian young man, well adapted to the people among whom he has gone to labor.

A girls' school had been opened in Hums, and the brethren were again looking for a teacher for the boys' school, which was closed in the summer for want of funds. They remark: "Our station, embracing three large cities and many hundreds of towns and villages, stretching out to the distance of five days' journey from north to south, certainly ought to have more than one boys' school and one native preacher." For the most truly economical working of the field, they feel that they should be enabled to do more, but say, "Our appropriations are so limited that we cannot hope to work economically, unless Providence provides us means from some unexpected source." Dr. Post gives his mornings mainly to attendance on the sick, always endeavoring to make the medical department of effort subservient to the spreading of the gospel.

LETTER FROM MR. H. H. JESSUP, JANUARY 27, 1865.

IT will be remembered that Mr. Jessup sailed from New York for Liverpool, on his return to Syria, in November. This letter from him, received since the station reports were in type, notices several matters of interest. He writes:

I reached this city in safety, through the goodness of God, on Wednesday morning, January 11, having been just twenty days and a half, *traveling time*, from New York to Beirut. This of course does not include the time spent in England, nor the five days spent in Egypt.

Visit to Alexandria—Progress in Egypt.

Owing to a few days' detention in Alexandria, I was able to visit our missionary brethren in Cairo, then holding their annual meeting. The Lord's work is evidently advancing in Egypt. The sale of Bibles and religious books is increasing, and inquiry is being awakened among classes of men hitherto unaffected by the truth.

The material prosperity of the country, arising from the culture of cotton, is something almost incredible, and railroads, telegraphs, steamers, steam plows, steam pumps, and steam cotton-gins, on every side, are bringing the land of the Pharaohs into competition with the busiest and most prosperous portions of the world.

At Home Again.

I cannot describe the deep gratitude to God which I felt as we anchored in the harbor of Beirut, at midnight on the the 10th of January. The full moon shone serenely through a cloudless sky, upon the glittering, snowy summits of Lebanon, and upon the white walls and gardens of the city. I was once more at home. Through some 14,000 miles of ocean journeying, and more than 4,000 miles of travel by land, has the Lord led me in safety, and now I am again where I trust he has called me to labor. I pray that the lessons of his providence may not be lost upon me, and now that I am once again in my Syrian home, I would consecrate myself anew to his service, and pray for the guidance and grace of his Holy Spirit.

Effect of Retrenchment.

The cutting off at once of more than four thousand dollars in gold, from our appropriations, was a severe blow. It was inevitable, considering the rate of exchange, but will affect our work seriously. We have now no school in Beirut, excepting the girl's boarding school of Mr. Araman. We hope to remedy the defect by making use of schools already in existence, but our virtual withdrawal from the department of primary education is throwing all the children into the hands of others.

The Native Boarding School.

This native girls' boarding school is prospering beyond all precedent, and we all feel that it *must be sustained*. Had we the permanent building ready, we could go on and admit pupils enough to defray all expenses, but the sum needed is not yet made up in America, and we must struggle along for the present, as best we can. I have not seen a more pleasing sight during my nine years' residence in Syria than this Protestant native school of forty girls, most of them paying for their board, and *all the teachers* natives. Everything about the school is neat and orderly, with an air of industry and faithful application; and the Bible is the chief corner stone.

Prospects in the North.

The northern part of our mission field is becoming quite interesting. The persecution in Bano, near Tripoli, is a hopeful sign. The great activity of Satan and his emissaries only shows that his dominion in that quarter is in danger. The settlement of Mr. Suleeba Jerwan in Hums, with his wife and an educated young woman as teacher to the girls and

women, is one of the bright spots in the North. Our young brethren in Tripoli have made good progress in the Arabic, and conduct the Sabbath services without difficulty. One of the oldest and best members of the Beirut church has just removed to Tripoli, which is his native place, and though a great loss to Beirut, he will be a tower of strength to the Protestant cause in that part of Syria.

Soleyman Effendi.

There have been several defections from the Protestant ranks during the past year, in different parts of the land, one being that of Soleyman Effendi, the converted Nusairy, who after having been successively a Nusairy, Moslem, Jew, Greek and Protestant, has now given himself up to habits of drunkenness, embraced the Greek church again, and written a book against Protestantism, in which he "out Herods Herod," in his defense of the most extreme and idolatrous form of picture and saint worship.

Death of a Christian.

Mr. Aiyob-es-Susa, who resided for many years in Aidin, as deacon of the Protestant church in that city, and who returned to Syria two years since, died about two months ago in Alexandria, Egypt, giving in death, as he had in life, evidence of his readiness to depart and be with Christ. Thus one by one is the Saviour making up his jewels from among the flinty hearts of men, and one by one gathering to himself, from Syria, those who shall shine as the stars for ever and ever.

Western Turkey.

BROOSA.

Letters from Mr. Greene, January 3 and 31, 1865.

Mr. Greene writes that it affords him "great pleasure to communicate some items of cheering intelligence," but in connection with these, he is constrained to mention acts of persecution, which cause much anxiety.

Progress at Out-stations.

One Armenian family has become Protestant from conviction, and has joined our little community at Edinjik; and three of our former brethren, who were addicted to intemperance, appear to have sincerely repented, and to have forsaken their evil habits. Another family has joined the little band of brethren at Moohalich. Four Armenians in the city of Eski Shehir, three of whom were formerly Papists, have become convinced of the truth, by the reading of God's Word, and have openly declared themselves Protestants. They have twice been visited by the preacher of Kutahya, who gives gratifying reports concerning them. At their own expense they have hired a room for divine worship, and though now left without any religious instructor, they continue to meet together on the Sabbath, for prayer and the reading of the Bible. One of them has received a supply of books for sale in his shop, and has already succeeded in selling several hundred piasters' worth.

Fruits of Bible Reading.

My colporter, Baron Giragos, has recently returned from a successful visit to the Fair held during the months of October and November, at the city of Balikesir. His sales of books, mostly the Scriptures, amounted to over seven hundred piastres, and he saw gratifying evidence that the seed of God's Word has not been sown in vain in that city. On this, his third visit to the place, a few of those to whom he had formerly sold the Scriptures welcomed his return, and showed him many acts of kindness. On the Sabbaths they met together regularly, for prayer and the reading of the Bible. At one Sabbath meeting, while the colporter was speaking of the efforts which even in time of war American Christians put forth to spread the gospel, one of the brethren, Haji Sarkis, was moved to tears, and immediately insisted on sending to me an English pound to help on the good work. This

young man has been for several years the chief chorister of the Armenian church at Balikesir. He is represented as a man of intelligence and honorable reputation, is skillful at his trade, and possesses considerable property. He voluntarily promised to pay part of the salary of a preacher, should one be sent to that place. This man, and those associated with him, are the fruit of *Bible reading*.

A Protestant Beaten to Death.

In the town of Muradchai, twelve hours beyond Bilijik, containing a population of nearly three thousand Armenians, there have been a few Protestant brethren for several years. The eldest of these, named Bedros, a poor and humble yet very worthy man, engaged last spring to take care of the silk worms of a Turk residing in a neighboring village. He was in the habit, on the Sabbath, of reading his Turkish Testament to Turks of the village who came to sit with him. At the close of the silk-season it happened to the Turk, as to many others, that his silk-worms failed to furnish cocoons; whereupon he became enraged at our brother, and declaring that he had neglected his business in order to read the Bible, beat him so severely that he died of his wounds in the course of a few days. The Turkish Governor of the district paid no attention to the affair, and our brethren were prevented, by fear of their Turkish neighbors, from demanding the punishment of the perpetrator of so great an outrage.

Hopeful Appearances at Muradchai.

The brethren at Muradchai, however, as had long been their custom, continued to meet together on the Sabbath, and, without leader or religious instructor, to read and ponder the words of Jesus. About six weeks ago these brethren, to the number of fifteen, sent an invitation to the pastor of the church at Bilijik to make them a visit. Pastor Hohannes accepted their invitation, and spent six days in their village. In his report of his visit, he states that he never before had so gratifying an opportunity of preaching the gospel to his fellow sinners. He held two religious meetings on each of the six days, and at each service had from ten to forty attentive listeners. He reports that he was enabled to preach the gospel to over two hundred different individuals. Before his departure, a separate house was rented in which to hold religious meetings, and in order not to leave the brethren alone at so interesting and hopeful a juncture, he invited Baron Krikor, the preacher of Kutahya, who was then on a visit to Eski Shehir, to spend a few weeks at Muradchai.

Persecution There.

Baron Krikor has proved himself a faithful and prudent man. Accepting the invitation of Pastor Hohannes, he went without delay to Muradchai, and began to labor there with much success. Yet the progress of the good work appears to have filled the head-priest of the place, a notoriously wicked and tyrannical man, with wrath. He and two of the head-men of the town forwarded a complaint to the Turkish Governor of the district, to the effect that the Protestants had entered their village, and would soon leave them neither office nor authority. This complaint the Governor forwarded to his superior, the Pasha of Bolon. Thereupon the Pasha, accompanied by the Governor and several guards, came to Muradchai on Sunday, the eleventh of December, and though he recognized the Protestants of the place, to the number of thirty-one, as a separate community, and appointed over them a head-man, he yet, on the following Tuesday, carried off by force the preacher Krikor into exile, alleging against him nothing except the hitherto unheard of charge, that he came to Muradchai to preach without a permit from the Government.

Prompt Action of the English Charge d'Affaires.

Intelligence of what had transpired was quickly forwarded to Bilijik, and thence telegraphed to Broosa. As soon as the information reached me, I started for Constantinople; and on the following Thursday afternoon, communicated a brief statement of the case to the Hon. William Stuart, the English Charge d'Affaires. Mr. Stuart promptly gave his attention to the case, and soon after replied by letter, that Ali Pacha, the Turkish Secretary for Foreign Affairs, had the kindness to telegraph at once (on Saturday) to the Pasha at Bolon, to set the Protestant teacher at liberty, and to protect both him and the other Armenian Protestants, instead of molesting them.

Deception or Evasion.

Thankful for this issue of the affair, and rejoicing in the hope that it would fall out rather unto the furtherance of the gospel, I returned home; yet, on this, the eighteenth day since the order for the release of Baron Krikor is said to have been given, by direct telegraphic message from Bolon I am informed that our brother is still a prisoner, and that he has as yet received no intelligence respecting his liberation. Information of this fact will be immediately forwarded to Mr. Stuart, and we shall wait with much anxiety to learn the upshot of this attempt of the Turkish Government to deceive the Representative of Great Britain.

Meanwhile many are the prayers which daily go up to the throne of grace in behalf of our preacher Krikor, of whose fate we have known nothing; though the brethren of Muradchai, some days ago, despatched two of their number to search for him, and to render him any possible assistance. At present, one of the oldest and most trustworthy of the Protestants of Bilijik is at Muradchai, laboring to instruct the brethren more fully.

Persecution at Angora.

We are pained to be obliged to add, that the Pasha of Angora is conducting towards our helper and the brethren in that city, in the same manner as the Pasha of Bolon has done towards the brethren at Muradchai. Some months ago he sent a Greek in chains to Constantinople, for no alleged crime except that he was a Protestant. He has since then grievously oppressed two other brethren, and that in spite of orders to the contrary from the Government. And but a few weeks since, he called up our native helper, and alleging against him the absurd charge that he was in the habit of visiting the Turkish prison, and of declaring to the prisoners that if they became Protestants he would liberate them, he ignominiously drove him from his presence, saying, "Thou art not fit longer to stay in the city." Our brother writes, that the Pasha evidently intends soon to expel him and his family from the place. Yet even at this time of intimidation and persecution, the religious intelligence received from the brethren at Angora is very gratifying.

Trials at Moohalich.

Trouble has also befallen the brethren at Moohalich, distant twelve hours from Broosa. The Governor of the town has refused to make a just apportionment of the taxes of our brethren, or to treat their head-man with respect. And recently, by reason of the violent opposition of the Armenians and the imbecility of the Governor, the Protestants were for ten days prevented from burying the body of the wife of one of their number. And though the Turkish Government sent strict orders, three years ago, to all the provinces, that a burying ground should be given to every Protestant community from the public domain, the Pasha of Broosa still delays to obey, in respect to the Protestants at Moohalich.

Fears in Regard to Government Action.

These occurrences, we are reluctantly compelled to believe, are but the echo of

the persecution by the Turkish Government during the past summer, at Constantinople. They lead us to fear that secret instructions may have been given to the rulers of the provinces, so far as possible to thwart and prevent our work, even among the Armenians. The Turkish Governor of the district of Muradchai openly declared that the Sultan had discountenanced and cursed the Protestants; 'but the shameless men,' said he, 'the more they are driven away, the more trouble they give.' Fearful that the advancing light of Christianity, entering the darkened minds of the Mussulman population, may weaken the spiritual authority of the Turkish rulers, the Government, by its acts during the past six months, has given abundant proof that it would gladly put an end to the whole Protestant reformation.

We greatly fear, that unless the representative of the English Government at Constantinople stands firm in maintaining the rights of the native Protestants, who look to England for protection, the safety of our brethren will be jeopparded, and our efforts to disseminate the knowledge of the Lord Jesus Christ frustrated.

Release of Krikor—Restricted Liberty.

In a later communication, dated January 31, Mr. Greene states:

The native preacher Krikor, taken from Muradchai, was kept in prison at Boloo for nearly six weeks, when he was reluctantly released by the Pasha, in obedience to a second order obtained from the Government. He was, however, forbidden to return to Muradchai. This is a prohibition which I think we must incur the risk of disregarding; for if Krikor has not the right to return to Muradchai, he has not the right, as a preacher of the gospel, to go to any other place. If this right is denied to him, it may in like manner be denied to any other preacher; and if our native preachers are not allowed the right of visiting whatever places they wish, or if they are to be allowed this right only by special permit from the Government, then will it be evident that the Government, by its unjust discrimination to the prejudice of Protestantism, is aiming at its extermination.

I am happy to be able to add, that the brethren at Muradchai are doing well, and have at their own expense opened a school for their children. The number of these brethren I have put down at twenty-six, but these are heads of families. With their wives and children they number about seventy.

Moohalich—Further Indications of Unfriendliness.

An order has at last, and with difficulty, been obtained from the Government, to the effect that our brethren at Moohalich are to be recognized as a separate community, but the order contains one remarkable peculiarity. In former days, every imperial order for the organization of a Protestant community contained words to the effect that "*Whoever* desires to profess the Protestant faith shall be enrolled and recognized as a Protestant." Yet in this order, authorizing the formation of a Protestant community at Moohalich, it is stated that "Whoever from the *Greek* and *Armenian* nations desires to profess the Protestant faith is to be recognized as a Protestant." This is a direct declaration from the Grand Vizier, that if a Turk wishes to profess Protestantism, he is not to be allowed the privilege. Hence a Protestant Turk is an outlaw in the view of the Government, and religious liberty for the Turk is a thing of the past.

Angora and Istanos.

So far as I have heard, the Pasha of Angora has not as yet carried out his threat to expel Baron Abkar from the city. Our helper has recently made a very successful visit to the town of Istanos, where he was kindly received, and held profitable meetings for a number of

days. We have now twelve firm Protestant brethren at the place, who earnestly plead for a native preacher.

Eastern Turkey.

LETTER FROM MR. BARNUM, JANUARY 20, 1865.

Death of Mrs. Williams, of Mardin.

MORE painful intelligence is not often received than that contained in this communication. Mr. Williams has been more than once before sorely afflicted; has been long oppressed by his many labors and cares, with no associate at Mardin; and of late still more so, in the absence of Mr. and Mrs. Walker from Diarbekir; and now the bright light of his own home is taken away! Many will feel for him very deeply, and fervent prayers will be offered in his behalf. Mr. Wheeler, of Kharpoot, wrote: "You will hear from others the sad, sad news of the death of Mrs. Williams,—sad to you and to us, but not so to her. At sunset on Saturday she left the bedside of my sick wife, in unusually cheerful spirits, even for her, and apparently in perfect health, and in a few hours, I was called to find her a corpse. So sudden was the transition from earth to heaven! While resigned, as I trust, to the divine will in this mournfully mysterious event, we are all nearly overwhelmed by the blow. We mourn for the sorely stricken husband and children; we mourn for ourselves; and we are filled with anxiety for the work." Mr. Barnum says:

You will be greatly pained to hear that the Master has called our dear sister, Mrs. Williams of Mardin, from the earthly to the heavenly service. She died in my house, last Sunday morning, the 15th, at a little before five o'clock, after an illness of only eight hours. You are aware that the family have been living alone in Mardin, one hundred and fifty miles from associates. As Dr. Nutting was expecting to come here during the winter, we all strongly advised Mr. Williams to bring his family here, where his wife could have the services of a physician, and the care of missionary sisters, in any time of need. They came to us nearly two months ago.

Mrs. Williams seemed to have a premonition that she might be coming to Kharpoot to die, still she appeared quite well, and was remarkably cheerful and happy. After so long an isolation, the social intercourse with her brethren and sisters appeared to open all the fountains of joy in her heart. Saturday afternoon, when I left home to spend the Sabbath at an out-station, she appeared unusually cheerful. In the evening she took tea with the rest, as usual, joined at family prayers in singing the hymn, "In heavenly love abiding,"—her last song upon earth,—and after prayers sat down with her sewing, for a social evening. About eight o'clock she found that her supper, although a light one, did not agree with her. She went out and vomited, with some little retching. This was succeeded by most excruciating pain, like colic, which made it impossible for her to lie or even to sit down. This continued till about midnight, when, by the use of various remedies, the pain was so far relieved that she was able to lie down. Presently her head began to ache most violently, and she complained of being dizzy. The only relief which she could find from the severe pain was in prayer, or in hearing psalms and hymns repeated. Whenever Mr. Williams hesitated, she would prompt him. The last hymn was, "Just as I am;" the last line of which she repeated, saying, "O Lamb of God, I come, I come, I come;" and these were her last conscious words. Her mind presently began to wander, and she fell into an unconscious state, from which she waked—in heaven. The vomiting had doubtless produced some internal injury. Thus in one short night all our hearts were filled with anguish, and the home of brother Williams was left a desolation, and that without any warning.

Obituary Notice.

Mrs. Williams,—Caroline P. Barbour,—was born in Philadelphia, February 24, 1835, and was consequently nearly 30 years of age. She was the daughter of

Rev. I. R. Barbour, now living at New Brighton, Staten Island. In the winter of 1857–8 she came to Constantinople, as teacher of missionary children, and this position she retained till the time of her marriage, in October, 1861, when she went to Mardin. Ever since my arrival in Constantinople I have known her intimately, having been a member of the same family circle for nearly a year. I never knew, I think, a more unselfish, self-denying person. She was far more thoughtful for the comfort of others than for her own, was much affected by the wants of the poor, even those whom she had never seen, and often questioned whether she could not spare something from her own daily food to relieve their hunger. She loved the missionary work, loved the people of the country, and ardently longed to see them coming to Christ for salvation. Although she had been here but a few weeks, and could have but little intercourse with our people, her own missionary language being Arabic, yet they became much interested in her. They felt the power of her love, beaming from her face, and in her manner toward them. Religion was to her the business of every-day life, quickening the conscience to a remarkable degree of sensitiveness, purifying and refining the whole nature, leaving no place for austerity and gloom, and rendering itself attractive through the air of constant cheerfulness which it imparted. While teaching in Constantinople, she labored faithfully for the souls of those committed to her care, and in such an unobtrusive, winning way, that she had the satisfaction of seeing all, or nearly all of them, numbered among the followers of Christ while she was still with them.

Nearly four months ago she was deeply afflicted in the death of her first born son, a sweet child of two years; a trial peculiarly severe to parents so completely isolated from society, and so dependent upon each member of the home circle for happiness. This trial she bore with quiet resignation, and it caused all the springs of love in her heart to overflow, made still more prominent the peculiar graces of her character, and ripened her, rapidly, in the Christian life, though we did not know that it was for Heaven. Her presence in our family was a perpetual gleam of sunshine, and the memory of the past few weeks will be precious to us, for the rest of our lives.

The Mardin Field—Help Urgently Needed.

The interests of the whole Arabic speaking portion of our field, a region extending from Diarbekir to Mosul and beyond,—a distance of nearly 300 miles, reaching nearly as far as from Albany to Buffalo—including a theological school for the training of native helpers, now rests wholly upon Mr. Williams, unaided and alone; and if his children go to America, as they must very soon, he will be left without the semblance of a home, in which to seek relaxation, when overburdened or worn down by care, and without a friend to utter a word of comfort or sympathy, (although the city of Mosul alone was formerly supplied with three missionary families,) and I hardly see how he is to be kept from sinking utterly. No other member of the mission has any knowledge of the Arabic, else we would sacrifice the interests of some other part of the field for the sake of securing against total ruin this important branch of our work. Our waiting eyes are unto the Lord, for we have no hope but in him.

The Work at Kharpoot.

Turning from this painful subject, Mr. Barnum makes some statements in regard to the work at Kharpoot and its out-stations.

We are occupying in our own field, during the present winter, eighteen outstations. I have recently visited nearly all of them. The season of greatest interest and progress in this region is the winter, and that very much in proportion to the severity of the weather.

When the roads are good, and the weather pleasant, the people scatter, but when heavy storms come they stay at home; and as they have, generally, no fixed employment in the villages, the men assemble for talking and passing away the time in some of the large stables, or at our chapels, or wherever it is warm. These are busy times for our helpers and the brethren at large, for they seek out these gatherings for the sake of making known the truth. The present season is mild and pleasant, almost without precedent, thus far. There is however, quiet progress in almost every place, but not the general waking up which we had expected to see.

Ichme—The Week of Prayer.

The new church in Ichme, which was organized two months ago, is doing well. It is composed for the most part, I think, of very excellent material. I assisted, two Sabbaths ago, at its first regular communion. The congregation numbered about 200. Two persons were received to the church on profession of faith, making the present number 25. The new pastor performed his part admirably. He is universally beloved, even by the Armenians themselves. The whole village is stirred up at present, and no place in our field now appears so hopeful as Ichme.

The Week of Prayer was observed in all our congregations, and so far as we have heard, was an occasion of considerable interest. The meetings in the city were well attended, and there was good evidence, in the confessions and earnest prayers of Christians and the increased anxiety of sinners, of the presence of the Holy Spirit among us.

Nestorian Mission.—Persia.

LETTER FROM MR. COCHRAN, DEC. 20, 1864.

MUCH of this communication has reference to the death of a former member of the mission, and pays a just tribute to his character. But other matters are referred to at the close; and it will be seen that the writer is apprehensive that evils may be impending, for the averting of which friends of the mission should look to Him who has all power, and who answers prayer.

Notice of Mr. Ambrose.

Rev. Thomas L. Ambrose, from Ossipee, N. H., sailed from Boston, August 2, 1858, to join the Nestorian mission. He reached Oroomiah November 27 of that year, and was soon stationed at Gawar, in the mountain portion of the Nestorian field. After laboring there less than three years, he was constrained, by the state of his health, to return to the United States, where he arrived in November, 1861. It was his hope to enter again upon the foreign missionary work, but feeling that his country had claims upon him, and receiving an unsolicited appointment as chaplain of the 12th New Hampshire regiment, he entered the service, was wounded while passing from entrenchments to a hospital in the war, and after a few weeks of suffering, died in the Chesapeake General Hospital, Fortress Monroe, August 19, 1864. Mr. Cochran writes respecting him as follows:

A newspaper obituary gives us the painful intelligence that Mr. Ambrose, our former associate, has fallen a victim to a gunshot wound, received when in the discharge of his duties as chaplain of a division of the Army in Virginia. A few words from his associates in the scene of his missionary labors, will appear but a just tribute to his many estimable qualities. His missionary career was comparatively short, and attended with great bodily suffering. It was one, indeed, of severe and continued mental and physical prostration, sometimes incapacitating him, for months in succession, from any active and responsible labors, and rendering him, to those in whose families he resided, the object of the tenderest sympathy and solicitude.

His bodily ailments, acting upon an ardent and enthusiastic mental and moral temperament, without doubt greatly modified his missionary views and theories, as well as the character of the labors he actually performed. But his many personal, social and religious qualities will

long be held in grateful remembrance by his associates, and the natives with whom he was brought into connection. We have rarely known a man possessed of a more kind and genial nature, or one whose heart could more readily feel for another's sorrow, or whose hand would be sooner extended in substantial aid to those whom he could relieve. In all his connection with us and the people, he showed himself both the good Samaritan and the good shepherd and bishop of souls; in both relations beautifully exemplifying the spirit and example of his Lord, in coming among us "not to be ministered unto, but to minister" to the wants and spiritual good of those with whom he came in contact.

It was gratifying to know, that when thus providentially called from his missionary work here, he found another sphere which gave him such ample scope for the peculiar traits and qualities he so richly possessed. He was doubtless one of the best and most esteemed chaplains in the service; and it is very comforting to us to know, as it must also be to his relatives, with whom we deeply sympathize in his early fall, that in his last days he enjoyed the kind attentions and brotherly care he was so fond and so capable of administering to others. In the failure of his health the cause of missions lost an able and faithful servant, and in his death his country's altar has received one of its most costly offerings.

The Seminary.

Our Seminary at Seir has fewer pupils than in previous years. We hope to limit the number to thirty-five, several of whom will pay nearly an equivalent for their board. Still, with present enormously high prices, (we have never before paid so much for stores as the present autumn,) and all the machinery and native agency necessary to keep the institution in existence, we find ourselves so straitened for means that we can have but a partial session.

Dr. Perkins and Mr. Shedd both give regular exegetical and Biblical instruction, and a course of familiar practical lectures is given weekly, in rotation, by all the members of the mission. In consequence of the very large class graduated two years ago, our pupils are younger and less advanced than usual, so that none will be graduated from the theological class the coming spring, and not more than four or five the following year. Fewer have come in from the mountains than was expected, and in the uncertainty whether mountaineers received will continue to the completion of the course, the number to be regularly graduated from that portion of the field will probably be small for years to come.

There is an increasing number of young married men, some of whom are ordained priests and deacons of the old church, who are coming in for an abridged course, and who will help in a measure to supply the immediate wants of villages on the plain and in the mountains.

Only three Armenian pupils had been received, and the opening for labor among the Armenians is referred to as less positive and promising than could be desired.

Effect of High Prices—Dangers.

The long continued high prices have created unusual discontent among our helpers. It would be no new occurrence in missionary experience, if some of the high minded should leave the ministry for more congenial or more remunerative employments, or at least for some experimenting in other vocations. Rumors too are afloat, that some will seek Episcopal aid from England, under the direction of a Deacon of the patriarchal family, who is now spending the winter in the villages of the plain, in drunken cabals with a few of like character with himself. We would not be birds of evil omen, but there are occurrences that awaken more solicitude than any I have ever before witnessed here. Our trust is in the Lord, and we have no fears for the ultimate safety and prosperity of his

cause. We look forward with profound interest and hope to the series of meetings recommended by the Evangelical Alliance [during the week of prayer.] The Spirit of the Lord poured out upon our field is the only antidote for these growing evils and discontents. This will cure all; and in answer to believing prayer, we believe it will not be withheld.

MISCELLANIES.

A Contrast in Zulu Land.

One of the ladies of the Zulu mission recently sent to her mother, in the United States, (by whom it was forwarded to the Missionary House,) the following account of two "afternoon walks," presenting, in a familiar and graphic manner, some points of the contrast between a heathen and a Christian Zulu household.

Heathen Kraals.

I should like to tell you of two afternoon walks, to show you a few of the effects of Christianity in this land. Imagine a heathen kraal, composed of a circular inclosure for the cattle, with twenty low huts around it, having holes through which to crawl into them on hands and knees. Here we made our first afternoon's visit. This kraal is about half a mile from the chapel and our house. As we came near, we were greeted by numerous Zulu curs, the meanest of all mean animals. A small boy peered out, and seeing the missionaries, out of respect to us, he immediately began knocking the dogs with sticks, thereby much increasing the noise, of course. We made our way into the kraal. The father, an old gray headed man, with a shaven head and the usual black ring on the top of it, was squatted against the hut, doing nothing. His old wives were around a fire inside, on which was a pot, filling the hut with an odor any thing but pleasant. The contents of this pot one of the wives was stirring with a stick. When the food is sufficiently cooked, each will seize a stick, thrust it into the pot, and then lick off what has adhered to it, until the pot is empty. To the left, the men, from twenty to forty years of age, were sitting and standing. Some were drinking beer, some smoking, and some whitling pieces of wood.

As we entered the kraal, some twenty children of various ages, small ones on the backs of the larger ones, and all in want of clothing, (in fact they have nothing on,) came forward, staring and wondering. Then up the hill came the women of the kraal, with babies tied on their backs by goat skins, and hoes over their shoulders, talking as if they were trying to see which could speak the loudest. Indeed, all the inhabitants of the kraal were talking, in their usual, loud pitch of voice, of which you can form no idea. As soon as we could make ourselves heard, we began talking to the men, inquiring about the health of the people, their crops and cattle. Some were too tipsy to reply, but some spoke very well, and showed the respect which is universally felt for the wives of missionaries, as well as for the missionaries themselves.

As I walked away, I said to the old man, "Do any of the children read?" "Oh no!" was his answer. "Books are bewitched, and we want our children to let them alone." "But don't you see how happy and comfortable the people and children are who have books and read?" "Yes, they are well off truly, but we want our children to let them alone."

Just then came the cry, "A snake!" and a poisonous serpent glided into the kraal. We jumped aside and cried, "Kill it!" "Oh no!" said the old man, "It is the spirit of my father, we can't kill it. The spirit is angry, we must kill an ox for it." "And pray what do you do with the ox?" "Oh we put a part of it in a hut, and the spirit goes at night and eats all it

wants and we eat the rest;" which "rest" is the whole animal, of course. We noticed among the women a young, bright looking girl, whose freshly reddened *top knot*, and bright brass buttons, on the goat skin hanging down in front, and which forms the distinguishing part of a bride's dress, showed her to be a bride.

The chief man, or father, invited us to enter a hut and eat some sour curds, but as we looked in and saw calves there, we told him we preferred to remain outside. The hut was filled with smoke, as there was no chimney, and the outer air was far more pleasant. These kraals and huts are *full* of cockroaches, to say nothing of many other disagreeable insects. The sour-milk pot, when the people have eaten, is hung on a peg in the hut, and in a few minutes, myriads of roaches are in it. If you should say to the man, "Do look! See these creatures!" his reply would be, "The poor little things are hungry, let them eat." When he next wishes for food, he will take the pot, and without washing it, will shake the creatures off, fill it and eat. This is a *very* little thing, for the dirt and practices of these kraals may not be told. If they might, there would be many a word of astonishment from you all. Nothing is too dirty for the people to handle, and if their hands feel dirty, rubbing them together, or rubbing them on their bodies or heads, is all sufficient to cleanse them. And the filth of their conversation, of their morals and souls, is worse than that of their bodies.

Yet, with all this, there is a shrewdness and smartness very attractive—nothing slow or stupid. Their brown faces shine with smiles and intelligence, and their mouths are full of words of wit, and, I was about to say, of wisdom. It certainly is one kind of wisdom. I suppose the friends will not feel hurt if I say, that many a Zulu is the image of some American friend, save his black skin. Many times a month a stranger will appear, and one of us will cry out, "Who is it he looks so much like?" Then, after a little thinking, "Oh, yes! it is Mr. ——, of Boston, or Mrs. ——, of New York." A learned man has lately been here, making examinations of the heads of Zulus and of Coolies from India. In each case he found the Zulu skull contained the most brains.

Homes of Christianized Zulus.

On the second afternoon we visited the homes of the Christian Zulus, which lie in all directions about us. The first thing we saw was a pretty, white cottage. Orange trees were planted in rows beside it; and on the well-swept verandah stood the owner, a fine, tall man, in straw hat, blue shirt and black trowsers, just returned from his fields. He said, "Good afternoon," inviting us in; but as his wife was away we did not enter.

To the right, among the trees, stood another house. On entering the dining-room, we found the mother in a calico dress and red turban, sewing, with her baby beside her. In the centre of the room was a table, and by it sat a girl sewing and a boy studying his book. Two little children were running about the room. One of them came to my side and repeated the lesson he had learned that day in school, seeming very proud that he had remembered it. The room contained chairs, book-shelves with books, a sort of cupboard with cups and saucers, &c. In the bedroom I saw a bedstead, the bed was covered with a patch-work quilt, and had pillows and blankets. All this, together with the well dressed children, gave the house an air of comfort. The man and woman are both earnest and zealous Christians.

A little beyond this we came to a brown cottage. In front of it a girl, about eight years of age, was teaching the baby to walk. In the parlor, on a sort of sofa, sat a girl, of perhaps nineteen, cutting and making a dress. The father was reading aloud, while his wife, fresh and pretty, was sitting near, at work. The little children were playing with a rag doll—a very good article, made by the mother. The mother reported that "Jeremiah," a small boy of three summers, was trying hard to sing the song he heard me sing in school on Saturday. By the way, this mother is a genius in cutting and fitting, and making pretty things, and the young people resort to her to be taught this art.

Beyond, we come to a red brick house,

a flower garden in front, curtained windows and matted floor. In the parlor stood a table, with ink, pens, paper, books, &c. on it, and a clock ticked away merrily on the shelf. The table was set for tea in the back room, with cloth, plates, cups and saucers, spoons and forks, bread, butter and sugar, while hot coffee was ready, of which the cup we drank was very acceptable. This mother is a most excellent and well taught house-keeper, and the whole family are always dressed neatly and prettily. I asked the father what he did evenings. "Oh," he said, "we light the candle, my wife sews, and I teach the children their lessons for school the next day. When that is done, we pray, sing a hymn, I read a chapter, and we go to bed." This man's family includes, besides his own children, some brothers, cousins and friends—young men and girls—who have broken away from heathenism and their kraals, clothed themselves, and now are civilized, and many of them Christians—members of the church here. The little two-years-oldling held up her foot as we came out, with the remark, so common in childhood at home, "See, I've got new shoes."

Just as we passed out, two old women went by, with a greeting to us. They left heathenism when already old. Though ignorant, they are sincere followers of Christ. Many a poor old woman, cast off by her heathen husband, first learns here the sweet story of old, and "believes;" though perhaps with too little eyesight to learn to read for herself. But her grandchildren will get the book of God, and read to her, while she listens and wonders.

As we came toward the next house, the other side of the orange trees, we heard a scream, and suddenly a dozen boys, of about ten years old, dashed out from behind and ran toward the river. Their blue and white shirts and caps showed plainly that they were the children of civilized parents. The head one struck up, "Pleasant is the Sabbath bell;" to which the others added, "In the light of God;" showing that they were the childen also of *Christian* parents.

Had we been a little earlier, we should have met these and many other boys and girls, with bags of books on their shoulders, going home from school, to the white houses, dotted, here and there, all over the hills. These boys were going for their afternoon bath,—for they have to give an account in school, daily, as to their washing. A dirty pair of hands is a disgrace not to be thought of.

These mothers and fathers were once such as we saw in the afternoon visit to the kraal. Various influences, through God's ordering, brought them to the missionary families, where they were trained and taught. Their children and children's children will tell of the wonders of God's dealings. We should like to take with us, for one of these afternoon walks, some of those who say, "What is the use of missions?" "What can be done for such creatures as these black people?" If they were not convinced and their questions answered by what they would see, we should have to conclude they were more deficient in mind than the black people whom they profess to despise.

ENCOURAGEMENTS AND DIFFICULTIES.

At the annual "Islington Clerical Meeting," in January last, Rev. Henry Venn, Secretary of the (English) Church Missionary Society, delivered an address on the question, "Is the Church of England duly fulfilling her office as a Missionary Church?" He dealt upon four topics which present "the chief encouraging circumstances in the work abroad" for the last twenty years, viz: "1. The extension of the area of missions. 2. The introduction of the principle of self-support into missions. 3. The native ministry. 4. The movement in the public mind of heathendom towards Christianity." Under the third head he said, among other things:

"At the commencement of the period now under review, a native ministry was regarded as an experiment, to be cautiously entered upon, with a long diaconate and a European superintendent. The Society has now had the experience of about 80 ordained native teachers in nearly all the missions of the Society, and every year has given accumulated proof that they are enabled to fulfil the ministry they have received of the Lord. Some have proved powerful preachers, able to hold the attention and to edify the largest congregations; others have been skillful and wise pastors of a flock and helpers of their faith. Judged by the Anglo-Saxon ideas, they are some-

times pronounced unable to stand alone, but judged by a larger and wiser rule, they are found to be fully qualified for standard bearers in a native church, and their efficiency will increase in proportion as they are instructed in biblical knowledge, and accustomed to co-operate in council and in the ecclesiastical administration."

Passing from this topic, some of his remarks in regard to the fourth ground of encouragement abroad, and then with reference to discouragements at home, are worthy of being pondered by other branches of the Christian church, and in other Christian lands as well as England.

"I will now allude to a fourth remarkable result of missionary labor which has characterized the period under review; namely, the indications of the rising of a public sentiment in favor of Christianity which are everywhere visible. The missionary is now generally recognized as the trustworthy friend of the native race, and exercises an indirect influence over the multitude who witness his behavior, though they cannot accept his teaching. The Indian mutiny brought out this fact beyond contradiction. The internal wars in Africa and New Zealand have proved it; the native newspapers of India confirm it. This influence in India, combined with the intellectual enlightenment which Government education has introduced, has rendered the educated classes a promising field of missionary labor. Light has thus broken in upon the thick darkness. In the eloquent language of Sir Herbert Edwards,—'Where have they got the light?' From the feeble tapers which missionary Societies have kept flickering alive in scattered mission homes for sixty years, amidst darkness, discouragements, and scorn. Missions in India have begun to tell. God grant that we may see their triumph in our day.

Having thus stated the special encouragements which the review of the last twenty years of our missionary operations affords, I must add a few words upon the special difficulties and discouragements which have arisen within this period. Of discouragements from abroad I can make no mention—they have been so overbalanced by the encouragements. The difficulties in the way of extension we once experienced from the unsuitable climate of Africa to the European constitution have been alleviated by the extensive employment of native agency. In India, the positive obstacles to missionary success from Government connection with idolatry has been abolished. A cold neutrality, and often the official discountenance of all missionary operations which once proved a great hindrance, have been mercifully replaced by the universal and cordial sympathy, and often the zealous co-operation of the authorities. Grants-in-aid to mission schools were conceded by the Government on the very ground of the utility of missions to the general interests of the country; and in the Punjaub, the great conference two years ago, in which the highest civil and military officers sat in missionary council with the missionaries and united with them in prayer, was such a public and happy encouragement as may well wipe out the remembrance of years of past indifference and hostility. In China, the country has been opened to our missionaries just in proportion as they have been prepared to branch out. The consular restrictions of the five ports are at an end, and now missionaries may penetrate in every direction throughout the interior. The difficulties of languages have been overcome, in a great degree, in every mission field. Bibles in the vernacular are provided in rich abundance, through the liberality of the British and Foreign Bible Society. Philological skill has been so brought to bear upon the reduction of unwritten language that portions of the Scripture are prepared as soon as missionaries have entered a new country. The lamentable wars in Africa and New Zealand may yet be overruled to the progress of Christianity, as the great Indian mutiny was overruled. Where, then, are the special discouragements of the present time? I unhesitatingly answer, they are from home. The insufficiency of our income cripples all our operations, and makes us sometimes tremble lest we should have carried missionary extension beyond our supports in the zeal and faith of Christians at home. Yet I can affirm before God, that we have not taken one step in advance without much prayer and the fullest consideration, or without the conviction that we were following the call of God and the glorious footsteps of his providence. We are not ungrateful to those numerous and zealous friends who have raised our income to its present amount; but now, for seven years, it has hovered over the same limit. Our Associations—the missionary barometer—have vibrated above and below 100,000*l*. But during these seven years the openings into new and promising fields, and the call for increased laborers from all our old missions, have been most inviting and most earnest."

MONTHLY SUMMARY.

Home Proceedings.

The first half of the current financial year of the Board closed with the month of February. It will perhaps be expected, and it is more needful than might be wished, that something should now be said calling special attention to the

Condition of the Treasury.

The expenses of the Board have been going on during these six months at a rate which will carry them beyond the estimated $600,000 for the year, in "currency,"—the price of gold having been, for the whole time, above that upon which the calculations for the year were based. It is confidently believed, that no sincere friend of the missionary cause, fully acquainted with the facts, could for a moment feel that these expenses should be diminished. The missionaries, knowing well the financial condition of our country, nobly willing to bear their proportion of suffering for the nation's sake, and now, for too long a period, accustomed to an economy in all expenses oppressively rigid, say much less than they might, in letters for the public, of their embarrassments. Yet there are few numbers of the Herald which do not contain intimations full of meaning to those able to look somewhat behind the scenes. For such intimations in the present number, see Mr. Wilder's letter from South Africa, page 103, Mr. Jessup's from Syria, page 109, and Mr. Cochran's, from Persia, page 117.—Indeed statements have reached the Missionary House from abroad, and *from without the missionary circle, which plainly indicate that the Prudential Committee* MUST, *ere long, afford financial relief to the missions, or see them suffer very serious loss. Not only will helpers, and schools, and general efficiency be sacrificed, but in some cases, the present burden of care endangers health and even life.*

But while expenses are thus continued and unavoidable, the receipts for the six months have been only $186,654,—less than one-third of the sum appropriated for the year. The average per month, for the first half of the year, has thus been only $31,109, while for the remaining half it must be, to give the whole sum needed, $68,891. Up to the close of February, the receipts have been only $9,346 more than they were last year, while the expenses for the same time have been $66,000 more. It is hoped that for the remainder of the year exchange will not be so high; and it should be stated, also, that the amount received from *legacies* has been, up to this time, more than $13,000 less than it was last year; while from *donations* it has been near $23,000 more. To the dead we cannot go. What amount will come in from legacies during the remainder of the year cannot be told. To the many living, who are also living in and for Christ, the facts in the case are presented; and to them, with cheerful confidence in their ability and their readiness to meet exigencies, as they have done heretofore, the Committee look.

Missions of the Board.

Gaboon.—A letter from Mr. Bushnell announces, (December 22,) the serious illness of Mr. Walker, with fever and congestion of the lungs. His recovery was hoped for—expected it would seem,—but the process was likely to be slow. His death would be a very heavy blow to the mission. The small pox was gradually spreading, with, however, but few cases near the missionaries, to whom there had been "a great rush" of the people for vaccination. The state of religious feeling is said to be "much as it has been for some months," with "ten or fifteen professed inquirers."

Zulus.—A letter from Mr. Wilder, (page 102,) presents the urgent want of a training school for educating teachers and other helpers; mentions generous aid afforded by friends in Durban, towards the erection of a building for such a school, and liberal grants from Government in aid of the mission day-schools;

and briefly but forcibly shows that, in that mission, while they have from the Board "nothing for schools or for native helpers," "nothing for repairs of buildings or traveling expenses," and salaries too small to support them, there is no room left for further retrenchment.

Syria.—The station reports (pages 103-108) will repay thoughtful perusal, and Mr. Jessup's letter, (page 109,) is brief but of much interest. The statements respecting the Lord's advancing work and the "material prosperity" in Egypt; the writer's joy in being again "at home," thousands of miles from his American home; the effect of retrenchment in the mission; the promise of the native boarding school for girls; and progress in the northern portion of the field, will be specially noticed.

Western Turkey.—A letter from Constantinople, says, "the week of prayer was observed with much interest in our various congregations; and the year opens with other signs of good, for which we thank God."

Mr. Greene's communications, from Broosa, present some intelligence of a gratifying character. There is progress at several out-stations, and the Word of God is not read in vain; but, on the other hand, those who love the truth are called to suffer for its sake. At Muradchai, a Protestant has been beaten to death, and the Governor of the district pays no attention to it; others there, and at Angora and Moohalitch meet persecution; and a preacher is carried into exile, but after much delay, is released, through the efforts of the English Charge d'Affairs at Constantinople. On the whole, there appears to be accumulating evidence of unfriendly feeling on the part of the Government.

Eastern Turkey.—From this mission, (see page 114,) we have intelligence of a most painful character. Mr. Williams, whose situation at Mardin has always been such as to render it very desirable that he should have an associate, though he had his family with him, is now again sorely afflicted by the death of his wife. The notice of her character, furnished by Mr. Barnum, will show that the whole mission circle have much occasion to mourn with him, as they do. The call now presented for another laborer for the Arabic speaking portion of this mission field, could hardly be more urgent. The Kharpoot station, it is said, exhibits "quiet progress in almost every place."

Nestorians.—Through missionaries at Constantinople, very afflictive intelligence is received from this field also. Dr. Wright, who so recently rejoined the mission, after a visit to the United States, died of typhoid fever on the 4th of January. Letters from Oroomiah on the subject have not been received as yet, (March 16). Mr. Cochran, (page 116,) sends an interesting notice of Mr. Ambrose, and mentions the effect of high prices and limited appropriations,—diminishing the number of pupils in the seminary and endangering the loss of helpers.

Madura.—Mr. Taylor, of Mandapasalie, reports the death of Yasardian, the native pastor of the church at that station; a man of whom he says: "In diligent study for continuous improvement, in fidelity and perseverance in labors, and in trustworthiness, I have not known him to be excelled." "There was no part of the station field where he was unknown, and no phase of the work with which he was not familiar." Preaching on the occasion of his death,—(though he died and was buried at Madura,) Mr. Taylor "felt constrained to take for a text,—'Behold an Israelite indeed, in whom is no guile."

North China.—Mr. and Mrs. Gulick arrived at Peking on the 5th of November last; to enter on their work as members of the mission.

Sandwich Islands.—Letters from the Islands, dated in December, represent the churches as "at the lowest ebb," in spiritual things, and the attendance on the public ministrations of the gospel as small. But the week of prayer, in January, was extensively observed by the native churches throughout the group, and there were "reports of good."

Miscellaneous.

The French at the Loyalty Islands.—It appears that the French Governor of New

Caledonia has made like demands and carried out like measures at other islands of the Loyalty group, as at Lifu, though without violence. The French Government has been addressed upon the subject not only by Earl Russell, but by eminent English gentlemen connected with different missionary societies,—Lord Shaftesbury at the head. The Emperor's reply to these gentlemen, spoken of as "most satisfactory," was as follows:

"*Tuileries, Jan.* 24, 1865.

"Gentlemen,—I have received the complaints which you have addressed to me relative to the recent proceedings of the Governor of New Caledonia, in the Loyalty Islands. I have caused a letter to be written to Commandant Guillian, condemning any measure which might impede the free exercise of your ministry in those distant countries. I am certain that, far from raising difficulties in the way of the representatives of the French authority, the Protestant missions, like the Catholic, will aid it in spreading amongst the aborigines of that archipelago the benefits of Christianity and civilization.

"Receive, gentlemen, the assurance of my distinguished sentiments.

"Napoleon."

Progress in India.—A Parsee has given £6,500 for a college at Surat; another Parsee, £5,000 to send five Indians home to study for university degrees, with a view to the Indian bar; a Hindoo has given £20,000 to establish a library in the University of Bombay; and a Mussulman has left £25,000 to found a high school in that city.

Embarkation.

Rev. Lucien H. Adams and wife, from Petersham, Mass., sailed from New York March 4, for Liverpool, on the way to join the Central Turkey mission. Mr. Adams is a graduate of Dartmouth College and of Andover Theological Seminary. He was ordained as pastor of the Congregational Church at Petersham, Oct. 28, 1862, and now leaves his people to enter upon the missionary work, in which, for several years, he has desired to engage.

Change at New York.

Mr. Almon Merwin, after having been for twenty-three years the faithful business agent of the American Board in New York city, has retired from that position. The business of the office in New York will now be under the charge of the Secretary, Rev. George W. Wood.

Deaths.

At Oroomiah, Persia, January 4, of typhoid fever, Rev. Austin H. Wright, M. D., of the Nestorian Mission.

At Kharpoot, Turkey, January 22, Mrs. Caroline P. B. Williams, wife of Rev. W. F. Williams, of Mardin, Eastern Turkey Mission.

At Tirumungalum, India, January 4, William Hopkins, son of Rev. John E. and Mrs. Charlotte H. Chandler, of the Madura Mission, aged five and a half years.

At Smyrna, Turkey, January 25, 1865, Mary Louisa, only daughter of Rev. Henry J. and Emily A. Van Lennep, of the Western Turkey Mission, aged seventeen months.

DONATIONS.

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Alfred, Cong. ch. and so.	56 35	
Falmouth, 2d cong. ch. and so. m. c. 20; ack. in March Herald as from Falmouth, Ms.		
New Gloucester, Cong. ch. and so. wh with prev. dona. cons. Rev. Thomas E. Brastow and Elizabeth Merrill H. M	85 00	—141 35
Lincoln co. Aux. So.		
New Castle, 2d cong. ch. and so.		19 30
Kennebec co. Conf. of chs.		
Winthrop, J. Chandler's family m. c.		6 50
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st cong. ch and so.	25 10	
Foxcroft and Dover, Cong. ch. and so.	23 28	—48 38
York Conf. of chs. Rev. G. W. Cressey, Tr.		
Saco, 1st cong. ch. Benev. so.		31 45
		246 98
Andover, Cong. ch. and so.	30 00	
Fryeburg, do.	40 65	
Old Town, J. Richardson,	12 00	
Princeton, Cong. ch and so.	11 60	
Robbinston, do.	30 00	
Searsport, 1st do.	5 00	
Stow, do.	5 00	
Wilton, Cong. ch. and so. wh. with prev. dona. cons. Mrs. N. S. Lawrence an H. M.	44 00	—177 65
		424 63

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Alstead, East, A friend, 1,95; Mrs. C. S. Kent, 1; 2 95
Grafton co.
Danbury, Rev. L. Little and wife, 1 42
Hanover, Dart Coll. ch. and cong. 100 00
Piermont, Cong. ch. and so. 33 00
Plymouth, do. coll. 17,90; m. c. 9,20; 27 10—161 52
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Hollis, Cong. ch. and so. by W. Proctor, 200 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, So. cong. ch. and so. wh. const. Mrs. E. R. CLOUGH an H. M. 100,61; 1st cong. ch. and so. 194,06; m. c. 18,90; wh. cons. E. A. MOULTON and H. A. FRENCH H. M. 313 57
Loudon, Miss E. S. 2 00—315 57
Stratford Conf. of chs. E. J. Lane, Tr.
Gilmanton Iron Works, Cong. ch. and so. 2 10
Wolfboro', Cong. ch. and so. 12 50—14 60
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. 92 06

786 70
Chatham, 5 00

791 70
Legacies.—Alfred Reynolds, by John S. Couch, 314 92

1,106 62

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Orwell, Cong. ch. and so. 42 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Cong. ch. and so. 67 00
St. Johnsbury, S T. C. 10 00—77 00
Chittenden co. E. A. Fuller, Tr.
Burlington, 1st calv. cong. ch. and so. 234; m. c. 16,90; Job Lyman, 10; 260 90
Franklin co. Aux. So. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 40 60
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Barton, Cong. ch. and so. 24 77
Coventry, do. 28; Rev. P. H. White, 5; 33 00
Derby, Cong. ch. and so. 5 00
Holland, Rev. J. T. Howard, 10 00—72 77
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Chelsea, Cong. ch. and so. m. c. 3 50
West Fairlee, Cong. ch. and so. 17 72—21 22
Rutland co. Aux. So. J. Barrett, Tr.
Pittsford, Cong ch. and so. 116 75
Rutland, do. bal. 92,70; m. c. 20,38; 113 08
Sudbury, Cong. ch. and so. 12 00
West Rutland, do. bal. 8 50—250 33
Windham co. Aux. So. F. Tyler, Tr.
Putney, Cong. ch. and so. 5 10
West Brattleboro', do. 46 13
Westminster West, "Friends of morals and missions," 71; and Female miss. so. 49; wh. cons. EDWARD HALL an H. M. 120 00—171 23
Windsor co. Aux. So. Rev. C. B. Drake and J Steele, Trs.
White River Junction, A friend, wh. cons. Rev. R. H. WILLIAMSON an H. M. 100 00
Woodstock, Cong. ch. and so. 21 00—121 00

1,056 45
Lunenburg, Cong. ch. and so. 11 15
Morrisville, do. 2 00
Peru, Mrs. H. B. HAPGOOD to cons. herself an H. M. 100 00—113 15

1,169 60
Legacies. — Brattleboro', Mrs. C. Howard, by Clark Jacobs, Ex'r. 385 00
Peacham, Mrs. Lydia C. Shedd, by E. Chamberlain, Ex'r, 234 00—619 00

1,788 60

MASSACHUSETTS.

Barnstable co.
Wellfleet, 2d cong. ch. and so. 3 75
Yarmouth, 1st do. m. c. 33 35—37 10
Berkshire co. Aux. So. James Sedgwick, Tr.
North Becket, Cong. ch. and so. 10 00
Sheffield, do. 3 65
Stockbridge, W. A. Nettleton, wh. with prev. dona. cons. N. A. NETTLETON an H. M. 50 00—63 65
Boston, (of wh. fr. a friend, 10; do. 10; a lady, 100; No. 73, 200; unknown, 1;) 11,456 11
Essex co. North Aux. So.
Rockport, 2d cong. ch. and so. 30 00
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 2d cong. ch. and so. 49 80
Bernardston, do. 23 06
Buckland, 1st do. 32 23
Charlemont, Cong. ch. and so. 42,31; m. c. 11,09; 53 40
Conway, Cong ch. and so. 79,40; la. asso. 73,14; 152 54
East Hawley, Cong. ch. and so. 14 00
Greenfield, 1st do. wh. with prev. dona. cons Rev. D. H. ROGAN an H. M. 34,05; 2d cong. ch. coll. 102,59; m. c. 15,70; 152 34
Montague, 1st cong. ch. and so. wh. with prev. dona. cons. Rev. E. NORTON an H. M. 76 40
Northfield, Trin. ch. and so. 20,39; la. cent so. 5; 25 39
Shelburne, Cong. ch. and so. gent. 40,50; la. 36,37; 76 87
Wendell, Cong. ch. and so. 7 00

663 03
Less for printing report, 20 00—643 03
Hampden co. Aux. So. J. C. Bridgman, Tr.
Blanford, Gent. asso. 22,35; la. asso. 36,59; m. c. 11,09; 69 94
Chicopee, 3d cong. ch. and so. to cons. JARED C. SMITH an H. M. 118 51
Feeding Hills, Cong. ch. and so. 6 75
Holyoke, 1st do. 13 50
Longmeadow, La. sew. so. 26 62
Palmer, 2d cong ch. and so. 29,55; officers State almshouse, 9,50; 39 05
Southwick, Cong. ch. and so. 1 85
Springfield, Mrs. Mary C. Bemis, wh. cons. Mrs. ELIZABETH M. BAYLEY an H. M. 100; 1st ch. and so. 88; m. c. 46,04; so. ch. and so. 102,09; Olivet ch. and so. 36,70; 372 83
Westfield, 1st ch. and so. m. c. 107,70; 2d cong. ch. and so. 34,50; wh. with prev. dona. cons. Rev. GEORGE BOWLER an H. M. 141 20
West Granville, Cong. ch. and so. m. c. 27 35
West Springfield, Cong. ch. and so. m. c. 60 90

878 50
Less for printing reports, 25 00—853 50
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, Mrs. S. C. C. S. 10; L. Hallock, 1; 11 00
South Hadley, 1st cong. ch. and so. 185 80
Southampton, Delano Bartlet, 10 00—206 80
Middlesex co. Aux so.
Brighton, Ev. ch and so. add'l, 7 02
Cambridgeport, Stearns chapel m. c. 3 35
Lowell, Mrs. Richards, 10 00
Malden, 1st Trin. cong. ch. for ed. Diarbekir girl in Kharpoot sch. 21 05
Marlboro', Union ch. and so. wh. cons. JOHN E. CURTIS and Rev. GEORGE N. ANTHONY H. M. 195 00
Medford, Elizabeth Smith, 10 00
Natick, 1st cong. ch. and so. to cons. JOHN TRAVIS an H. M. 114 20

Newton Centre, 1st cong. ch. and so. 271 84
Sudbury, Cong. ch. and so. 99,85; m. c. 25,12; 115 97
Winchester, Cong. ch. and so. wh. const. D. N. SKILLINGS, Mrs. MARY SKILLINGS, Z. ABBOTT, and EUGENIA E. PARKER H. M. 473 55-1,221 98
Middlesex Union.
Pepperell, Cong. ch. and so. 14 75
Norfolk co.
North Wrentham, Cong. ch. and so. m. c. 2 00
Roxbury, Eliot ch. and so. 50; m. c. 15,88; Vine st. ch. and so. m. c. 45; 110 88
Sharon, Cong. ch. and so. 34 11
West Roxbury, South evan. ch. and so. m. c. 58 37—205 36
Old Colony Aux. So.
Sandwich, Cong. ch. and so. 55 35
Taunton and vic.
Fairhaven, O. Pope, 4 00
Worcester co. North, C. Sanderson, Tr.
Athol, Evan. ch. and so. 10 36
Worcester co. Central Asso. E. H. Sanford, Tr.
Barre, Evan. ch. and so. 134,31; m. c. 9,74; wh. cons. A. A. HOWLAND and WILLIAM B. BARRETT H. M. 226 05
Clinton, 1st cong. ch. and so. 43 90
Webster, do. do. 135 00
Worcester, Cent. ch. and so. 97 64—502 59
Worcester co. South, W. C. Capron, Tr.
Milford, 1st cong. ch. and so. 57 00
15,361 58
Chelsea, Winnisimmet ch. and so. m. c. 24,30; Broadway ch. and so. m. c. 42,38; a friend, 100; 166 68
W. D. R. 800 00—966 68
16,328 26
Legacies.—Barre, Samuel S. Gates, by Wm. L. Russell, Tr. 1,876.21; less rev. tax and exps. 134,21; 1,742 00
East Randolph, Mrs. Esther Porter, by Susan W. Porter, Ex'x, 100 00-1,842 00
18,170 26

RHODE ISLAND.

Little Compton, Miss so. 58 07
Providence, Central ch. and so. (of wh. from Geo. H. Corliss, 100; to cons. Mrs. HELEN L. DEAN an H. M.) 788,60; Benef. ch. and so. 409,40; High st. ch. and so. (of wh. fr. the ladies for the support of a teacher, 60;) (of wh. fr. A. C. Barstow to const. Mrs. HANNAH B. OTIS, MARY T. IRONS, CAROLINE F. ANDREWS and E. M. THURSTON H. M. 400;) to cons. EDWIN KNIGHT and EDWARD S. CHENEY H. M. 636,45; 1,834 45
Slatersville, Cong. ch. and so. wh. cons. ALBERT HIRE, GEORGE W. HOLT, Jr., Mrs. H. BURDICK, and HARRIET S. TRAFTON H. M. 405 46-2,297 98

CONNECTICUT.

Fairfield co. East, Aux. So.
Stratford, G. Loomis, 5 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Darien, Cong. ch. and so. 12 45
Greenfield Hill, Cong. ch. and so. 59 27—71 72
Hartford co. Aux. So. A. G. Hammond, Agent.
Hartford, Center ch. and so. m. c. 8 00
Newington, MARTIN KELLOGG and Mrs. MARY WELLES KELLOGG to cons. themselves H. M. 200 00
Terryville, Cong. ch. and so. m. c. 10 00
West Hartford, Mrs. John Ellsworth, wh. with prev. dona. cons. DANIEL W. ELLSWORTH an H. M. 70 00
Windsor, 1st cong. ch. and so. 27 07—315 07
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 5 00
Bridgewater, A friend, 1 00
Kent, Mrs. S. A. Bissell, 5 00
Sharon, Cong. ch. and so. 144 25
West Winstead, Cong ch. and so. to cons. THEODORE HINSDALE BEARDSLEY and Mrs. JANE E. ROCKWELL H. M. 322 55—477 80
New Haven City, Aux. So. F. T. Jarman, Agent.
Yale coll. ch. and so. bal. 6; m. c. 10,30; united m. c. 10,41; north ch. and so. m. c. 6,91; Davenport ch. and so. m. c. 7.80; Wyllys Warner, 5; 46 42
New Haven co East, F. T. Jarman, Agent.
Guilford, 1st cong. ch. and so. 133 47
North Guilford, Cong. ch. and so. to cons. Rev. WILLIAM HOWARD an H. M. 50 00—183 47
New Haven co. West Conso. F. T. Jarman, Agt.
Bethany, Cong. ch. and so. 50 00
Milford, do. m. c. 46 35
Waterbury, 2d cong. ch. and so. 10 82—107 17
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
Franklin, Mrs. Nancy Hastings, 5 00
Lebanon, 1st ch. and so. 41 25
New London, 1st cong. ch. and so. m. c. 120 07
Stonington, 2d cong. ch. m. c. 25 00—191 32
Tolland co. Aux. So. E. B. Preston, Tr.
Gilead, Gent. asso. 27,50; la. asso. 33,34; m. c. 8,16; 69 00
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Chaplin, Gent. asso. 37,85; la. asso. 31,85; m. c. 37,65; wh. cons. JOHN W. GRIGGS H. M. 107 35
Hampton, Cong. ch. and so. 52 00
Pomfret, 1st cong. ch. and so. gent. and la. asso. 224,85; m. c. 95,58; to const. CHARLES G. WILLIAMS, EDWARD P. MATHEWSON, and HORACE CLAPP H. M. 320 43
Thompsonville, James Ely, 4 00
Willimantic, Cong. ch. and so. m. c. 8 18—491 96
1,958 93
Aurelia, 10 00
1,968 93
Legacies.—Plymouth, Edward Langdon, by G. Langdon, Ex'r, 300 00
Warren, Jonathan Reynolds, by Russell G. Reynolds, Ex'r, 257 71—557 71
2,526 64

NEW YORK.

Geneva and vic. W. H. Smith, Agent.
Geneva, A friend, 5 00
Penn Yan, Pres. ch. 36 04
Watkins, do. 54 25—95 29
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Byram, Genesee co. pres. ch. and so. 36 20
East Avon, Pres. ch. and so. 17 50
Oakfield, do. 10 00
Rochester, Brick ch. and so. 140; Central pres. ch. and so. 133,18; 273 18—330 88
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. La Fayette av. pres. ch. and so. Brooklyn, in part, 471,28; J. R. Taylor, 100; H. K Sheldon, 50; J. C. Barnes. 25; C. W. Copeland, 50; W. S. Griffith, 25; E. H. Babcock, 25; D. Parker, 50; A. M. Earle, 50; J. T. Richardson, 25; Alfred Post, wh. cons. ARTHUR M. POST an H. M. 300; FITCH SHEPARD, wh. cons. himself an H. M. 100; 1,487 63
Otsego co. Aux. So. D. H. Little, Tr.
Milford, Pres. ch. and so. 30 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Gouverneur, J. R. Crane, 10 00
Potsdam, Pres. ch. and so. 104 60—114 60
2,058 40

Albany, 1st cong. ch. and so. 238,40; State st. pres. ch. and so. 89; 327 40
Bridgehampton, Pres. ch. and so. 42 67
Brooklyn, A friend, through Rev. Dr. Storrs, 50 00
Brunswick, Pres. ch. and so. 33 00
Chestertown, do. 3 82
Churchville, Cong. ch. and so. 21 15
Clinton, Pres. ch. "Houghton seminary," 75; Hamilton coll. ch. and so. 10; 85 00
Cohoes, Pres ch. 40 00
Ellenburgh Center, A friend, 5 00
Flatbush, Rev. J. T. Rhodes, 20 00
Gilbertsville, Pres. ch. and so. 42 00
Hannibal, Cong. ch. and so. 15 00
Honeoye Falls, Pres. ch. wh. with prev. dona. cons. Rev. E. B. VAN AUKEN an H. M. 45 00
Kingsboro', D. B. Judson, 50 00
Le Roy, 1st pres. ch. and so. 30 00
Manchester, 1st pres. ch. 25 00
Monterey, Pres ch. and so. 7 00
New Rochelle, Pres. ch. m. c. 19 07
North White Creek, A. Eldredge, 2 00
Pavilion, Pres. ch. and so. 5 00
Pike, do. 13 00
Plattsburg, 1st ch. and so. 25; Mrs. C. F. Oakley, 2; 27 00
Poughkeepsie, Pres. ch. and so. 189 63
Ridgebury, do. 30 00
Riverdale, Pres. ch. Mrs. D. Hale, 10 00
Skaneateles, Pres. ch. to cons. Rev. M. W. PRESTON and H. D. FULTON H. M. 100 00
Southport, Pres. ch. 6 00
Troy, 1st do. 404 74
Union Falls, Mrs. F. D. Duncan, 10; Francis E. Duncan, 10; 20 00
Waverley, Mrs. S. Sayer, 20; Mrs. P. Post, 1; wh. with prev. dona. cons. Rev. D. S. JOHNSON an H. M. 21 00
West Chester, Mrs. G. M. Wilkins, 25 00
Westfield, Mr. and Mrs. James P. Fisher, 25 00
Yonkers, 1st pres. ch. 195 00
York, Pres. ch. 24 57—1,959 05

4,017 45

NEW JERSEY.

Elizabeth, 2d pres. ch. 80 00
Fairton, Pres. ch. 7 10
Madison, Pres. ch. 252,93; Rev. A. Mandell, 5; "Found in little George's pocket," 1,45; 259 38
Newark, South Park pres. ch. 281,86; a friend, 2; 283 86
Orange, 1st pres. ch. 10 00
Princeton, A theol. student, 5 00—615 34

PENNSYLVANIA.

By Samuel Work, Agent.
Delaware Water Gap, Mountain ch. and so. 5 00
Dunmore, Rev. T. R. Townsend, to cons. Rev. ASAHEL L. CLARK, Hyde Park, an H. M. 50 00
Philadelphia, Pine st. ch. I. C. F. 50; S. W. 50; B. W. 20; O. H. W. 10; M. B. 10; J. K. 10; E. M. B. 10; W. T. 10; W. F. G. 10; W. McJ. 10; W. J. 5; R. O'N. 5; J. D. M. 5; W. C. 5; E. W. S. 3; J. H. 2; Mrs. McG. 2; Mrs. H. 1; M. R. 1; S. D. 5; G. Y. 10; S. R. H. 10; W. H. P. 2; I. F. 2; I. F. 5; cash, 80,42; m. c. 55,55; Buttonwood st. ch. (of wh. fr. John B. Stevenson to cons. ROBERTS STEVENSON an H. M. 100;) 372,47; 1st pres. ch. (of wh. fr. Rev. A. Barnes, 200; F. L. Bodine, 200; William S. Hildeburn, to cons. ANNIE E. REED and SARAH REED H. M. 200; Ambrose White, 100; James Bayard, 125; A. Fullerton, 100; G. S. H. 100; James S. Earle, 50; J. S. Kneedler, 50; S. H. Perkins, 50; W. Purves, 30; G. W. Toland, 25; J. S. 25; E. H. 25; A. R. Perkins, 20; J. B. Gist, 20; J. M. Atwood, 20; H. H. Means, 20; William G. Crowell, 20; S. C. Perkins, 10; R. R. S. 10; J. E. Brown, 10; George Eckert, 5; J. C. Clarke, 5; James Wright, 5; G. H. Burgin, 5; J. B. Gemmell, 3; J. S. D 2; la. 840,50; m. c. 257,25; ch. coll. 63,50;) 2,596,25; a new year's offering fr. Mrs. A. M. Chance, 3; Ida J. Chance, 1,10; Henry M. Chance, 2,12; T. M. Chance, 1,65; A. M. Chance, 1,44; Cedar st. ch. 16,18; 3,383 18—3,438 18
Brooklyn, A member of pres. ch. 10 00
Cherrytree, Pres. ch. 19 85
Erie, T. 20 00
Girard, Pres. ch. 13 30
Lock Haven, George B. Perkins, 3 60
Philadelphia, X. 20; Mrs. M. R. Mitchell, 10; Philadelphos, 50; 80 00
Sunville, Pres. ch. 19 05
Susquehanna, do. m. c. 4 00
Titusville, Pres ch. 28 00
Troy, S. W. Paine, 20 00—217 80

3,655 98

DELAWARE.

St. Georges, Pres. ch. 60 00

OHIO.

By William Scott.
Cincinnati, 3d pres. ch. m. c. 12,25; 2d pres. ch. m. c. 21,70; 33 95
Cumminsville, Misses Turrell, 10 00
Elizabethtown and Bera, Pres. ch. 65 15
Gallipolis, 1st pres. ch. 42 50

151 60
Less exch. 25—151 35

Cleveland, Plymouth cong. ch. and so. 37 00
Chatham, Centre cong. ch. and so. wh. with other dona. cons. ORIN SHAW an H. M. 52 00
Chester, Pres. ch. 36 80
Richfield, John Newton, 400 00
Granville, G. B. Johnson, 20 00
Hampden, A family offering, 9 00
Kinsman, Pres. ch. 51,20; T. Kinsman and family, 30; Dr. Allen, 10; J. Christy, 10; H. Lilley, 10; m. c. 10; to cons. Mrs. S. KINSMAN an H. M. 121 20
Putnam, Pres. ch. and cong. 214,05; m. c. 7,82; 221 87—897 87

1,049 22

INDIANA.

By William Scott.
Mishawaka, Pres. ch. m. c. 5 00
St. Louis Crossing and Clifford, Pres. ch. 14 00
Peru, 1st pres. ch. 30 00—49 00
Madison, 2d pres. ch. 453 00

502 00

ILLINOIS.

Chicago, Mrs. C. G. Hammond, 20; Rev. G. S. F. Savage, 10; 30 00
Jacksonville, T. Chamberlain, 5 00
Montebello, Cong. ch. and so. 2 20
Rockford, Mrs. D. G. Pettibone, 5 00
St. Charles, Cong. ch. and so. 24 00
Springfield, 2d pres. ch. 305; Mr. and Mrs. L. C. Boynton, 25; 330 00—396 20

MICHIGAN.

Cold Water, Pres. ch.	30 00	
Deerfield, do.	5 20	
Flint, do.	200 00	
Ionia, 1st do.	14 00	
Kalamazoo, O. P. H.	3 00	
Palmer, Pres. ch. ladies.	4 25	
Petersburg, Pres. ch.	17 35	273 80

WISCONSIN.

Blake's Prairie, 1st cong. ch. and so.	58 00	
Beloit, Mrs. L. A. Brown,	4 00	62 00

IOWA.

Anamosa, Cong. ch. an indiv.	1 00	
Denmark, Mrs. E. Heuston,	10 00	
Tipton, Cong. ch. and so.	8 10	19 10

MINNESOTA.

Bloomington, Oak Grove pres. ch.	35 60	
Chatfield, Pres. ch.	11 44	
Elgin, Cong. ch. and so.	1 00	
Faribault, do.	16 35	
Plainview, do.	5 00	
St. Pauls, House of Hope pres. ch. m. c.	10 00	79 39

MISSOURI.

Troy, Francis Parker,		15 00

OREGON.

Oregon City, Mrs. W. Whitlock,	5 00	
Portland, Mrs. M. H. Holbrook,	20 00	25 00

CALIFORNIA.

Oakland, Cong. ch. m c.		34 76

FOREIGN LANDS AND MISSIONARY STATIONS.

Arabkir, Turkey, m. c.	15 75
Broosa, Turkey, A protestant,	4 81
Constantinople, Turkey, Rev G. A. Perkins and wife, 10; Heywood and Niven, 17,20;	27 20
Mapumulo, South Africa, m. c.	20 75
Philippopolis, Rev. and Mrs. James F. Clark, by Rev. W. P. Paine,	100 00
	168 51

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Hammond st. ch. s. s. 20; Camden, cong. ch. s. s. 33; Castine, cong. ch. s. s. 42,50; Garland, cong. ch. s. s. 4,50; Machias, Centre st. s. s. 18,88; Norridgewock, cong. ch. s. s. 21; Skowhegan, cong. s. s. 29,25; South Berwick, E. Ricker, 50c.; T. Ricker, 50c.; Lila Linscott, 10c.; Wilton, cong. ch. s. s. 6; 176 23

NEW HAMPSHIRE.—Amherst, Cong. ch. s. s. 50; Concord, so. cong. ch. s. s. 41; Danbury, R. H. and A. C. Little, 30c.; Harrisville, cong. ch. s. s. 6,45; Haverhill, for Rev. G. Washburne, 10; Hopkinton, cong. ch. s. s. 16,72; Nashua, Pearl st. s. s. for sup. of theol. stud. 30; Nelson, cong. ch. s. s. 1,85; New Boston, dying gift of little E. B. W. 1; New Castle, cong. ch. s. s. 10; Orford, cong. ch. s. s. 10; Plymouth, cong. ch. s. s. 17,90; Washington, cong. s. s. 2,50; Westmoreland, cong. ch. s. s. 5,95; 203 67

VERMONT.—Bakersfield, Cong. ch. s. s. 5; Chester, Mary, Temple, and Sarah, 40c.; Derby, cong s. s. 3; Franklin, cong. ch. s. s. 6; Morrisville, cong. ch. s. s. for Rev. G. F. Montgomery, 2; Rutland, cong. s. s. 45,76; West Brattleboro', cong. ch. s. s. 16,80; West Westminster, 2; 80 96

MASSACHUSETTS.—Billerica, Cong. ch. s. s. 12,50, for Madura; Cambridgeport, cong. ch. and s. s. 13; Charlestown, Winthrop ch s. s. inf. class, for Ceylon, 9,59; Greenfield, 2d cong. ch. and s. s. 26,72; Ludlow, cong. ch. s. s. from Mr. Kendall's class, 7,50; Newburyport, Belleville s. s. juv. circle for Oroomiah, 60,50; Madura, 48; Westfield, a few ladies of 1st cong. ch. for Mrs. Ballantine's school, Ahmednuggur, 100; 279 72

RHODE ISLAND.—Providence, Beneficent ch. s. s. 35,87; High st. s. s. 52,87; 88 74

CONNECTICUT.—Darien, Little Ralph, 40c.; West Haven cong. ch. s. s. 15; 15 46

NEW YORK.—Addison, Pres. s. s. 17,73; Brooklyn, Armstrong juv. miss. so. (of wh. for Mrs. Bridgman's sch. China. 30; for Miss Rice's sch. Oroomiah 30; Mrs. Agnew's sch. Ceylon, 30; Mrs. Walker's sch. 25; sch. at Madras, 30; Bebek sem. 55; to const. Mrs. HORACE B. CLAFLIN and Mrs. AUGUSTA STORRS H. M.) 260; Churchville, cong. ch. s. s. 8,93; Clinton, pres. ch. s. s. "for the Koords," Persia, 102,66; Geneseo, 1st pres. ch. s. s. 11; Oakfield, pres ch s. s. 17,55; Pike, pres. ch. s. s. 6; Potsdam, pres. s. s. for Rev. H. H. Jessup, 48,62; Rochester, Plymouth ch. s. s "Edwards Bible class," 10; Skaneateles, pres. ch. s. s. for sup. of native helper in Nestoria, 50; a little girl, 1; Watertown, 1st pres. ch. a little boy, 22c.; 473 71

NEW JERSEY.—Morristown, s. s. miss. so. for schs. at Madura, under Rev. E. Chester, 64 80

PENNSYLVANIA.—Edinboro', Pres. ch. (N. S.) s. s. 5,65; Philadelphia, Pine st. ch. s. s. 82,73; 1st pres. ch. s. s. 90,20; 178 58

OHIO.—Castalia, Cong. ch. s. s. 7,25; Chatham, Centre cong. ch. juv. miss. so. for sup. of sch. in Madura, 60; Clarksfield, cong. ch. s. s. 2,50; Mesopotamia cong. ch. s. s. 3,60; Paddy's Run, s. s. 31,15; Portsmouth, Miss E. Bell's infant class for Rev. Mr. Preston, Gaboon m. 3,40; Putnam, Lucy S., Julia M., Caroline, Charles A., and Kate B. Potwin, 11,82, for the year 1864; Toledo, "Little Leaven," 4,30; Walnut Hills, Mrs. Wright's class, for Mrs. Chandler's sch, Madura, 8, "First Earnings," 1; "Anonymous," 90c.; 133 92

MICHIGAN.—Clinton, Kate Kies, 25c.; E. E. Elmer, 1; Petersburg, Martha Reynold's legacy, 1; 2 25

ILLINOIS.—Payson, Cong. ch. s. s. 2,25; St. Charles, cong. ch. s. s. 10; Wayne, family contrib. 2; Woodburn, cong. ch. s. s. 6; 20 25

INDIANA.—Pres. ch. s. s. 2 00

MISSOURI.—Newark, Pres. ch. s. s. 2 00

IOWA.—Cedar Falls, Cong. s. s. 1; a dec'd boy's saving fund, 1; Denmark, cong. s. s. 16; Davenport, Edwards ch. s. s. 12,50; 30 50

MINNESOTA.—Chatfield, Pres. ch. s. s. 6 81

CALIFORNIA. — Downieville, to const. HENRY KIRKE WHITE BENT an H. M. 107 50

1,867 04

Donations received in February, 35,851 92

Legacies, 3,333 63

$39,185 55

☞ TOTAL from September 1st, 1864, to February 28th, 1865, $186,654 74

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. MAY, 1865. No. 5.

REV. AUSTIN H. WRIGHT, M. D.

THE following notice of this lamented servant of Christ has been furnished by one who was, for some years, associated with him in the mission to the Nestorians.

Death has again visited the Nestorian mission, and taken one of the oldest of those faithful laborers. Within the last two years, five of the best, most tried and trusted native friends and helpers of the mission have passed to their reward; Miss Fiske, whose heart so longed to return to the distant field of her interest and labors, has laid down the cross and wears the crown; and now the sad tidings come, that Dr. Wright, the "beloved physician," has followed her and them. The Herald for March contained a letter from Dr. Wright, written soon after his arrival in Oroomiah, detailing his impressions and emotions on returning to the scene of his former labors; but before that letter reached this country, the writer was cold and still in death. He died on the 4th of January, of typhoid fever, "the angel of death to so many missionaries," after an illness of only twelve days; thus finishing a missionary career of twenty-five years, of which more than twenty were spent in Persia.

AUSTIN H. WRIGHT was born November 11, 1811, in Hartford, Vt., and was therefore, at the time of his death, in his fifty-fourth year. He was early left an orphan, both his parents having died before he attained the age of five years. The remainder of his childhood and early youth was spent, however, in the family of an uncle, the Rev. Austin Hazen, who furnished also a son to the foreign missionary work, the Rev. Allen Hazen, of Ahmednuggur, India. After pursuing preparatory studies at Randolph, Vermont, he entered Dartmouth College at the early age of fourteen, and graduated in 1830.

Soon after graduation, he went to Virginia, where he taught school in the city of Richmond; at first in a Female Seminary, with Miss McKenzie, and

afterward as the principal of a large school of his own. It was here, in Richmond, while thus engaged, that he first made a profession of religion. In the year 1831 or '32 he united with the Shockhoe Hill Church, Richmond, of which he continued a member till he left this country, for the field of his subsequent labors in Persia. His theological studies he pursued at the Union Theological Seminary, in Virginia, and was licensed to preach by the Hanover Presbytery, at Petersburg, Virginia, where he delivered his first sermon. After deciding to enter the foreign missionary service, he studied medicine at the University of Virginia, Charlottesville, preaching, during his term of study, to the destitute population of the "Ragged Mountains." His labors among them were very much blessed; and afterwards, in Persia, he used to hear, with deep interest, of some of the results of those labors. Thus, as in so many other instances, God seemed to set the seal of his approbation upon the consecration of his servant to the missionary work, by giving him, before his departure, the privilege of turning many in his own land to righteousness.

He sailed from Boston, March 9, 1840, for Smyrna, to join the Nestorian mission, and supply the place, in Oroomiah, of Dr. Grant, whose greatly impaired health, and enthusiastic sympathy and large plans for the Mountain Nestorians, led him to seek a residence in one of the mountain districts of Koordistan. He arrived in Smyrna on the 20th of April, but did not reach Oroomiah till July 25th, the dangerous condition of the roads having detained him several weeks in Erzroom.

His arrival in Oroomiah was welcomed with the liveliest satisfaction, both by the mission families and the natives, deprived as they were of the presence of a physician, by the temporary return of Dr. Grant to this country. "As a smiling spring after a dreary winter," said one, "so is your coming to us." And such, in fact, it was to the end, save that the spring freshness advanced to the full glory and fruition of summer and autumn; and in the autumnal glory, crowned with the love, and honored by the tears and lamentations of the people who so kindly greeted him, he finished his course and entered into rest.

With a conscientious determination to be "thoroughly furnished" for his great and good work, he devoted the first three years of his missionary life, —without neglecting the practice of his profession, as a physician,—to the thorough acquisition of languages. Of these, three were desirable, if not absolutely necessary to his highest usefulness, and these three—the Turkish, Syriac, and Persian—he mastered in succession, resisting the temptation, common to all young and ardent missionaries, to weary of the drudgery of study and go, too soon, to the more congenial work of preaching. It was doubtless his perfect acquaintance with these languages, coupled with his knowledge of medicine, and the kind and gentle courtesy of his manners, that gave him so much influence among all classes of the people. An intelligent Nestorian once said, "The influence of Dr. Wright, in Oroomiah, is that of a Prince." Each of these languages he spoke with a precision, fluency and grace, rarely if ever equalled by a foreigner. In consequence of

this proficiency, the business connected with the authorities, and intercourse with the higher classes was, to a great extent, in his hands, or carried on through him. The Persian authorities and gentlemen, polite and courteous in the extreme, appreciated very highly the courteous, dignified, yet simple ease and grace with which he met them; so that, as a Nestorian preacher said, "the Khâns used to love to see him."

Having joined the mission alone, he was united in marriage, June 13, 1844, to Miss Catharine E. Myers, who had reached Oroomiah in 1843, and was then engaged in teaching. Of his missionary life and abundant labors, his older missionary associates can best speak, for they knew him best.

Visit to the United States.

In August, 1860, after an unbroken service of twenty years, the state of his health, and the interests of his family, demanded a return to this country, for a season at least. Those who saw him in Constantinople, where he arrived in a very enfeebled condition, after a trying journey by land and a stormy passage on the Black Sea, could not but have the most painful apprehensions. He seemed completely worn out. But here, in his native country, his health so far improved, that after a year or two of rest, he was able to look forward to a return to his field and work, a return for which he earnestly longed. But even here he was engaged in labors for the Nestorians. In the early part of 1863, he began the revision of the New Testament in Syriac, preparatory to its being electrotyped and printed by the American Bible Society, in pocket form. To this the Psalms were afterwards added, and he had the satisfaction of carrying back with him, on his return, the first few copies, which were hailed with delight by the people. For this service he received the formal thanks of the mission.

Return to Persia.

In June, 1864, he sailed from New York, on his return, for a season only, as he planned and his friends hoped, to the mission, where his presence was felt to be greatly needed. He was accompanied by his eldest daughter, Miss Lucy M. Wright, (Mrs. Wright and the other children, four in number, remaining in this country,) and by Mr. and Mrs. Coan and their family, also returning to the mission. The party arrived safely in Oroomiah on the 28th of September, and were welcomed with smiles and joy, by the glad circle of the mission, and the no less glad Nestorians. He now looked forward with pleasure and hope to the labors of the next few years; but only three short months elapsed before the summons came, calling him to a higher service. The Lord had need of him elsewhere.

Last Labors—Death.

A short time before his death, it was determined to undertake the translation of the Scriptures into the Tartar-Turkish, for the benefit of the Mussulman population of Azrebijan and, it was hoped, of the regions beyond also. This work was assigned to Dr. Wright, in conjunction with Mr. Rhea, and

he entered upon it "with great zest, amounting to enthusiasm." But he was not to accomplish it. He had finished his earthly course, and the work falls into other hands.

The circumstances attending his death, others, who were with him, will relate. None who ever knew him, or saw the tokens and traces of his influence and labors, can fail to recognize the irreparable loss which the mission and the cause of Christ in Persia have sustained in his removal. For his character, so gentle and winning, yet with its own features of native strength, and so manifestly moulded and controlled by the indwelling Spirit of all grace, none who ever knew him could fail to have the highest admiration. Somewhat too gentle, perhaps, he may have seemed to some, for these stirring, bustling times. But the stamp of earnest, devoted, high-toned Christian manhood was in all his acts.

His death, so unexpected, and so afflictive to his associates and family, was felt also to be a national loss, by the Nestorian people. Deacon Moses, in a letter of sympathy and condolence to Mrs. Wright, thus gives expression to the common feeling.

"Oh what a time of sorrow and weeping, and of flowing tears was that! The chastisement of our Father, what a hold it took upon the hearts of us his friends and lovers! He who had so many cares for our poor people, like his Saviour walking among us, and showing the grateful tokens of his love and gentleness in his many visits to the sick; the trouble he took concerning our burdens and oppressions at the hand of cruel men, and especially his teachings and preaching for us, for so many years! So greatly did he love us, he was willing to leave his dear family for Christ's name's sake, to work once more, for a time, among our people. How can we forget the love of a man so lovely? * * * Malek Agha Bey is not! Mar Elia is not! Dea. Isaac is not! And the rest are not! Chiefly, chiefly, Dr. Wright, the Doctor, is not, is not! Nay, it is not so, that they are not! They are, they are! In Heaven they are! Yes they are there, met in blessedness together, happy and rejoicing, with their God and King, and their dear Saviour, all together, for all the ages of eternity. The Lord in his grace, and for his Son's sake, suffer us to meet with them in his glorious Kingdom." Amen and Amen.

LETTER FROM MR. COAN.

Mr. Coan, of the Nestorian mission, communicating intelligence of the death, wrote as follows:

The last four or five days of our brother's illness were days of great suffering, but most of the time he was unconscious. There was nothing violent in his wanderings, but his poor nerves were utterly beyond control, and the bed fairly shook from his twichings. But that he now rests, we doubt not, in the sweet and undisturbed repose of heaven. He left no *dying* testimony for the Master, save that of a gentle, meek, quiet and submissive spirit under his sufferings; but his life had been a constant witness for Jesus. As

a Christian he was characterized by a peculiar sweetness and gentleness of spirit, a tender regard for the wishes and feelings of others, and great care not to offend one of Christ's little ones; by his meekness and patience and forbearance; by his great prayerfulness and daily study of God's Word; by his scrupulous regard for truth, and care in all his statements; by a supreme devotion to his work, a conscientious, prompt and faithful discharge of duty; and by a spirit of self-denial and self-sacrifice for the good of others. As an illustration of this last, witness his giving up of wife and children for Christ's sake and the gospel's, and resolving to return alone to his chosen field of labor among this poor people. For a man of his gentle and loving nature, and peculiar devotion to his family, this was a most trying ordeal. As a husband and father he was peculiarly tender and affectionate. His daughter, with us, is overwhelmed with the sense of her great loss.

Alas for us! Our loss seems irreparable. His long experience; his intimate knowledge of the habits and customs of the people, both Christian and Mussulman; his knowledge of the languages of the country, and the great respect and deference with which he was regarded even by those in authority; his influence for good among all classes, led us all to lean much on him. How we shall miss him in our weekly councils! for his judgment was remarkably clear, and unbiassed by prejudice. We shall miss him in our intercourse with the authorities; for his bearing was so affable and courteous that they rarely denied his request. The poor, oppressed Nestorians will miss him; for he was ever ready patiently to investigate their grievances, and whenever there was good cause, and a fair prospect of success, never refused his aid, which was rendered so prudently and discreetly that the authorities could not take offense. We shall miss him at the bed-side of our sick; for he was a good Samaritan to us all, ever forgetful of his own ease or comfort, ready at all times to relieve suffering. Neither Mussulman nor Christian will soon forget his disregard of self in times of cholera and other pestilence, when, with great exposure to himself, he knelt by their couches of suffering and pain. *His memory is only pleasant.*

Resolutions of the Mission.

At a meeting held January 14, the mission passed the following, with other Resolutions:

It having pleased God, in his inscrutable providence, to call the Rev. A. H. Wright, M. D., to his rest and reward,

Resolved, That we record our deep grief and sense of loss in the sudden removal of our very estimable, veteran fellow laborer.

Resolved, That the long period of his service—twenty-five years—and the great variety and amount of labors which he performed during that time, as a preacher, a physician, a coadjutor in the department of the mission press, and last, not least, as an effective shield to succor the poor oppressed Nestorians, standing as a days-man between them and the Mohammedans, by whom he was profoundly respected, as well as the scrupulous fidelity, the marked ability, the wise and almost unerring judgment,—though so modest in his bearing,—and the untiring perseverance,

energy and endurance with which he has cheerfully met and discharged all his multifarious and arduous duties,—a burden very seldom borne by any missionary,—render his death a loss to the mission, which seems to us entirely irreparable.

Resolved, That the acquisitions of Dr. Wright, as a ripe and accomplished Oriental scholar, and an experienced missionary translator and general laborer, render his removal, additionally, a matter of very deep regret, and particularly at this time, in reference to the translation of the Holy Scriptures into the Tartar-Turkish,—a language spoken by many millions of men, who have never had the Bible,—a work upon which our brother had recently entered.

Resolved, That we cherish a yet deeper sense of our loss in the death of Dr. Wright as that of one of the most amiable, gentle and pure minded of men, and a very conscientious and devoted Christian.

Resolved, That while we are so deeply stricken by this afflictive dispensation, we would still bow submissively under it, as from the hand of our kind Father in heaven; nor would we be unmindful of our great obligation of gratitude to Him, for sending to us such a fellow laborer, and sparing him to our work so long.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

HILO, HAWAII.

LETTERS FROM MR. COAN, DECEMBER 22, 1864, AND JANUARY 6, 1865.

Tour in Puna.

IN the first of these letters Mr. Coan presents a narrative of tours in his field, which will be read with much interest. The first was in the district of Puna, in November, when our brother was soon among the "pulu gatherers, who are scattered through the forests in all directions, from one to three miles from the volcano;" making "the wilderness of Kilauea" one of his "stations in pastoral tours." He writes:

Here, on the brink of this great abyss of fire and sulphur, surrounded by puffs of steam and pillars of smoke forever ascending, lighted by lurid mineral fires, and within hearing of the splash of igneous waves, the low murmur of subterranean thunder, and the startling detonations of exploding rocks, I gathered my scattered flock, endeavored to impress them with the baleful nature and bitter end of sin, and to lead their minds upward, to realms of purity, peace and love. Here also, for the second time, we celebrated the undying love of Jesus, in the sacramental supper.

From Kilauea I went about ten miles, into the highland forests of Hawaii, where there was another camp of about sixty pulu gatherers. This camp is a romantic one. It is a little opening of field lava and sand, one-fourth of a mile in diameter, nearly circular, and surrounded by tall forests and jungle.

At a little distance from this camp, on the east, there is a beautiful pit crater, nearly circular, about three hundred feet deep and from two to three miles in circumference, with a sand floor, so smooth and hard that a cavalry regiment might be reviewed there. At right angles with its western bank runs a fissure, from which hot steam has issued from time immemorial; and here, without fuel, the natives cook their pigs and vegetables.

Civilization in the Forest.

About two miles to the north-west, a rough cone crater rises, some five hundred feet high, surrounded and covered with forests and jungle. In this wild, romantic camp, I spent a night, and met

with a most cordial welcome. I was entertained with bread, (fresh,) butter, tea, coffee, milk, sugar, rice, pastry, fowls, eggs, and other meats and vegetables. I sat at a civilized table, in an easy arm-chair, and slept on a bedstead, with soft bed, clean sheets and pillows, and protected by a mosquito netting. The house was well supplied with clock, watch, Bibles, Testaments, hymn-books and other volumes, and with newspapers.

And this mountain-house in the deep forest, far from the sight and sound of the great world, belonged to a native Hawaiian, who had been one of the poorest of our Hilo boys, and had never attended school more than six months, and that one of the poorest of our common schools. By good behavior, by dint of native energy and great perseverance, and by a fearless profession and consistent exemplification of Christian truth, he has raised himself above most of his neighbors, and gained the respect and confidence of foreigners. He is judge of the district of Puna, and also a partner with two foreigners, in collecting and shipping pulu to California.

Here Mr. Coan preached to an attentive audience, administered the Lord's Supper to members of the Puna church, took a collection of seventeen dollars for missionary purposes, and the next day started on his return to the sea shore and to Hilo, laboring at all stations on the way. On this tour he collected one hundred dollars for "the heathen."

Tour of Hilo—A Storm.

Early in the present month, (December,) I started for the tour of Hilo, on Saturday, in a cold and driving rain, and reached the station where I had appointed to meet the people on the Sabbath. The Lord's day came, and with it a howling storm and raging streams. This storm was three days in progress, was so severe and unremitted that only four ventured out to church, and I held a family service in the house where I lodged, without going to the meeting house. All day long, and all night, the storm howled, and the roar of the rising streams, and the dash and thunder of the cataracts was indeed as "the sound of many waters." Monday came, and Tuesday, and still the rain descended, the winds blew, the sea roared, and the streams increased in volume and noise and madness. I could do nothing. It was useless to attempt to proceed. Every little rill was a furious torrent, defying the passage of man and beast. The fields and roads were a sheet of moving waters, and the larger streams were smoking and thundering and hurrying to the ocean. I was "weather-bound," or more truly, Providence held. Thus I remained until Wednesday, when the storm abated, the wind lulled and the sun looked feebly through watery clouds.

A Narrow Escape.

Near noon I sallied forth, and succeeded in making about six miles through streams and mud. In one stream, where for thirty years I had never before met a difficulty, I came near losing my horse, not to say my life. Finding the river more deep and rapid than I had ever before seen it, I took the precaution to attach a rope to my horse's head, and have it thrown to natives on the opposite bank of the stream, that thus he might be pulled over while I remained upon his back. All went well till we were near the middle of the stream, when my horse got one of his feet fast between two rocks, under water. He struggled, but could not extricate himself, and at last gave over to die. I succeeded in getting from his back to a large and slippery boulder, which just cropped above the rushing waters. To this I clung. At length the horse got clear and was drawn over the stream. The rope was then thrown to me, and the men on the bank pulled me also over; so this danger was passed. I rode a mile farther, and came to a river so broad and deep and rapid that I concluded to stop over night, (it was near

sunset,) hoping that it would fall much before morning. My hope was not disappointed, and the next morning I went on, the roads still being deep and heavy with mud, the precipices slippery, and the streams barely passable.

Another Danger.

I traveled this day about sixteen miles, reached the last station in North Hilo, giving out new appointments as I passed along, to be fulfilled on my return. When about eight miles from the terminus of my day's ride, I came near, a second time, losing my horse. On ascending a precipice, in a narrow and rocky defile, the horse lost his balance and fell backwards down the precipice, and became fast among the rocks, with his head downwards. I was mercifully preserved. Disengaging my feet from the stirrups, I slid from the horse just in time to be saved from his crushing fall. The gear of the saddle was broken, a stirrup under the horse was crushed, and the poor beast lay nearly on his back, helpless. Several natives came to my succor, and with ropes and lifting we relieved the animal, and mauled, bruised and bleeding, he stood again on his feet. I obtained another horse, partly repaired my saddle, was presented with a new stirrup by a kind native, and in half an hour was on my way again, with a happy and thankful heart. When I returned, the horse was so much recovered that I rode him home.

Native Preachers—A New Church Edifice.

By hard and constant labor, I was enabled to meet all my appointments on the return trip. I spent a Sabbath with Timothy Pohano, our ordained brother at Hakalau. He seems laborious and faithful, spending a large part of his time in traveling and visiting among his people, to whom he appears to be acceptable. I also spent one Sabbath during this tour at Makahi, with our licentiate, Pahio Kaapa, an amiable and good man and a faithful fellow-helper in the work of the Lord.

On my way home I spent a night and a day with Hanai, another located licentiate, at Pahaehae, four miles from Hilo. Here we dedicated a neat little church, well finished and painted, inside and out, with a bell tower, much like the one at our station. The cash expended on this church was $800, and the whole cost, were the labor of the people included, would be about $1,000. All this expense, except a small sum from others, was borne by the people of the parish; men, women and children working together, and with a will, in a sugar plantation, during sunshine, rain and mud. The house was built entirely by a native carpenter; a neat, respectable and substantial edifice. The roof is covered with zinc.

It rained on the day of dedication, and the roads were very muddy, yet the house was crowded, and many remained outside. The natives prepared a great feast for the occasion, and a contribution of more than $100 was taken up in aid of the house.

Contributions.

During this tour in Hilo, I received for objects of Christian enterprise about $200. At our monthly concert at the Hilo station, for November, we took up $100. Our monthly collections have ranged from $40 to $70. November was flood tide, but for what reason we know not, as no extra object was presented. We have funds collected, in part, for six more meeting houses.

Writing again on the 6th of January, Mr. Coan mentions another benevolent collection as follows:

Last Sabbath, January 1, we took up a collection in our station church of $260 for the American Board of Commissioners for Foreign Missions. On the same day contributions were made in many of the out-station churches for the same object. These are not yet all reported. Our people came up cheer-

fully and liberally to the work, and we appropriate the sum of $400 to our foster mother, with much *aloha*, and with many prayers for the increased prosperity and usefulness of this highly favored Institution.

Interest in American Affairs.

The people to whom I minister are, almost to a man, watching, with tender and strong interest this fearful struggle in the United States. Their hearts and prayers are with the Federal Government, they read the history of the war in the papers with eagerness, they shout in all the triumphs of the North, and the names of Abraham Lincoln, General Grant, Admiral Farragut, and other distinguished patriots are familiar to them as household words. We were all jubilant when tidings came of the re-election of our good President, and many a heart went up in thanksgiving to God.

Week of Prayer.

We are now observing the first eight days of 1865 as days of prayer, in unison with Christians of many lands. We meet daily in the native church, at three P. M., and the foreign Christian brethren and sisters meet every evening at my house. We are comforted and encouraged in God although surrounded with trials, and although this young "vine," which the Lord has so carefully planted and so tenderly watched for more than forty years, is in danger of being trodden down by "wild beasts" and "consumed by the fire" of ungodliness. It is true that "the enemy comes in like a flood;" but it is as true, that a Power is offered us which will overwhelm all the foes of Zion. We will, therefore, trust and look up; and so will you and all the friends of Jesus in our struggling, bleeding country.

Micronesia.

EBON.

Letters from Mr. Snow, October 12, 1864, and January 16, and 27, 1865.

Illness of Mr. Bingham.

Three letters have been received from Mr. Snow, one written at Ebon, in October last, and the others at Honolulu, Sandwich Islands. In the first he speaks of long delay in the arrival of the Morning Star, for which they had been looking since July, and says, "Our last mail is now more than a year old; and in these perilous times, this makes us feel quite like dwellers apart from the busy, warring world. You have closed another meeting of the American Board, while we are without a report of the meeting for 1863." Mr. and Mrs. Bingham, from Apaiang, had been at Ebon since June 13, Mr. Bingham "decidedly on the invalid list." Mrs. Snow was also "getting upon that list." In July, eleven persons were received to the church at Ebon, making forty-three members in good standing.

The first letter from Honolulu states that the Morning Star reached Ebon, November 5, and that in view of Mr. Bingham's state of health, it appeared to be Mr. Snow's duty to accompany him to the Sandwich Islands. Mrs. Snow and the children had been expecting to go to Honolulu at that time. The two families therefore took passage together, first for Ponape and then to Honolulu, where they arrived, January 16. Mr. Bingham was still very ill, having been, Mrs. Bingham writes, "for more than eighty days mostly confined to his bed." Prayer will be offered by many in his behalf.

Hawaiian Missionaries.

Mr. Snow states that two of the Hawaiian brethren, with their families, Kapali and Kaelemakule, had gone to occupy a new island of the Marshall group, Namerik. Through the prejudices and influence of chiefs, they were not cordially received, but, aided by Captain Gelett, they were allowed to land, with their effects, and took quarters, for a time, in buildings belonging to the oil station of Captains Gelett and James. Mr. Snow had been much pleased with these brethren, and thought them "a good pair to go together." He writes as follows of

The Farewell Meeting.

When they left us at Ebon, we had a kind of farewell meeting at the church.

Very many from their little parish at *Toke* came to Ebon to see them off, and it was touching to notice what a hold they had secured upon the affections of the native church members. Mr. Kaelemakule spoke first to them, and was followed by Mr. Kapali. The first one spoke well, and I have seldom heard remarks breathe more truly and fully the real missionary spirit than did those of Mr. Kapali. The tears began to start in different parts of the assembly as he spoke of the constraining love of Christ, and of the abounding joy he felt in being permitted to go forth again, to occupy a new post in the kingdom of darkness. As they were leaving the shore, we tried to give them our native "Waft, waft, ye winds, his story;" but when we got through, I found we had not much of a chorus of voices, for many of those who began to sing were bathed in tears. When men secure such hold of the hearts of the people, we need not have much fear of pushing them out into untried fields. Their Master is with them.

Ebon is left now with only Aea and his family; but they have been left so before, and under less favorable circumstances. It will afford an opportunity to test the native Christians, such as will do them good; for Aea will have to send out the more hopeful and intelligent of the church members to instruct and conduct religious services at the four outstations, which will afford the needful stimulus for healthy development. Some may stumble, others may fall, but the gold will abide the fire; the true disciples will develope into vigorous, working men and women. Our schools have not been so well attended as formerly, and this has been owing in part, I think, to want of material, in extent and variety of books, etc. The novelty of learning to read in their native books, and to write, is also wearing away.

Progress at Kusaie.

On the way from Ebon to Ponape, Mr. Snow visited his former station on Kusaie, (Strong's Island,) which has been left without a missionary since his removal to Ebon in 1862. It will be seen that he found much to cheer his own heart, and much for which many will render thanks to Him who watches over his followers, in the state of things among the church and people thus left. In his third letter our brother writes;

I ought perhaps to report more fully than I did in my last, of our work in Micronesia. We found a very favorable state of things upon Kusaie, as we touched there on our way. We made the island Sabbath morning, and ran into our harbor just before meeting time. The contrast between the heathen party, as we saw a specimen in the boat which came off to us, and the Christian party as they came along in their canoes when we were coming to anchor, was about as marked as could well be. The former were almost naked, dirty and haggard-looking, while the latter were dressed, clean, healthy and cheerful. After our morning worship on board, we went on shore, and met at the little wharf, a crowd of earnest, happy looking faces, with such greetings as made us feel that we had not been forgotten, nor had their love grown cold. And as we entered the house, the females were sitting about ready to give a more refined and improved edition of the welcome we had received upon the wharf. Many new faces were seen. Some we were not a little surprised to see, and supposed we were meeting those who only happened there on their way to meeting. But we were rejoiced to learn, subsequently, that most of them were the friends of the Saviour.

Sabbath Service—Sabbath School.

After our thanksgiving song and prayers, we all repaired to the church, and there it was my joy to break unto them again the bread of life. And they partook thereof like those hungering and thirsting for it. As we took them so completely by surprise, they had no opportunity to get themselves in any special readiness to receive us, yet it

did our eyes and hearts good to see such a clean and well-dressed audience; showing that they had taken excellent care of their small and second-hand wardrobes. Capt. Gelett spoke to them of his early visit to them, soon after our arrival in 1852, (he brought us our first mail,) and of his continued and growing interest in them, and desire for their eternal welfare. After the morning service came the Sabbath school. This was well regulated, orderly and remarkably still. Their national habit of addressing their chiefs in a low under-tone they take into the school, so that, while the house was small for so large a school, there was no confusion of voices among the classes. I ran my eye over the class book of the superintendent, and think I never saw a Sabbath school so large where the attendance was so full and uniform. The afternoon service and evening prayer meeting were seasons of deep spiritual interest.

We were interested to learn, subsequently, that something over sixty names were on their list of hopeful ones, more or less of whom they regarded as true converts to righteousness. Some of those who had given their hearts to the Saviour had sickened and died, with comfortable hopes of a blessed immortality, so that some familiar faces which I had been accustomed to see I may next meet where no sin is.

Admissions to the Church—Discipline.

Tuesday afternoon we had a church meeting. Five were examined and received to the church. It was gratifying to see how carefully they had kept up their church discipline. One had been set aside for deceiving. He had been using a carpenter's tool upon a canoe, and broke it, and tried to throw the blame upon a little boy. When it was discovered, he was removed from the church. At this church meeting five made confession of their sin, and were restored. In one or two cases, where confession was made and forgiveness was asked, it was done so ingenuously that not a few of the church were affected to weeping.

Communion Season.

As we were to leave Thursday morning, by daylight, arrangements were made for celebrating the Lord's Supper Wednesday afternoon. It was a season of sweet and hallowed interest. During our absence, the past year, the Christian people had built a house in which to hold their prayer meetings. It was built on Dove Island, and was nearly as large as the house where they hold their Sabbath services. It is one of the most substantial buildings upon the island, and all about it—inside and out—was neat and very well arranged. We had our communion in that house. Mr. Bingham was brought in, and lay upon a couch and participated with us in this precious season. Those five persons were received by baptism, and I also baptized eight children of the church. Mr. Bingham was able to make some very appropriate remarks at the distribution of the cup. The prayer meeting, in the evening, showed how richly their feast of love had been enjoyed by this church without a shepherd.

Parting.

It was late in the evening when we bade them good bye, and "took up our carriages" for the Morning Star. As the next morning was calm and the sea smooth, quite a large fleet of canoes, with men, women and children, accompanied us quite far out to sea. And as those who were on the Morning Star were about leaving, we gathered on the quarter deck, sang one of their sweet hymns, invoked a benediction from the Great Shepherd, shook hands and parted. Your heart would have been moved could you have seen them holding upon our hands with tears in their eyes, eager to catch some parting word of counsel and encouragement. O that we could have remained longer, given more

instruction, and received more to the church. When may we go again and make up that lack of service?

Here we took on board a cow and calf, from my little herd, on Mr. Bingham's account, and a blessing truly she was. Dr. Stangerwold says he could not have reached these islands alive but for the milk from that cow.

Ponape.

Our visit to Ponape was one of great cheer to us, seeing and hearing what wonders the Lord had wrought for that people. O how much dear Brother and Sister Sturges do need an associate, to aid and cheer them in their arduous work. I fear the delay in sending one may prove fatally expensive. I bespeak for that interesting field an earnest and efficient co-laborer, and that too at the earliest date. I may hereafter speak of particular reasons why this is urged so earnestly.

Fuh-chau Mission.—China.

ANNUAL REPORT.

THE report of this mission for the year 1864, refers, first, to the death of a daughter of Mr. Hartwell, the return of Mr. Doolittle and family to the United States, and the general good health of the mission families at the close of the year. The mission occupies two stations,—one called the city station, and one at Nantai, a suburb,—and three out-stations. There is a small chapel in the city,—a larger one being much needed,—and a church building, and the "Makiu chapel" connected with the Nantai station. The brethren have preaching services not only on the Sabbath but often during the week,—at Nantai "a total of eighteen services per week." Mr. Hartwell has under instruction a class of three native helpers, who spend half their time in active labor. Mr. Woodin has also "a training school for helpers," at the out-station, Nangseu. The two station churches now have 36 members. Four were received at Nantai, and two excluded in the city, during the year. There is also a church at the out-station Changloh, of 9 members,—two received within the year. There are "two small boarding schools and one day school." Labors and results have been much as heretofore, apparently; but at the close of their report the brethren speak, as follows, of

Prospects and Wants.

To whatever point in our field we direct attention, the prospect is encouraging. A spirit of inquiry, we think, is abroad among the people, though its manifestations are few and feeble. Great numbers have often listened to the gospel, and heard its truths and its hopes contrasted with the dismal aspects of their own superstition and idolatry. And now they have before their eyes living instances of its power and purity, in their converted countrymen. He who once said "Ye are the light of the world," "Ye are the salt of the earth," will, without fail, give his church power, in these dark, corrupt abodes of heathenism.

We look forward to a speedy extension of our field of effort. Our out-stations are contiguous to two district cities, Yungfuh and Fuhtsing, south-west and south from Fuhchau. Both places may be found on a good map. This [the occupying of these cities] will be a natural expansion of our work, and just what we may reasonably hope that God in his providence will bless us in attempting. If we had suitable native agency at command, we would at once occupy both places. We intend to avail ourselves of the first clear indications of Providence in the matter.

Appeal for Help.

Our hearts were made very glad by the recent intelligence from Boston,—"The Board is free from debt, and there is a small balance in the Treasury." That balance seems to say to the American churches, "Do not any more distrust the Lord of the harvest. In the darkest hour He will be with you; only be of good courage and go forward." Surely there could be no more fitting time for us to make our appeal; yet it is not an appeal for money so much as it is

for something which just now we need more than money.

1. We need an immediate reinforcement of men for the work. Look at our condition as a mission. Mr. Doolittle's leaving reduces us to four families, and soon another family must leave, to regain, in their native land, the health and strength wasted in this warm climate. There will then remain only *three* families. Our work begins to grow upon us, and to tax our strength to the utmost. We have little churches springing into existence; we have out-stations to oversee; we have schools demanding time and much pains in the care of them; we have the call from without our present limited circle of labor, urging us to cultivate new ground, and we have important work to do in our studies. Three men are not competent to do this work effectually, and we must look to the American churches and seminaries to supply our great need. It is a work that will repay the means expended upon it, a hundred fold, in a revenue of glory to the Lord of the harvest.

2. We earnestly ask the united prayers of Christians for the outpouring of the Holy Spirit upon us in our labors, and upon the churches gathered by our means. It is a solemn thing, we know, to make such a request, and then meet the increased responsibility which it implies and imposes on us. Yet we must beg for this. It is the most important of all our wants, and without this gracious supply, we know that we shall most signally fail of success in this our life-work. Whatever the beloved churches withhold, let them not deny us their constant prayers; and to God will be all the glory.

Madura Mission.—India.

Letter from Mr. Capron, January 7, 1865.

After long and wearisome delay, Mr. Capron's house, at Mana Madura, is completed. He removed to that place, with his family, on the 20th of September last, and says, "We have been glad to find our reception so much a welcome." In his letter, several interesting incidents are mentioned.

Church Organized—A Case of Persecution.

On the eleventh of December, we formed a church at this station, gathering the eleven members from the churches of four different stations. The occasion was one of special interest. That evening we came together to break open three contribution *kalaiams*, which had been sent in. I am confident that one of these would, under all the circumstances, be considered the prize kalaiam for the year. It came from the most abused and persecuted native Christian whom I know, a poor catechist of the Sivagunga station, who has been hardly able to find the means of living, though he would be well-to-do if left in peace. It was full, and overflowing by a handful of copper change, the whole amounting to more than five rupees.

I have had occasion, heretofore, to mention this man's trials, but every few months some new evil befalls him. Within the last six months he has been beaten severely, and robbed in open day, by the zemindary peons. Frightened by the beating of her husband, his wife, not yet recovered from a recent confinement, was made seriously ill, and was for weeks in Mana Madura at the very door of death. She had hardly recovered sufficiently to be carried back to their village, when the peons came again for the man's tax, and as he escaped from them, they seized the lad who had been left to take care of his family, and who was especially needed to milk the goat, upon which the infant depended for food. He begged to be permitted to milk the animal just that morning, but to no purpose; and as no one of the neighbors would render aid, the child was kept more than a day without food, and was starved to death. Though it lived two or three days after the boy's return, it

did not revive, but sank away to death, and the boy and the halfwitted grandmother carried it out and buried it.

Caste and Christianity.

I cannot refrain from relating here a beautiful incident to illustrate the position of Christianity among the castes of this country. The very day that his child died and was buried, the catechist, knowing nothing yet of what was transpiring at home, set out with one of our servants from Mana Madura for Sivagunga,—a Shanar with a Pariah. On the way they talked about the Christian hope, and the catechist, mentioning the joy and consolation which he had found in his severe afflictions, seemed in unusually good spirits. A heathen followed them and then joined them, and the three arrived together at a convenient place for eating, and took the food which they had brought with them. After this the heathen offered them both betel, but happened to ask the Pariah of what caste he was, and as the man did not conceal the truth, he started up and withdrew to a little distance, as if shocked at the disclosure. "Why," said he, "I thought by your conversation, that you were of high caste."

Change in a Zemindary.

The great Sivagunga zemindary has, by a decision of the Privy Council, been taken from the late incumbent and given to a woman. This has brought the zemindary, practically, into the power of an Englishman, Mr. Fischer, who is making a multitude of changes for the benefit of the estate and of the people. The one which most interests me is that he has set up a printing press in Sivagunga, which has brought into his employment a number of Christians who desire to form a congregation. I have been to see them, and have promised to send them a catechist, and if possible to build for them a house of worship. The list contains the names of men, women and children from the London Missionary Society, the Society for Propagating the Gospel, the Church Missionary Society, and the Lutheran Missionary Society. Two of the women can read.

Call for a Missionary—Encouragement.

The station of Tirupuvanum now calls loudly for a missionary. I rejoice to think that there is encouragement to labor there, especially in the southern part. The people who recently joined us in the village of Varisur have attested their sincerity by giving their instruments of devil worship into my possession.

Since my last letter I have had the very great encouragement of a tour in the Kambam and Periaculum station districts, with Mr. Noyes. This was my first visit to a region where such numbers of people have become Christians, and the sight gladdened my eyes. I shall not, for years, lose the stimulus to labor which those scenes gave me.

DINDIGUL.

LETTER FROM MR. CHESTER, DECEMBER 26, 1864.

MR. CHESTER reports, in this letter, for the previous five months. "There is little new to communicate." Three new schools have been commenced in villages of the station, where there were congregations formerly; and in three or four other such places it seems very desirable to open schools and secure school houses, which might be also "prayer houses," and places where the missionary might meet the people. "In two villages," he writes, "men formerly connected with our congregations have come to me of their own accord, begging that I would commence a school, and promising to pay something both towards a building and the wages of the teacher." But there is a want not only of means, but of suitable teachers.

Mr. Chester has found much to do as a physician, as well as in the more directly missionary work. When at home he often has as many as thirty calls in a morning, and during the first four months of the year he had "an average attendance of as many as sixty each morning." "The total number of new cases during the past ten months has been 1,380." The following are extracts from his letter.

An Idolatrous Feast.

There is a great feast, every October, in a village five miles from Dindigul; and I was surprised, on its late recurrence, to see what crowds collected to worship a deified woman, of whom so little seems to be known beyond the mere local district. I know of no other temple built for her except in this town, and this temple does not contain her image. The potters make an image of unburnt clay on Sunday, on which day and Monday it remains in the temple, the people, through the whole day and night, bringing offerings of money, sheep, fowls, plantains, cocoa-nuts, &c. On Tuesday morning this image is carried through the village, in a gaudy car, or palankeen, borne on the shoulders of men, to an open place near the river, where, divested of its ornaments, and allowed only a small piece of cloth, it is suffered to remain until the first heavy rain, when the unburnt clay falls to pieces. If there should be no rain for a week, the people destroy the image themselves. On Tuesday morning, over 3,000 sheep and as many fowls were sacrificed to this idol. And this goes on year after year!

Intelligent Men in Bondage.

Among the tens of thousands who came to worship, I saw many zemindars, and many officers of the collector's cutchery, in Dindigul. Among them was the tahsildar of Dindigul, a very intelligent brahmin, who was educated in our mission school at Madura, and who speaks with the greatest interest and affection of Mr. Ward. This man is well acquainted with the Bible, and I have talked for hours with him, as I presume Mr. Webb did when he was here, on the subject of religion. He has even told me that he knows the Hindoo system of religion is not true, that he believes Christianity is, and that if the brahmins would accept the Christian religion in a body he would rejoice. Still, the fear of his caste and family, the difficulty in connection with the marriage of his children should he become a Christian, and the dread of persecution, hinder him, as they do very many just such intelligent men, from leaving heathenism. At this feast I spent two days, with the native pastor and a few of my catechists, preaching as we had opportunity, and selling Scripture portions and tracts. 126 Scripture portions were disposed of.

Sale of Books—Sabbath School.

We determined, at the first meeting I had with the Dindigul native helpers, to try, for at least one year, the plan of *selling* Scripture portions and all tracts with printed covers, and the experience of the year has fully satisfied me that there are many advantages in this. We have sold, during the ten months, 662 Scripture portions, and 1,237 tracts, giving away only small four-page tracts and fly leaves.

Our Sabbath services have been well attended through the year, and the Sabbath school has been gradually increasing till the present time. We have now sixteen classes, and about twenty five scholars in a class corresponding to the infant class, in America. Our school exercises are very much the same as at home, but we always have an address, of about ten minutes, upon some prominent subject connected with the lesson. During the year we have had the kind assistance of two English friends in the school,—one the gentleman acting for the Dindigul sub-collector, and the other the wife of the police inspector. Each of these had a class and came regularly; but both have left Dindigul, being transferred to other places, and Mrs. Chester and I are now the only teachers beside natives.

Gaboon Mission—West Africa.

Letter from Mr. Preston, Jan. 1865.

Translating and Printing.

In this letter Mr. Preston enters somewhat into particulars respecting his own work in

the mission field during the year 1864. Respecting one portion of the work he writes:

About nine months I have devoted to translating, revising and printing. Remember that I know nothing of the art beyond what I have taught myself here in Africa; that I have an old hand press and *ink-balls*, and do all the work myself, except that Mrs. Preston, also self-taught here, has assisted about an hour per day, for a few weeks.

The Gospel of Luke has been printed, sent to New York to be bound, and is now there ready to be returned to Gaboon. The Gospel of Mark—roughly translated before 1864—has been thoroughly revised and printed. The Gospel of John has been translated, revised and printed. These are waiting a passage to New York to be bound. The Psalms —Mr. Walker's translation,—have been printed as far as Ps. 65: v. 10, and but for Mr. Walker's sickness would have been nearly finished by the close of the year.

Allow me to say a word as to the way of making the translations. Take the Gospel of John for example. I made a translation of this Gospel into Dikele years ago, sparing neither time nor labor to make it as good as I could. This labor was all available when I came to translate into Mpongwe. I first made a rough draft in the Mpongwe, without assistance. Then I revised it with the best interpreters I could get. Next I put it in type and got a proof sheet. This I revised with the teacher of our boys' school, a native of Cape Palmas, who speaks Mpongwe like a native, has had large experience in translating and teaching this language, and is a good English scholar. A revised proof of this I passed to the hands of Mr. Walker to be further corrected, after which it was struck off.

These translations, imperfect as they are, have been printed under more favorable circumstances than any former ones, and are, in my judgment, better conformed to the idiom of the language than any before made.

Exploring Tour South of the Gaboon—Lake Ndogo.

In July, 1864, at the request of the mission, Mr. Preston explored "the coast south of Gaboon, and the Fernand Vas River." Respecting that and adjacent sections of the country, his own tour, and the out-station which has been before mentioned in the Herald as taken by the mission at the Fernand Vas River, he now makes statements of considerable interest. The river, judging from the map, must be about one hundred miles south of Baraka.

I have not thought that my little exploration in the month of July is worthy of a detailed report, as I failed in the most important part—viz. the Fernand Vas. Perhaps it may interest you to know that at one point, 2° 40′ south, I penetrated the interior to the borders of a most beautiful lake, some forty or fifty miles long, and from five to ten miles wide. I regret that the vessel's stay at that point precluded the possibility of full examination, as it has never been seen and described by any explorer. The native name of the lake is Ndogo.

New Out-station.

An out-station in the Fernand Vas river is, I suppose, an established fact, it having now been occupied by a native assistant from Gaboon for four months, and his last letter reported a school of thirteen scholars, fed and clothed thus far by their parents. It may therefore be well to say something about it.

For its position and a map of the surrounding country, see the map in Du Chaillu's "Adventures in Equatorial Africa," which is correct enough for all practical purposes. The rivers there laid down as explored, and dotted out as heard from, are all there, and more too, as shown by recent explorations by the French. The station is a little above Biangano of that map, as I recollect it, on the west bank of the river, on a sandy plain, about twelve or fifteen feet above the surface or the water. In front rolls the Fernand Vas river, near a mile wide, and navigable for steamboats south-east

into the interior, I know not how far. Across the river are the almost interminable mangrove swamps of the delta of the Nazareth, including countless islands, passages, creeks and rivers. One of them, the N'poulonay of Du Chaillu's map, was lately explored by a French steamer that entered the Nazareth north of Cape Lopez, ascended that river more than one hundred miles, and came down the N'poulonay to the Fernand Vas river. Back of the station is the prairie, mentioned above, interspersed with "islands" of bushes and low trees, extending for miles away to the south. Still further to the west, three or four miles, is the beach, where the surf of the South Atlantic breaks in thunder tones, ever heard at the station. The people of all that region around Cape Lopez, down to Cape St. Catharine, and far up the Nazareth and Fernand Vas rivers, speak a dialect varying from the Mpongwe of the Gaboon only in a few words and phrases. Next interior, up the Nazareth and Fernand Vas rivers, the Dikele is spoken, and beyond this, other dialects related to the Dikele. Dikele is the language spoken by the Bakele people. Thus the books made for Gaboon, both Mpongwe and Dikele, are just what we need in that region, and no new dialects are to be learned or reduced to writing till we pass one hundred miles or so interior, to the south-east.

An Unknown Lake.

The advantages of this point, from which to penetrate the interior to the east, up the Nazareth and its branches, and to the south-east up the Fernand Vas, can hardly be over estimated. One branch of the Nazareth passes round the Gaboon river to the eastward, and heads north of the equator, perhaps in the great lake of which I heard at Nengenenge, from a Pangwe, in June last. He came, he said, from the interior, a distance of three months' journey, from the western shore of a lake, respecting the north and south ends of which he knew nothing; could not see the east shore, and had never been there. Slaves from the Asyira, Apinji, and many other tribes beyond the Bakele, can be found in the Gaboon, speaking Mpongwe, and ready to accompany and assist the missionary or explorer in their countries.

Advantages of this Out-station.

From all I can learn in three visits there, and from conversation with intelligent white men who have lived there, I am of opinion that the Fernand Vas is less unhealthy than the Gaboon. So said Capt. Lawlin, an old African trader, who has lived there, and such is M. Du Chaillu's opinion. I have not known of a single case of malignant African fever among the half dozen French, Scotch and American white men who have lived there. The common ague, had in Africa, may be called "African fever,"—such, I am persuaded, were the fifty attacks of M. Du Chaillu,—but it is quite different from the malignant or "pernicious" African fever, sometimes experienced here.

We of the Gaboon communicate with the outer world once a month, by means of the English mail to Fernando Po, and the French steamer thence. Fernand Vas would have to communicate through Gaboon and rather more irregularly. However, there are boats frequently passing and repassing. Vessels from Gaboon visit the trading houses there every month or two, thus affording opportunities of going and coming, and sending supplies. The trade of that region in India-rubber, Ebony, and Palm-oil, is extensive, and that in oil is rapidly increasing, since the slave trade is almost extinct; so that there is no prospect of any interruption to these opportunities of intercommunication.

Generous Gift of Premises.

Such is the field we have been called, in a providential manner, to occupy, with no expense for buildings, and but five dollars per month for the teacher.

M. du Chaillu had been trading there for about a year, preparatory to another exploring tour into the interior, and had offered his assistance in forming a station, and his premises when he had no further use for them. They were extensive enough for a station for white missionaries, built at an expense of more than $200. I visited him in July, just as he was loading his last vessel and about starting for the interior. He then had an opportunity to sell his premises for a fair price, but he refused, and renewed his offer to our mission. I accepted conditionally, and on my return to Gaboon secured a man to go there, take charge when M. du Chaillu should leave, and make the trial of commencing a school. He has been there more than four months, and has succeeded beyond our expectations. Young, wholly inexperienced in such work, and without the aid which the presence of a missionary would give, he has collected a school numbering thirteen, while the parents show such interest in having their children taught that they clothe them and furnish the food for them to eat. The teacher holds meetings at his station on the Sabbath, and also preaches, to some extent, in the neighboring towns.

Help Needed.

The desire of the Prudential Committee to find and send out suitable persons to reinforce the Gaboon mission was stated in the Herald for March last. Information of the severe illness of Mr. Walker has been received since that time, affording another admonition that something should be done speedily. It is not surprising that Mr. Preston writes in a tone of despondency, as he looks at the prospects of the mission in this regard.

Were the Gaboon and West Africa in good odor at home, were the agony and crisis in our beloved country past, and would it do the least good, I would say this new field needs a missionary. But if the above statement of facts does not constitute an appeal to some one to come over and help us, I know not how to make it. And the Gaboon!—Are we no more to hope that we shall be reinforced? I am the youngest missionary in the field, yet it is sixteen years since I joined the mission. Another year (D. V.) will probably complete what it is proposed to print of the Scriptures, for the present. Then, not being able to preach, [on account of throat disease,] and having no other work in these parts, there may be nothing left for me but to withdraw. Mr. Walker has been a missionary for twenty-three years, and in the ordinary course of nature cannot remain much longer. We are all grey headed; we look in vain for any sign of reinforcement; and it begins to appear to me that the Gaboon mission may, at no very distant day, be extinct, from want of necessary reinforcements to take up the work when it drops from our hands. Ought this so to be?

Syria Mission.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, FEBRUARY 13, 1865.

A Mohammedan Convert—Persecution.

THE case here mentioned by Mr. Jessup affords further evidence that the spirit of opposition to the truth, and especially to any movement among Mohammedans towards the Christian religion, which was exhibited some months ago, in so marked a manner, at Constantinople, still exists, apparently in all parts of the Turkish empire, and may yet occasion much suffering to converts. Mohammedanism, Paganism, Romanism, the unregenerate human heart, are what they have ever been. Conflicts and persecutions are not all things of the past. There is much occasion still to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty."

A Damascus Mohammedan, of a high family, has recently become a Christian, and now lies in chains and prison in the Turkish barracks in Beirut. He was brought in yesterday, through the streets, his hands in wooden stocks, an object of contempt, and a warning to all Mohammedans. We have learned that he is subjected to every kind of abuse and

insult in his place of confinement, though no one is allowed to speak to him or see him. I have no hope that any thing can be done for him. We can only pray that the Lord will sustain and deliver. A few weeks since, the official Arabic Newspaper had a detailed account of Sir Henry Bulwer's refusal to interfere on behalf of imprisoned, converted Turks in Constantinople, and it is the general opinion here that Christian nations care no longer for the cause of religious liberty in this Empire. It would not be strange if this man were suddenly put out of the way, in some secret, oriental manner.

We are greatly interested to hear more about him. I was in Abeih on Wednesday, and Mr. Bird informed me that a converted Mohammedan of Damascus had just been spending several days in Abeih, and had gone to Beirut with a letter to me. He evinced remarkable knowledge of the Bible and of doctrinal truth. I returned to Beirut on Friday evening, but the man has not been seen since, and we are apprehensive that he may be the person now in prison for conscience' sake.

These cases [of conversion] are multiplying,—this is the third we have heard of in Syria within a short time,—and this notwithstanding the persecuting power and spirit of the Turkish Government and the Moslem populace. It would not be wise, nor safe, to tell all we know of the numbers of Moslems now reading and studying the Bible. This blessed leaven will yet leaven the whole lump.

A Convert from Bano.

In the Herald for April, pages 107, 8, mention is made of persecution at Bano, and specially of three indviduals who had suffered from it. The person here spoken of is presumed to be Yusef, the last of the three there noticed.

I have been greatly comforted, during the past week, by the spirit and conduct of a dear young native brother from *Bano*, near Tripoli. He belongs to an aristocratic Greek family, and has come out boldly on the Lord's side, amidst the opposition and hatred and persecution of the whole family. His brother in Beirut, who is his partner in business, sent for him to come here, to answer for his defection from the faith. On his arrival he said, "My brother, you are older than I am; command what you will in *business* matters and I will obey; but in religion I will obey none but Christ, though I lose all things."

His brother's wife entreated him to return, saying that "she believed as her father and grandfather did, and if they went to perdition she wished to go too; the family ought to stand by one another." He replied to this: "How can you speak thus when Christ has died for you? My sister, I love Him because he loved me, and I must obey him. O how much he loved me! *Even if I knew that heaven were full, and there was no room for me*, I should still love him, and live for his honor and glory."

Several of the ablest in controversy, of the Greeks in Beirut, were invited by his brother to call, that they might convince him of his errors. After expending all their strength upon him they retired, having produced no impression. After their departure he said to his brother, "You brought them here, and all their arguments have not affected my mind. But even should they be able to bring sophistical arguments which I cannot answer, I should not be troubled. I have *an inward experience of the love of Christ*, which can never be shaken or removed."

After exhausting argument and intimidation, they began to lament over his fall into Protestant heresy. All one night he was kept awake by their weeping over him; and he said to me, "Threats I can bear; arguments do not shake me; but the hardest thing to bear is the persecution of tears. Poor things, they think I am lost, and in their ignorance they weep over me. It almost breaks my heart to hear them; but not even for this can I leave Christ."

At another time he said, "They gave out word in Bano that I was summoned to Beirut, and that I would surely return to the old faith again. I thank God that he has helped me to stand firm, for their sakes. There are many enlightened in Bano, and should I go back they would all be discouraged. No, even if my own soul were not worth saving, I would cling to Christ in order to bring them to him also."

You may well believe that such language sounds sweet and refreshing to the heart of a missionary. Such love to Christ, and steadfast faith amid persecution, remind one of the early days of Christianity. How uniform is Christian experience in all ages and in all lands!

Central Turkey Mission.

OORFA.

LETTER FROM MR. NUTTING, FEBRUARY 7, 1865.

THE intelligence given in this communication, respecting the work of the Spirit at Oorfa, will excite fervent gratitude, and encourage to more earnest prayer for like spiritual blessings, so much needed, upon many missionary fields. The letter of August 2, several times referred to, was sent for publication in the Vermont Chronicle.

Religious Interest.

I wrote you, August 2, particularly requesting your prayers and the prayers of others, (through the Vermont Chronicle,) for various persons, preachers and students, and particularly for myself and the church here; and expressing the confident hope, that within six months I should be able to write that God was answering prayer. Now, with a full heart, I call upon you and others to give thanks to God on our behalf, for the incontrovertible proofs he has given of his readiness to hear and bless. Even from the time that, in answer to my request, you began to offer special prayer for us, the order went forth to bless us. In October, several of the members of the church were moved to special united prayer meetings, every morning at sunrise, or rather earlier than that. From that time the meetings have been continued, with increasing interest; and now there are three daily morning prayer meetings, with an average attendance in two of them of twenty-five each, and in the other, which is among the Syrians, of ten. God has given a spirit of prayer and unity, in seeking first the kingdom of God and his salvation, such as I have never before seen either here or elsewhere. Every member of the church, forty-two in all, (one being in Constantinople, and another preaching in Severek,) has a list of all the members, including the missionaries, and prays every day for a seventh part of them in his secret devotions, so that every one is called to mind at least once a week. Besides this, all members attend the daily morning prayer meetings; of course not every meeting, for there are unavoidable interruptions occasioned by absence from town and sickness, (nearly every member having been visited by sickness, either in his own person or in his family since November); but all are present frequently, and many always, unless confined to their beds. I myself have been present without one intermission, except when absent on a tour of three weeks; and my spirit has been exceedingly refreshed in listening to the humble confessions of sin, the ardent desires after nearer communion with God in Christ, and the fervent petitions for the descent of the Holy Spirit, upon preachers and church and congregation. The brethren never forget to pray that their preachers may be guided by the Holy Spirit into all truth, in the study of the Word, and directed to the right subjects and thoughts in preparing to address the congregations; that they may be enabled to preach from right motives and in a right manner, and that the preaching may be accompanied by the demonstration of the Spirit. Of course it cannot but be easy to preach thus encouraged and

aided. Would that I had always been aided by such prayers, or rather that I had always felt, as I have for three years past, increasingly every day, that it is not by human power or wisdom, but only by God's Spirit, that men can be enlightened and turned to God.

After telling you so much in regard to the answer to prayer, in the new spirit of prayer attained by the church and myself, (or rather *ourselves*, including all individuals mentioned in my letter of August 2.) I scarcely need to add, that there is evidently a deep and powerful work of grace going on and increasing in the congregation. I have just counted the names of those whom I know to be awakened, all but four or five since I wrote you, and find the number to be forty-two,—precisely the number of church members, exclusive of the missionaries. There are undoubtedly other cases not yet come to my knowledge, as I hear of new ones almost every day. I mentioned the number in the prayer meeting this morning, and remarked that we ought not to cease praying until the number of awakened inquirers should be four hundred and twenty, or ten instead of one to each member,—(See Zech. 8th chapter, last verse); and that then we should not stop, until that greater promise found in Zech. 14 : 9, should be fulfilled. Permit me, my dear brother, to say the same to you, and through you to those whose prayers I before especially requested. I will try to write you again, giving some incidents and particulars of awakenings and conversions, illustrating the depth and power of this work.

MISCELLANIES.

Leaving the Field.

Letter from Rev. Dr. Goodell.

The infirmities of advancing age seem to make it obviously desirable that Mr. and Mrs. Goodell, who have been so long connected with the mission to Armenians in Turkey, should find a home with some of their children, and they have decided to return to the United States; though he says: "It would be our desire to live and die, and be buried among the people for whose good we have spent the strength of our life and the vigor of our days." He writes: "This is, to us, a sad conclusion to which we have come; but after much thought and consultation, we are unable to come to any other. When we left America the first time, in 1822, I do not recollect that either of us shed a tear. We sailed from New York, having already taken leave of our friends in New England. When we sailed the second time, in 1853, and left five children standing on the wharf in Boston, not one of whom had yet found a home, we sat down and wept. But at the very thought of leaving our work in Constantinople, together with our beloved associates, and all the dear objects of our prayers and labors in the East, our head seems ready at once to become waters and our eyes a fountain of tears. Of all our separations this seems the hardest to bear. Forty-three years ago, we had youth and courage, being strong and hopeful. Now, youth and strength and energy are gone. Then we had much confidence in ourselves, as well as, I hope, some in God. Now we have none in ourselves, but we would still confidently put our hand in His, and go, confidingly and cheerfully, wherever he may lead us, whether it be from the Eastern to the Western continent, or from this world to the other.

"When we left America the first time, it was to go to Jerusalem. That was our destination, but we have never been there. Now we set our faces toward the New Jerusalem, and I hope we shall not fail of arriving there. It is not so much America as it is Heaven, to which we would now direct our eyes and thoughts. For though

life itself may yet be spared for several years, our life-work must be nearly or quite done; and we feel that, 'we are going home, to die no more.' We have, the prospect of finding, among our beloved children, a suitable room, where we can breathe our last prayers; and we hope to find a corner in some cemetery, where we can rest in quietness till the bright morning of the resurrection.

"I anticipate much pleasure, my dear brother, in seeing you and the other members of the Prudential Committee, with your and their families, once more. The cause in which you and they and we have worn out our eyes and strength and life, is a glorious cause. In the service of the Board I have worn out two entire sets of teeth,—one of ivory and one of gold. I have also worn out my eyes, and my voice. My understanding also I have worn out, or suffered to rust out; and indeed all I can now say of myself is,

"'I'm a poor sinner, just nothing at all,
But Jesus Christ is my all in all!'"

PERSECUTION IN INDIA.

Mr. Noyes, of Periakulam, Madura mission, in a recent letter, mentions the following case, "to show how much it sometimes costs the poor people to become Christians, and how difficult it is, in India, to obtain justice when injured and oppressed."

"One congregation has been nearly broken up by persecution. A few months ago it was in a highly prosperous state. Accessions were being numbered by scores, steps were being taken for building a new church, and the catechist and the older members were much encouraged. This prosperity provoked the jealousy and hatred of an old enemy. The zemindar of the village, who (practically) has the power of a despot, determined to break up the congregation. One of the more influential members was falsely accused of a gross crime, summarily put in hand-cuffs, and, under an escort of police peons, marched off to the office of a native magistrate. There he was kept for ten days without trial, under the custody of peons, and then released because nothing could be proved against him. His enemies well knew, from the first, that no case that would stand could be made out against him; but for the time, and long enough to bring disgrace and reproach upon the accused and his religion, the native authorities were made tools of to accomplish the purposes of the zemindar and to intimidate those who had lately joined the congregation. Nor did the enemy stop here. The new members were taken to the zemindar's house, threatened, beaten, fined, and forced to rub the sacred ashes on their foreheads, as an outward mark of their renunciation of the Christian religion."

Details are given of efforts made to secure justice in the case from the English magistrate; but many obstacles were encountered, and Mr. Noyes wrote, "It remains to be seen what will be done in the matter. I very much fear the culprit will escape unpunished."

THE WAR AND PRICES IN INDIA.

The following extract from a letter from Mr. Noyes, of the Madura mission, exhibits the influence of the American war, in some respects, in India; and the spirit of missionaries and native helpers.

"Indirectly, the American war has had much to do with this rise in the price of food. There has been a still greater advance in the cost of wearing material, and the connection of this with the war is more direct and apparent. Six years ago, the poor people here were likely to starve from the drought and famine. Now they would both starve and go naked were it not that, with the rise of every thing else, the price of labor has risen also; so that, while the laboring classes must pay a high price for food and clothing, they also command much higher wages than formerly. It is as if, other things having remained as they were twelve years ago, the value of money had decreased more than fifty per cent. This state of things, of course, must make it hard for persons with fixed salaries, and our poor native helpers feel it severely; for we have not been able to raise their wages by any means in proportion to the increase of their expenses. Yet I am happy to say that they work on cheerfully, knowing well that the missionaries them-

selves also labor under like difficulties. We all hope for better times; not that prices will go down very much, but that, after the great war is ended, salaries will go up. Until then, we rejoice that we can suffer with our brethren and co-laborers in America, and thus bear some part in our noble country's struggle."

MONTHLY SUMMARY.

Home Proceedings.

The Herald for April furnished a brief statement of facts in regard to the condition and prospects of the treasury, and the urgent necessity for affording financial relief to the missions, at the earliest possible period, which, it is hoped, did not pass unnoticed. The receipts of another month, (March,) have not been such as to brighten the aspect of the case. They were even less than in March, 1864. During the first seven months of the financial year, the receipts have been only $218,670; but about $8,000 more than for the same period last year, leaving of the $600,000 appropriated, $381,330 to be obtained during the five remaining months; or $76,000 per month. This, (April 12,) is a time of great rejoicing and of fervent gratitude throughout our land. The desolations and the horrors of war seem about to cease. Peace, with UNION, and LIBERTY,—peace upon a basis promising to our nation, in the future, unequalled prosperity and abounding blessings, seems very near at hand. The *nation* is ready to join in saying "The LORD hath done great things for us, whereof we are glad;" "GOD is our refuge and strength, a very present help in trouble;" "HE maketh wars to cease unto the end of the earth, He breaketh the bow and cutteth the spear in sunder;" "Sing praises unto God, sing praises; sing praises unto our King, sing praises." Even business men, gathering in their chief places of business, forgetting "exchange," the prices of stocks, and opportunities for gain, have united, as with one impulse of gratitude, in singing, "Praise GOD, from whom all blessings flow." And at such a time, shall the cause of God, the cause of Him who is King of peace and of righteousness, the cause of that religion which proclaims among all nations, "peace on earth, good will toward men," be forgotten or neglected?

Missions of the Board.

Sandwich Islands.—The letter from Mr. Coan, (page 134) presents incidents connected with recent pastoral tours,—dangers and escapes; evidence of civilization in the forest; preaching and administering the Lord's supper near the volcano, "surrounded by puffs of steam and pillars of smoke forever ascending, lighted by lurid mineral fires, and within hearing of the splash of igneous waves, the low murmur of subterranean thunder, and the startling detonations of exploding rocks,"—which will not fail to interest the reader. The contribution of $100 at the Hilo monthly concert in November, and a collection for the Board of $260 at that station church the first Sabbath in January,—to which was to be added contributions at outstations, making "$400 to our foster mother, with much *aloha*"—will not be overlooked.

Micronesia.—Mr. Snow's letters, (page 137,) give painful intelligence respecting the failure of Mr. Bingham's health, necessitating his visit to the Sandwich Islands, but present a most gratifying view of religious progress, and the faithfulness and efficiency of Hawaiian helpers and of other Christians, at Ebon, his present, and Kusaie, his former field of labor. Eleven persons were received to the church at Ebon in July, 1864. On his visit to Kusaie, in November last, it did his "eyes and heart good, to see such a clean and well-dressed audience;" to find a Sabbath school "well regulated, orderly and remarkably still;" to learn that "some-

thing over sixty names were on their list of hopeful ones, more or less of whom they regarded as true converts to righteousness;" "to see how carefully" without a missionary, "they had kept up their church discipline;" and, in connection with "a season of sweet and hallowed interest," to receive five persons to the church.

Fuh-chau.—A brief abstract of the report from this mission will be found on page 140. The brethren think the prospects of the field encouraging, with a spirit of inquiry abroad among the people; and they again appeal for more laborers, and especially for the earnest prayers of Christians in their behalf.

Ceylon.—Mr. Howland wrote, January 24, "I have to-day, as committee, attended the examination of the Oodooville female boarding school. Is is certainly a centre of precious influences, which increase in power from year to year, with our growing Christian families. Every available seat was filled, to-day, with Christian fathers and mothers, deeply interested in all the exercises. It is a choice garden. I could not but think of the *sons* of our Christians, scattered here and there, often under influences quite different from those at Oodooville.

"We are grateful to hear of the result of the Annual Meeting of the Board, and hopeful for our country, as well as thankful for the result of the Presidential election."

Mr. Sanders, of the Ceylon mission, finding it necessary to visit his native land, left Batticotta, December 16, and wrote from Madras: "It was very hard to break up and leave the work in which, for nearly thirteen years, goodness and mercy from our Heavenly Father have been our daily portion. It has been a work equally full of cares and contentment. It was new to us when we entered upon it, and its freshness and interest still continue. We were hardly aware that our attachments to dear Jaffna were so strong, until called to separate from the persons and the work with which we have been so long and so pleasantly connected. May needed strength, wisdom and grace be the portion of those whose burdens are increased by our temporary absence, and may the Saviour's blessing rest upon the native Christians, the abundance of whose kindness toward us has been manifested all through the scenes of separation."

The tabular view of this mission, for 1864, shows the addition of thirty members to the church during the year.

Madura.—Mr. Capron, (see page 141) has removed to his station at Mana Madura, where he has organized a church of eleven members, gathered from the churches of four stations. He notices the severe sufferings, from persecution, of a catechist and his family, and the liberality and excellent Christian spirit of this poor and afflicted man. Mr. Chester, (page 143) furnishes a striking illustration of that bondage to superstition and idolatry under which even intelligent Hindoos are held, in connection with some account of a feast at which, on one day, over 3,000 sheep and as many fowls were sacrificed to an image of unburnt clay.

Nestorians.—Mr. Coan, at the close of a letter respecting the death of Dr. Wright, strongly urges, in behalf of the mission, the sending of another physician as soon as possible. He then states: "The week of prayer was quite generally observed, and in some of the villages with marked interest. Our congregations are quite full in many of the villages, and some cases of inquiry are reported. The congregation at the city is large. Our evening meetings are held every night in the chapel, and often number between one and two hundred. Our guest room is nightly thronged with strangers from all parts of the plain and mountains, to whom the gospel is preached. There has been a good deal of feeling exhibited recently, in the male seminary. Our prayer is, that a genuine work of grace may be seen among the dear youth there assembled. Meerza Nejif Aly, the Nestorian agent, who has been absent from Oroomiah for several months past, is again on his way here. He stopped in Salmas a few days, and has expelled our two helpers, who were laboring there among the Armenians. He may seriously embarrass our work here, but we will hope for the best."

Eastern Turkey.—Mr. Wheeler writes from Kharpoot, that the students in the two seminaries made marked progress during the past year, in their studies. This was specially true, and specially gratifying, in the case of the female boarding school. The new teachers, Misses Fritcher and West, "came late, one new in the language and the other feeble in health, yet the pupils were found to be making even more satisfactory progress than might have been hoped for under the most favorable circumstances." Miss West has, "with care, been able to do, in the intellectual and religious training of the pupils, a very large amount of work, for which her previous experience peculiarly fitted her; while Miss Fritcher has cared for the general discipline of the school, and rendered some aid in teaching."

A church of twenty-three members has been organized at Ichme, seventeen miles east of Kharpoot, and a native, a graduate of the Seminary, ordained as its pastor. Thirteen of the members were from the Kharpoot church, and ten were newly received. Progress has been made, notwithstanding the peculiarly hard times, in throwing the expense of schools and preaching, at out-stations, upon the people; and Mr. Wheeler says, "Our hearts are encouraged and our hands strengthened, by the tokens of progress in the right direction which we see on almost all hands." On another subject of much interest he remarks: "I have spoken of the readiness with which men can be obtained for the theological seminary here. This readiness is increasing, or, at least, a better class of men are offering themselves. Already six members of the church are ready to be received to the class of 1866. Of these six, two leave a profitable business for employment which is now well known to offer hard work, many trials, and small pay. Others are meditating upon the subject, and we hope will in due time offer themselves. We some time since made known to the church the difficulty of getting suitable men in other fields, and asked them to unite with us in praying that the Lord would raise up from among themselves men to be educated and sent forth to the destitute; and we believe that the missionary spirit in this form is taking hold upon them, and that when the new class shall be received in 1866, we may have, from the Kharpoot field, a score or more of the right men to supply the lack in other fields."

Central Turkey.—Mr. Nutting, of Oorfa, reports a very interesting state of religious feeling at that place. There has been much of the spirit of prayer since October last, and now "there are three daily morning prayer meetings, with an average attendance in two of them of twenty-five each, and in the other, which is among the Syrians, of ten." His spirit, he writes, "has been exceedingly refreshed in listening to the humble confessions of sin, the ardent desires after nearer communion with God in Christ, and the fervent petitions for the descent of the Holy Spirit, upon preachers and church and congregation. There is evidently a deep and powerful work of grace going on and increasing in the congregation." When he wrote, he knew of forty-two persons, "precisely the number of church members," who had been awakened. See his letter on page 148.

Syria.—Mr. Jessup, (page 146,) mentions the case of a Damascus Mohammedan, of a high family, who has recently become a Christian, and now lies in chains and prison in the Turkish barracks in Beirut. Mr. Jessup sees no ground to hope that anything can be done for him, and would not be surprised if he should soon be put out of the way in some secret manner; yet he says, "These cases [of conversion] are multiplying, notwithstanding the persecuting power and spirit of the Turkish Government and the Moslem populace. It would not be wise, nor safe, to tell all we know of the numbers of Moslems now reading and studying the Bible." He reports, also, the case of a persecuted young native brother from Bano, which has "greatly comforted" him, and may serve to stimulate the zeal and increase the faith of many readers. "Such love to Christ, and steadfast faith amid persecution, remind one of the early days of Christianity."

The report of the Abeih station has been received since the Herald for April,

with other reports, was printed. Schools connected with the station, "in view of the exigencies of the Board's treasury," have been cut down from 12 to 5, and the pupils from 400 to 180. The Abeih Seminary has been "more than usually prosperous," but the number of young men at the mission stations "who promise well for the ministry," is said to be small. The religious feeling in the church is reported as "less active and aggressive" than formerly. The high school for Druze youth, established at Abeih, under the special patronage of the Governor, Daoud Pasha, with a fine building nearly completed, at an expense of $4,000, has nearly thirty students. Though not a religious institution, the chief teacher is a Protestant, a graduate of the mission seminary, and the school furnishes a very pleasing example of native progress, and is performing an important part in the enlightenment of the Druze community.

Gaboon.—Mr. Walker, whose serious illness was mentioned last month, was so far recovered, January 17, that he wrote a line to the Missionary House. He had been urged to come to the United States by a vessel sailing at that time, but decided not to do so then, and strongly hoped to regain his strength without leaving the field. He says, "No person was admitted to the church at the last communion, [though there are candidates.] This is the first time for three years that a communion season has passed without the admission of one or more."

Senecas.—Mr. Wright, of the Upper Cattaraugus station, wrote, April 3: "An accession of seven young persons was made to our church membership yesterday. They had all been baptized in childhood. The youngest is about fourteen, and the oldest about twenty-one years of age. At present they all appear quite well. A few more may perhaps come in at the next communion. It would delight me to give a full account of what has been going on the past winter at Newtown. For the present it must suffice to say, that we have never before seen so hopeful indications of the regeneration of that neighborhood. The principal missionary labor has been performed by Miss Clark and Mrs. Wright, in connection with the teacher of the school in that neighborhood."

Mr. Curtis writes: "The work at Newtown, among the pagans, is much more encouraging than ever before. The young men are waking up to a longing desire to learn to read and to sing; and though the old men aroused a good deal of opposition in the beginning of winter, as our meetings were being multiplied there, they have given it up. The mission work there is all done by Mrs. Wright, Miss Hattie Clark and Miss Joslin, the teacher there, with their native helpers, who go up with them. It is a great and good work, in a dark and wicked place. We hope to have the prayers of all who love missions, for this, one of the most difficult fields, I should think, though one of the most accessible. The prejudice created in the minds of the poor, ignorant Indians, against the encroaching and abusing white settlers, from their first coming in contact to the present hour, can never be eradicated entirely; and the evil influence, so much more abundant than the good, which they have felt from their acquaintance and dealings with the white man, has seemed to throw them beyond the pale of civilization and Christianity. I get wonderfully discouraged sometimes, yet, in looking back forty years, I see that great good has been accomplished."

OTHER MISSIONS.

Madagascar.—Rev. Robert Toy wrote from Madagascar, December 30, 1864: "During the year we have put up a good, substantial clay chapel, much larger, and in every respect better, than the old one, which, besides being too small, was built so hastily as to be scarcely safe to worship in during a heavy storm. I never miss a month without baptizing several. Last Sunday, eighteen were baptized, and seven more have already given their names for the following month. The number of members now on the church book is 220, and upwards of thirty are waiting to be admitted. In addition to the church at Ambohipotsy, I have now under my care *nine country churches.*" Mr. Ellis also

writes: "One of the largest churches in the capital has recently taken a step, the most important that any church has yet taken, tending to the stability and permanency of Christianity in the country. They have agreed to provide an annual stipend adequate to the necessities of their two native pastors; and there is no reason to doubt either that they will fulfill their agreement, or that other churches will follow their example. Glad tidings of the extension of the gospel in distant parts multiply upon us, and the congregations and churches, both in the immediate and more remote villages, manifest tokens of steadfastness and prosperity. New chapels have been erected in several, and others are in progress."

India.—The *Missionary Magazine*, of the London Missionary Society says, editorially, in March, "Our Society has, in the different provinces of India, several hundred native agents, including evangelists, catechists, and school-masters; but our missionaries have not hitherto felt at liberty to ordain to the pastoral office more than a limited number of these native brethren. We are gratified to be able, in our present number, to report the ordination of two such native evangelists." A missionary of the society, at Cuddapah, reports that during his visit to out-stations in November, he "had the pleasure of baptizing upwards of fifty natives (including adults and children), most of whom had been three years under Christian instruction, and had given satisfactory proofs of their entire rejection of idolatry, and the sincerity of their faith in the Lord Jesus. Forty of the number belong to a village called Velevely."

Miscellaneous.

Generous Donations.—The Treasurer of the Syria mission received, in January last, from one of the mission circle, the following note, with the sum mentioned: "It is now twenty-five years since I first left my home as a missionary of the American Board of Commissioners for Foreign Missions to Syria. As a thank offering for having been permitted to labor for a quarter of a century in this field, I send herewith twenty-five pounds sterling, as a donation to the Board, in connection with which I have labored for more than half my life, and hope still to labor as long as it may please the Master to continue me on earth. The Lord bless our mission, our Board, our country and our world."

Mr. Parsons of Nicomedia, Turkey, wrote to the Treasurer of the Western Turkey mission, March 6, "Saturday afternoon, a poor brother, who gets his living by selling pins, needles and the like, —a very poor man, with a family to support,—came to me with one hundred piastres, mostly in five para bits, *his contribution for the missionary work in India.* Please transmit the amount to the Treasurer of the Board in Boston, and charge to my account." This is equal to $4.40 in gold.

The Treasurer of the Board recently received the following from Vermont: "I inclose you five dollars for the Board. I wish I could increase it a hundred fold, but I am a poor cripple, and unable to do anything for my support. I am sorry to see that this blessed Society is suffering for funds; but you have a *rich Banker* in heaven, who is able to open the hearts of his children to do for you in this hour of need."

Receipts of the Presbyterian Board.—The *Record* for March, referring to a recent appeal for $95,000, as the *extra* amount required by the necessities of the Board of Foreign Missions, says: "It is with real thankfulness we are able now to report that the churches have nobly responded to this appeal. Our reference to this subject last month was not altogether encouraging, but the receipts of January have largely exceeded those of any former month since the church entered on this work, amounting to $60,899, and making the whole increase within $10,000 of the amount requested.

Many other churches are yet to be heard from; and some of them, perhaps many of them, will send in largely increased gifts. Hence we hope that the entire donations of the year, ending April 30th, will be

much larger than the Committee ventured to call for. Their request contemplated the support of the missions as they stand; but God is calling our churches to go forward. We trust the donations yet to be received will enable the Committee to adopt prompt measures for enlarging the missions."

Help for the Soldiers from the Sandwich Islands.—A Fair was held at Honolulu, November 8 and 9, by American ladies, as the result of which a draft for $5,500 was forwarded to the Christian Commission. Nearly $12,000 have also been raised at the Islands for the United States Sanitary Commission. The United States national Thanksgiving day, Nov. 24, was observed by Americans at Honolulu, religious services being held in the Fort Street Church, where an appropriate sermon was preached by Dr. Gulick.

Temperance at the Sandwich Islands.—An earnest attempt has been made in the Legislature of the Sandwich Islands to repeal the law prohibiting the sale of intoxicating drinks to the natives. The repeal was advocated by Mr. Wyllie, Minister of Foreign Affairs, and others, and the discussion continued two or three hours; but happily, for the credit of the legislature and the good of the people, the bill to repeal was lost by a vote of 11 yeas to 26 nays.

The Last Man.—The *Hobart Town Mercury* states that—"At the last ball at Government-house, Hobart Town, there appeared the last male aboriginal inhabitant of Tasmania. He was accompanied by three aboriginal women, the sole living representatives of the race beside himself, but not of such an age or such an appearance as to justify the expectation of any future addition to their number. In this there is something very serious, if not very affecting. What was to have exalted them has tended to their debasement. From their first contact with the whites until their final separation, the tendency was downwards, and it was then too late to arrest the progress in that direction." The paragraph goes on to state, that in the first ten years of the century there were from 4,000 to 5,000 of these aborigines. Then follows an affecting statement of cruel treatment of the black fellows by the whites. The article concludes: "As savages they were found, as savages they lived, and as savages they perished! Such an event is deserving of some notice." What a sad comment on the way in which England does her duty to those whom she supplants.—*London Record.*

New Missionary Ship.—The Directors of the London Missionary Society have contracted for the building of another missionary ship, to take the place of the "John Williams," lost at Danger Island, in May, 1864. The children of Great Britain are again furnishing the means, mostly, for building the vessel, which is to be "longer," "stronger" and "better" than the former "John Williams."

DONATIONS.

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Freeport, Mrs. H. B. Nye, 5; S. L. Belcher, 5; E. T. Harrington, 5;	15 00	
Gorham, Cong. ch. and so.	23 00	—38 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so. m. c.		21 40
Kennebec co. Conf. of chs.		
Gardiner, Cong. ch. and so.		40 00
Lincoln co. Aux. So.		
Bath, Winter st. cong.-ch. and so. 561,90; less exp. 50c.;	561 40	
Washington, Caton Starrett,	20 38	—581 78
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, Hammond st. ch. and so, 108,45; 1st par. ch. and so. 23,20;		131 65
Somerset co.		
Norridgewock, Cong. ch. and so. m. c.		13 75
Waldo co.		
Frankfort Mills, A friend, by C. W. Pope,	2 00	
Searsport, 1st cong. ch. and so. m. c.	5 30	—7 30
Washington co.		
Robbinston, A friend,		5 00
		838 88
Legacies.—Mrs. Eleanor Tallman, by Ammi R. Mitchell, Ex'x,		768 69
		1,607 57

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.		
Fitzwilliam, Cong. ch. and so. m. c.	10 65	
Marlboro', Cong. ch. and so.	22 75	—33 40
Grafton co.		
Orford, Somebody,		5 00
Hillsboro' co. Aux. So. Geo. Swain, Tr.		
Bedford, B. Nichols,	20 00	
Greenfield, Cong. ch. and so.	28 00	
Hollis, do.	80 00	
Temple, do. gent. 15; la. 12,80;	27 80	—155 80
Merrimack co. Aux. So. G. Hutchins, Tr.		
Boscawen, Cong. ch. and so. to const. Rev. M. L. SEVERANCE an H. M.	58 00	

Chichester, Cong. ch. and so. 10 00
Concord, South cong. ch. and so. to cons. Miss R. A. CONVERSE an H. M. 100; less counterfeit, 1,50; 98 50—166 50
Rockingham co. Conf. of chs. F. Grant, Tr.
Candia, R. H. Page, 10 00
Derry, Cong. ch. and so. add'l, 6 00
Exeter, 2d cong. ch. and so. add'l, 1; unknown, 10; do. 4; prem. 3,20; 18 20
Portsmouth, North ch. and so. 428 43—462 63
Strafford Conf. of chs. E. J. Lane, Tr.
Barrington, Cong. ch. and so. 9 00
North Conway, do. 20 31
Durham, do. to cons. JOHN THOMPSON an H. M. 129 05—158 36
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, D. M. Ide, 10 00
991 69
Legacies.—Ossipee, Daniel Smith, by Levi Smith, Ex'r, 100 00
1,091 69

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. and so. 48,52; less exp. 25c.; 48 27
Orwell, Rev. L. A. Austin, 2 00
New Haven, E. H. Hoyt, 5 00—55 27
Essex co.
Guildhall, A friend, 10 00
Franklin co. Aux. So. C. B. Swift, Tr.
Bakersfield, Polly Stebbins, dec'd, 8 50
Georgia, Cong. ch. and so. 10 00—18 50
Lamoille co.
Cambridge, A friend, 3 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Wells River, Rev. W. S. Palmer, 19 34
West Randolph, Cong. ch. and so. 31 50—50 84
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. ch. and so. 185; W. C. Gurnsey to cons. MARY E. GURNSEY, 100; 285 00
Pittsfield, Cong. ch. and so. m. c. 16 00
Tinmouth, Cong. ch. and so. 10 00—311 00
448 61

MASSACHUSETTS.

Barnstable co.
Chatham, Cong. ch. and so. 20 50
Waquoit, Cong. ch. and so. 8 00
Yarmouth, do. m. c. 8 00—36 50
Berkshire co. Aux. So. James Sedgwick, Tr.
Curtisville, Cong. ch. and so. 15 00
Lanesboro', C. Briggs, 10 00
Otis, Cong. ch. and so. 18 00
Williamstown, Friends by Mrs. Benjamin, 23 00—66 00
Boston, (Of wh. fr. O. A. 20; a friend, 5;) 2,239 93
Brookfield Asso. W. Hyde, Tr.
Brookfield, A friend, 21 00
Essex co.
Andover, West par. coll. 146,62; m. c. 15,76; to cons. CHARLES M. ABBOTT an H. M.; South par. 326,15; W. P. Foster, 13; 501 53
Danvers, 1st cong. ch. and so. to cons. ELIJAH HUTCHINSON and W. R. PUTNAM H. M. 236 51
Lawrence, A friend, 30 00
Lynn, 1st cong. ch. and so. m. c. 23 25
Marblehead, 1st cong. ch. and so. to cons. SOPHIA E. ALLEN an H. M. 122 58—913 87
Essex co. North Aux. So. William Thurston, Tr.
Ipswich, Linebrook ch. and so. 27 15
Newburyport, Whitefield cong. ch. and so. to cons. JACOB STEVENS an H. M. 100; C. H. Coffin to cons. CAROLINE GREENLEAF, MARY C. THURSTON and LUCY R. THURSTON H. M. 500; 600 00—627 15
Essex co. South Aux. So. C. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. gent. asso. 249; la. do. 68; m. c. 262,23; to cons. Mrs. LOUISA NORWOOD, Miss CHARLOTTE L. MORGAN, Miss ELIZA BRETT CHOATE, Miss SARAH WARNER CLARK and ISRAEL F. WEST, H. M. 579 23
North Beverly, Cong. ch. and so. 7 11
Middleton, do. 25 00—611 34
Franklin co. Aux. So. L. Merriam, Tr.
Conway, 1st cong. ch. and so. m. c. 83 20
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, 1st par. Gent. and la. benev. asso. m. c. 86,32; less express, 30c. 86,02; L. H. 1; 87 02
Northampton, A friend, for Mr. Cochran's school, 12; Mrs. David Sanders, 20; 32 00
Southampton, Mrs. Sophia Parsons, 20 00
South Hadley, Mt. Holyoke sem. teachers and pupils, 247,50; 1st cong. ch. 15; 262 50—401 52
Middlesex co. Aux. so.
Cambridgeport, Stearns chapel, 24; 1st evan. cong. ch. and so. 563,12; 587 12
Framingham, Hollis cong. ch. and so. to cons. JOHN TEMPLE, EBEN EATON, WILLIAM F. EAMES, ANDREW COOLIDGE, H. M. 420 00
Lowell, J. M. McLean, 1; Josie McLean, 25c.; 1 25
Medford, 1st Trin. cong. ch. (of wh. fr. Miss Clark's class for Bibles for the heathen, 1,25;) 88 13
Newton, Mrs. J. Jenison, 5 00
Reading, Cong. ch. and so. 58,87; Old South ch. and so. m. c 2; 60 87
Somerville, 1st ortho. cong. ch. and so. 333 19
Waltham, Cong. ch. and so. 100 00
Wayland, Sarah Tuttle, 25 00-1,057 44
Middlesex Union.
Groton, Union ch. and so. m. c. 28 60
Lancaster, Miss L. Stearns, 3 00
Townsend, Cong. ch. and so. 23 50—55 10
Norfolk co.
Brookline, Harvard ch. and so. 1,481 01
Roxbury, Eliot ch. m. c. 16; Vine st. coll. 255; m. c. 33; 304 00
West Roxbury, South evan. ch. m. c. 34 00-1,819 01
Palestine Miss. So. E. Alden, Tr.
East Randolph, I. J. Whitcomb, (dec.) by L. L. Whitcomb, 100 00
Quincy, Evan. cong. ch. and so. 57 00
Scotland, Cong. ch. and so. m. c. 10 00
Weymouth, A friend, 10 00—177 00
Plymouth co.
Marshfield, 1st cong. ch. and so. 43 40
Taunton and vic.
Fall River, 1st cong. ch. and so. to cons. DAVID OLNEY and GEORGE W. ROBBINS H. M. 200; a friend, to cons. MARY FISHER CRANE an H. M. 100; 300 00
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Southboro', Pilgrim evan. ch. 17,56; m. c. 7,25; 24 81
Worcester co. Central Asso. E. H. Sanford, Tr.
Clinton, 1st evan. ch. and so. 60 00
Sterling, do. bal. and m. c. 9,50; unknown, 10; 19 50—79 50
Worcester co. South, W. C. Capron, Tr.
Milford, A. G. Underwood, 15 00
Sutton, Cong. ch. and so. 133 00
Westboro', Evan. ch. and so. m. c. 29 00—177 00
9,296 89
Chelsea, Broadway ch. and so. m. c. 21,02; Winissimmet ch. and so. 18,09; 39 11
9,336 00
Legacies.—Westboro', Vilindar Carter, by J. A. Fayerweather, Ex'r, 188 00
Worcester, Allen Haines, by D. L. Haines, Ex'r, 250 00—438 00
9,774 00

RHODE ISLAND.

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Providence, Unknown, 5 00—125 00

CONNECTICUT.

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Bridgeport, South cong. ch. and so. 12; Miss. and benef. so. 1st cong. ch. 63; 75 00
Stratford, G. Loomis, 5 00—80 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Ridgefield, 1st cong. ch. and so. 22 30
Hartford co. Aux. So. A. G. Hammond, Agent.
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East Granby, Cong. ch. and so. 30,57; m. c. 10,40; 40 97
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Simsbury, Cong. ch. and so. 56 55
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West Suffield, Cong. ch. and so. 11 00
666 64
Less counterfeit, 50—666 14
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North Madison, Cong. ch. and so. 43 45
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Dayville, Cong. ch. and so. 31 45
Sprague, do. 15 00
Westford do. m. c. 11 00—57 45
3,498 89

Legacies.—Gilead, Mrs. Lucy Brown, by T. S. Brown, Ex'r, 300; less Gov. tax, 18; 282 00
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West Meriden, Mrs. Betsey Gale, by John Gale, 15 00—491 50
3,990 39

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Aurelius, 1st pres. ch. 5 37
Genoa, 1st pres. ch. 73; m. c. 23,67; 96 67
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Of wh. from the South cong. ch. and so. Brooklyn, (of wh. fr. S. N. DAVIS, 100, wh. cons. himself an H. M.; Charles H. Parsons, 100, wh. cons. Mrs. ESTHER R. PARSONS an H. M.; others, 501,85, wh. cons. JOSEPH H. COLTON, WILLIAM P. LIBBY, NATHANIEL FORD, WILLIAM COIT, ERASTUS PALMER H. M.;) 701,85: Lafayette av. pres. ch. W. W. Wickes, 300; Robert Halstead, New York city, 50; W. H. C. 50; Mercer st. ch. and so. m. c. 32; Central pres. ch. 51,60; 1,288 92
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2,925 45

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Cheektowaga, Mrs. Theresa N. Ely, to cons. Mrs. ANNA M. FISK, Buffalo, an H. M. 100 00
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Clinton, do. Prof. McHarg, bal. 3 65
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Danville, Pres. ch. 105,75; m. c. 28,48; 134 23
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Glenn's Falls, Pres. ch. 45; Mrs. Judge Rosecrans, 30; Mrs. A. N. Cheney, 10; 85 00
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Havanna, J. F. Phelps, 5 00
Highland, Pres. ch. 9 00
Honeoye Falls, do. bal. 5 00
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Livonia, Pres. ch. 49 72
Lower Alleghany, Mission ch. to cons. Rev. N. H. PIERCE an H. M, 50 00
Malden, Pres. ch. m. c. 22 00
Malone, Cong. ch. and so. (of wh. fr. H. S. House, 50; wh. with prev.

dona. cons. Mrs. LUCY M. HOUSE an H. M.; S. C. Wead, 30; fr. J. R. Herrick and family, 30;) 339 70
Medina, Pres. ch. (of wh. fr. N. J. L. Bayne, 10;) 39 45
Milton, A friend, 2 00
Mt. Morris, Pres. ch. 70 16
New York, A friend, 5; Mrs. Parker, 200; 205 00
Owego, 1st pres. ch. 54 64
Patchogue, Cong. ch. and so. 25 00
Saganac, Scissors, 2 00
Saratoga Springs, Pres. ch. 106 26
Sweden, Pres. ch. 12 40
Tarrytown, A friend, 5 00
Walton, 2d cong. ch. and so. 26; 1st pres. ch. in part, 50; 76 00
Weedsport, Pres. ch. 82,22; less exc. 10; 82 12
Westpoint, Highland pres. ch. (of wh. 20, for Oroomiah fem. sem.) 38 00
Youngstown, 1st pres. ch. to cons. Rev. E. PORTER HYDE an H. M. 54 97—2,126 09

5,051 54

Legacies.—New York, William Mandeville, by Jacob Bronson, Ex'r, (in part,) 1,027 57
Troy, S. W. Dana, by R. D. Silliman, int. 60 00—1,087 57

6,139 01

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Newville, Isabella Laughlin, 10 00—307 50
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Dundaff, Inman H. Phelps, 20 00
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Lock Haven, George B. Perkins, 2 52
North East, Pres. ch. m. c. 19 00
Philadelphia, Calvary pres. ch. m. c. 100 00
Waverly, Pres. ch. m. c. 5 20—173 07

480 57

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Glendale, A. T. B. 15 00
Lyme, Pres. ch. 17 00
Marietta, Cong. ch. Mr. and Mrs. W. F. 15 00

129 90
Less exch. 25—129 65
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Bryan, S. E. Blakeslee, 4 00
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Pomeroy, Welsh cong. ch. 7 00
Vienna, Pres. cong. ch. and so. 23 00
Windham, Cong. ch. and so. 10; Alvan Smith, 10; 20 00—653 15

782 80

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542 90

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749 59

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Galesburgh, Cong. ch. and so.	16 00	
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Kalamazoo, 1st do. 100; P. L. H. 3;	103 00	
Monroe, Pres. ch.	33 95	
Port Huron, Cong. ch.	25 00	
Richland, 1st pres. ch. 11,25; estate late Dea. Brown. 5;	16 25	
South Boston, Rev. T. Williston,	5 00	
St. Clair, Cong. ch.	23 00	
St. John, Cong. ch. and so.	12 25	
Stony Creek, Pres. ch.	40 00	
Union City, Cong. ch. and so.	30 00	
Webster, do.	25 55	
Ypsilanti, A. H. Bradley, 5; and premium;	9 80	
	845 00	
Less exch.	72	844 28

WISCONSIN.

Appleton, Cong. ch. and so.	56 67	
Arlington, Pres. ch.	5 40	
Berlin, do. m. c.	7 55	
Columbus, Pres. ch.	24 00	
Lowville, do.	2 95	
New Chester, Cong. ch. and so. 5,15; J. H. Perkins, Jr. 2;	7 15	
Platteville, Cong. ch. and so. absent members,	25 00	128 72

IOWA.

Clermont, per Rev. Charles R. French,	8 70	
Davenport, Ger. Cong. ch. and so. m. c.	3 60	
Dubuque, 2d pres. (N. S.) ch.	55 55	
Henderson's Prairie, Per Rev. C. R. French,	3 50	
Iowa Falls, Cong. ch. and so. m. c.	5 00	
Muscatine, Mrs. Fanny Edwards,	10 00	
Postville, per Rev. C. R. French,	9 50	
Robert's Creek, do.	6 00	
Washington, Pres. ch.	15 00	116 85

MINNESOTA.

Minneapolis, Plymouth ch. and so. m. c.	42 84	
Quincy, Cong. ch. and so.	5 00	
St. Paul, House of Hope pres. ch. m. c.	10 00	57 84

KANSAS.

Geneva, Cong. ch.	10 00	
Lawrence, Plymouth ch. and so.	32 00	
Wabaunsee, Cong. ch. and so.	7 00	49 00

LOUISIANA.

Morganzia, H. E. Lasey,	5 00

CALIFORNIA.

San Francisco, Cal. 1; E. B. Babbitt, 98,25; 3d cong. ch. and so. 170,55;	269 80	
Oakland, 1st cong. ch. and so. m. c.	35 38	305 18

ARKANSAS.

Little Rock, Charles Hancock,	5 00

NEBRASKA TERRITORY.

Omaha, 2d pres. ch.	5 00

WASHINGTON TERRITORY.

Port Ludlow, Mrs. Otis Wilson,	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ascension Island, Micronesia, Ch. and so. m. c. by Rev. A. A. Sturges,	18 90
Ceylon, Rev. E. P. Hastings, Jr., received in 1864,	166 22
Ebon, Micronesia, Avails of cocoa-nut oil, 90,20; less duties, 4,42; A. Capella, per Rev. Mr. Snow, 10;	95 78
Madura, Rev. E. Webb,	20 00
Park, (Glasgow,) Scotland, John Henderson, by Rev. J. E. Ford;	900 00
Sandwich Islands, Rev. E. Bond's salary for 1864, 450; G. E. Beckwith, 300; wh. cons. himself, Maurice E. Beckwith and Daniel W. Beckwith H. M.	750 00
Montreal, C. E., F. E. T.	51
Sherbrooke, do. Cong. ch. and so.	34 75
	1,986 16
Legacies.—Honolulu, S. I., Rev. R. Armstrong, by Mrs. Armstrong,	1,000 00
	2,986 16

MISSION SCHOOL ENTERPRISE.

MAINE.—North Belfast, Cong. ch. s. s. 7,60; Phipsburg, cong. ch. s. s. 15;	22 60
NEW HAMPSHIRE. — Concord, W. H. Allison, for school in Turkey, 50; Lyme, cong. ch. s. s. Bible cl. 10; North Conway, cong. ch. s. s. 4,18; Raymond, cong. ch. s. s. H. Higley's class, 5; Mrs. H. Higley's class, 5; Westmoreland depot, J. P. Bixby, 57c.; W. E Bixby, 17c.; Wilton, ev. ch. s. s. 10; Wolfboro', cong. ch. s. s. 4;	88 92
VERMONT.—West Randolph, Cong. ch. s. s.	10 25
MASSACHUSETTS. — Auburndale, Cong. ch. s. s. for school at Madura, 20; Belchertown, cong. ch. s. s. 10; [Boston, Essex st. ch. sab. sch. for support of native pastor, Madura, 164. Union miss. circle, for sup. of three girls in Madura, 97; misplaced in March Herald;] Danvers, 1st cong. ch. s. s. 15; Haydenville, cong. ch. s. s. 27; Holyoke, 2d cong. ch. s. s. 15; Walpole, cong. ch. s. s. 21,55;	108 55
CONNECTICUT.—Hartford, Asylum Hill s. s. Mrs. Maynard's class, 4,50; North Haven, cong. ch. s. s. 10; South Woodstock, cong ch. s. s. 10; Stamford, 1st cong. ch. s. s. 15;	39 50
NEW YORK. — Fredonia, Pres. ch. juv. miss. asso. for mission school in India, 200; Groton, pres. ch. s. s. 3; Ithaca, pres. ch. s. s. 10; Malone, cong. ch. s. s. 79;	292 00
OHIO.—Brownhelm, Cong. ch. s. s. 4,25; Canton, pres. ch. s. s. 60,02; Cincinnati, 6th pres. ch. s. s. 4,86; Columbus, 2d pres. ch. s. s. (of wh. 80, for support of a native teacher in Palu, E. Turkey; 80 for same purpose in Madura,) 160; Granville, cong. ch. s. s. 9,15; Lime, pres. ch. s. s. 3,65; Maysville, pres. ch. s. s. 18,35; Walnut Hills, Madura circle, cont. with Lane Seminary chapel s. s. for Mrs. Randall, Madura, 16;	276 28
INDIANA.—Connersville, 2d pres. ch. s. s. 15; Rockville, pres. ch. s. s. 18; Terre Haute, Baldwin pres. ch. s. s. for mission schools in Bombay, 5;	38 00
ILLINOIS.—Albion, Trinity cong. ch. s. s. 10,87; Chicago, Union Park cong. ch. s. s. 25,60; Jacksonville, 1st pres. ch. s. s. 100,20, to cons. Miss Caroline Dayton an H. M.; Lockport, cong. ch. s. s. 9,45; Mt. Sterling, pres. (N. S.) ch. s. s. 53,15;	199 27
MICHIGAN.—Lake City, Cong. ch. s. s. 2; Tecumseh, 1st pres. ch. s. s. missionary society, for support of catechist, 50;	52 00
WISCONSIN.—Green Bay, Pres. ch. s. s. S. Butler's class,	1 50
IOWA.—Kossuth, 1st pres. ch. s. s.	3 00
	1,131 87
Donations received in March,	**27,772 51**
Legacies,	**4,243 51**
	$32,016 02
☞**TOTAL from September 1st, 1864, to March 31st, 1865,**	**$ 218,670 76**

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. JUNE, 1865. No. 6.

PLEA FOR THE MONTHLY CONCERT.

A SERMON BY REV. A. L. STONE, D. D.

The following discourse, preached in Park Street Church, Boston, on the first Sabbath in April last, and kindly furnished for publication in the Herald, at the request of one of the Secretaries of the Board, who heard it, presents a "plea for the monthly concert," which may well profit many outside of the congregation to which it was addressed.

Acts, xiv. 27.—"*And when they were come, and had gathered the church together, they rehearsed all that the Lord had done with them, and how he had opened the door of faith unto the Gentiles.*"

For graphic and even romantic interest there is no other book of the Bible that surpasses this book of the *Acts of the Apostles*. As its name indicates, it is a book of action. You are led by it along a story of marvellous adventures. There is not one dull chapter. Every page is stirring and eventful. Neither history nor fiction ever traced a chronicle more crowded with strange and thrilling scenes. And the line of adventure is not, either in its inspiration or its consequences, frivolous and transient. The scheme that marshalled the journeyings and the sufferings of these heroic actors was nothing less than to "open the door of faith" to nations ignorant of Christ and his salvation. What a lyric and picturesque touch of the pen of Luke in this expression—"opening the door of Faith." A door of light upon deep darkness,—a door of deliverance for the bondmen of superstition and idolatry, —a door beneath whose grand arch, and through whose stately portals, the long bright procession of the Christian virtues should enter in and possess the realms of barbarism, degradation and cruelty. Perhaps it will be popularly, though it cannot be to Christian hearts, a less taking version if we say it is a record of missionary labors, missionary trials, and missionary successes. It is the first volume of the long work of the Church in obedience to that command, at once so full of the love and the authority of Jesus, "Go ye into all the world, and preach the Gospel to every creature."

In the scene outlined in our text, we are introduced into a missionary meeting, whose special purpose is the communication of missionary intelligence. To the disciples at Antioch belongs the honor of the first mission ever sent forth by a Christian church. Moved by the Holy Ghost, with fasting and prayer, and the laying on of hands, they had set apart Barnabas and Saul to the missionary work. (You read concerning this inauguration service at the beginning of the present chapter.) From such "Farewell" these two intrepid brethren had gone forth from city to city, with various fortune, through perils and sufferings, with ever increasing boldness, preaching the death and resurrection of Jesus, and salvation through him. At length, after persecutions and stonings, rejected of the Jews but with great and good success among the Gentiles, they had completed their tour, and now stood again among their brethren at Antioch. The whole church came together to hear these returned missionaries. There was no need of urging an attendance upon that meeting. None said, "It is only a missionary meeting, it will be dull and tame." There were no attractions within all the city that could divert a disciple from the scene where these missionary laborers were to tell their simple story. Their hearts were bound up in hearing how it had fared with those whom they had sent out to preach the new Gospel, and how that Gospel was winning its way in the earth. No strains of music, whether sacred or profane; no lips of eloquent orators, charming never so wisely; no scenes bright and pleasant with social festivities, could compete with the interest of that rehearsal which was to tell how a Christian mission had prospered. They had not prayed and fasted, and commissioned their brethren to this work, to be indifferent to its record, and turn carelessly away from the story of its progress, its difficulties and its triumphs.

In nearly all the elements of interest attached to this occasion of long ago, and in some additional elements of a grander scope and deeper power, we have this scene repeated in our own times every month, in that "CONCERT OF PRAYER," now so widely observed by the modern Christian church. Eighty years ago last June, the observance of this Concert began with an association of Baptist ministers, of Nottingham, England. Forty years earlier an attempt had been made, by a number of Scotch ministers, to secure more united and concerted prayer for a general effusion of the Holy Spirit "on all the churches of the Redeemer and on the whole habitable earth." The Saturday afternoon and Sabbath morning of each week, and more solemnly the first Tuesday of each quarter of the year, were specially commended to Christians for such seasons of agreeing intercession. Many pious hearts in Great Britain, and some on this side the ocean, caught the flame of this quickening influence, and "praying societies" were gathered and maintained in various places, in both countries. The sacred fire touched the heart of our own Jonathan Edwards, who was moved to write an elaborate essay, entitled "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." These efforts and influences culminated at length in the adoption of a Resolution by the Nottingham Association, in 1784, "recommending the setting apart of the first Monday evening in every month for prayer for the extension of the Gospel." The circle of churches acting upon this suggestion widened, though somewhat slowly, every year. A few American churches, it is believed, kept alive the old Quarterly Concert from its institution, before the middle of the last century. A few more began the observance of the Monthly Concert at about the time of the sailing of the first missionaries of the "American Board." But the observance of this Concert did not gain very general prevalence until the year 1815, when it was urged and enforced by the Panoplist, and almost immediately welcomed by large

and increasing numbers of local churches. After some twenty years it was found that not a few pastors and churches, from the difficulty of gathering a full attendance upon Monday evening, had transferred the Concert to the first Sabbath evening of the month. Several missionary and ecclesiastical bodies favored this change, the subject was discussed at the meeting of the American Board in 1838, and though no action was taken, it would appear that this change had been widely though not universally approved.

With such a past, this sacred season has come down to us. Its observance, maintenance and transmission are now in our hands. It is no longer a novelty; neither is the Sabbath, nor Christianity itself; but none the less for that ought our interest in it to be fresh, lively and tender. Our fathers and mothers loved it and honored it. They would as soon have turned their backs on the Lord's day and the sacramental supper, as on this hour of prayer for the conversion of the world. The first Sabbath of each month was with many of them the communion Sabbath. Most appropriately they came from the table of their Lord to pray that the memorials of His love and death might be set before all the perishing. In their Sacramental Hymn these two verses came always together.

"Twas the same love that spread the feast,
That gently drew us in;
Else we had still refused to taste,
And perished in our sin.

"Pity the nations, O our God!
Constrain the earth to come;
Send thy victorious word abroad,
And bring the strangers home."

There is some reason to fear, that with the present new generation of Christian believers, this Concert has less interest and sacredness than with the generation retiring. They felt that it was as divine as the very institution of missions; that the church *at home*, could not otherwise obey the command to go forth preaching the word to the ends of the earth; and that it were treachery to the Lord, and to those whom they had sent forth in their name to disciple all nations, to lay upon them such a commission, and send forth with them no volume of united, agreeing prayer. They had too faithful a spirit, too tender a conscience toward this observance, to allow in them the omission of any possible respect to its most honored keeping. We wear the bands of fealty to this venerable ordinance more loosely and lightly. With us it is only one of a great many ways of spending the evening of the Sabbath, between which one and any of all the rest we are free to choose, as convenience, ease and personal inclination may dictate. The Sabbath evening has come to have a thronging pressure upon it, such as our fathers never dreamed of. It is our evening for sacred operas,—I mean concerts,—for oratorios, for paid declamation, for every department of humane and moral enterprise, for the recitation of perilous adventures in our modern land of bondage, for inaugurating new police regulations in the metropolis, for well nigh every cause that can find an advocate, hire a hall, and that wishes for an audience. These manifold channels, with others less questionable than some of these, sluice off the attendance upon the venerable concert of prayer, and leave it sometimes stranded dry and high, like an abandoned hulk on the shore.

Such a depletion and desertion of this meeting is a great loss to the cause of missions, a great subtraction from the power and faithfulness of the church in this main artery of Christian life and labor, a blast and a blight upon the intelligent and

principled piety of the youth of our communions, and a sad omen for the type of piety that shall hold the ascendency with us in coming days.

Let me now take some one of you by the hand, whom I see here this morning, but never see on the concert evening, and set before you the persuasive claims of this Monthly Concert of Prayer.

Consider, First, its contribution to your intellectual culture, and to the amount of your positive knowledge. Missionary explorations have now been pushed out over the four quarters of the globe. They have traversed the length and breadth of the continents. They have searched the sea for hidden islands. They have made the acquaintance of every barbarous people. They have occupied the seats of ancient civilization. Toward the poles, they have gone as far into arctic and antarctic winters as the most dauntless navigators. Under the Equator, they have braved the heat of tropic suns. The men who have conducted these Christian marches have been men of good ability, of studious habits, and of disciplined mind. Most of them have been graduates of our colleges, and not a few of them men of the highest promise in scientific tastes, literary accomplishments and intellectual force. These men have gone out into these varied regions of the earth with their eyes open and their minds alert to observe, and record all that came within their field of vision. They have told us of the novel aspects of these strange shores. They have opened to us the interior of these mighty continents. They have mapped out these island groups. They take us up picturesque valleys, and over rocky ridges, and across nameless rivers, and pause with us on the margin of inland lakes, veiled hitherto from all but native sight, and climb with us the dome of volcanic mountains, until we see with them all that their eyes have gazed upon. They tell us the growths of the field and the forest, what the hand of nature rears and what the hand of tillage. They paint the portraits of the races dwelling in these far off scenes, introduce us to their houses, their social life, their temples of worship, their religious rites, their traits of character, their governments, their manners and customs. They are not flying tourists, skimming over the soil as by express, and sketching only what they see by daylight from the windows of a lightning train. They go into these new climes to dwell there. They make themselves at home among the people. They observe deliberately, and by many a verification, all concerning which they testify. They have the deepest practical interest in studying the hearts and lives of these strange races, and they are men whose testimony can be taken as the witness of truth and honesty. The rehearsal of these testimonies, from beneath the face of the whole heaven, must needs bring together a vast amount of the most wonderful and the most reliable contributions to human knowledge which our enlightened age can boast. It is knowledge not merely of the dead past, but of the living present. On parallel lines with our life at home, all these distant nations and tribes are moving forward in their own current, daily histories. And every month at least, we may look over, eastward and westward, into these contrasted courses of human progress, and keep a calendar of the whole drift of the race. There is no periodical that comes upon the table of the savan that contains within the same space a juster, wider, more varied view of man, as a mortal and an immortal being—his condition, his dwelling place, his graduated interrelations on the full scale of humanity—than the monthly Missionary Herald of the American Board. Scholars quote it, ambassadors pay tribute to its writers. Science, geography, history, study and appropriate it. These are the pages, such are the facts, that come month by month before the minds of those who attend these missionary meetings. To some extent these facts would be accessible without such attendance, in the printed periodical, but, practically, they would not

be gathered. If read, they would not be made so impressive and memorable. A young man who should resolve, for his intellectual enriching alone, never to fail of attendance upon this monthly resumé of the world's getting on, might, to his advantage, accept it as a substitute for libraries and lyceums and lectures, and would, when in years, find himself possessed of a sum total of mental acquisitions, which no pecuniary value could measure. No young man who desires any breadth of intelligence concerning the day in which he lives, and his contemporaries of the great common family, can afford to neglect this one source of intellectual training and furnishing.

But it is more vital to the idea of Christian culture to say that nowhere else can you obtain such vivid conception of the depth of man's moral and spiritual ruin. Human nature is the same with all the races, and in every land and clime. But we see it, at home, under the ameliorating power and the decent restraints of the Christian faith. Take away these restraints, go before this renovating power, where the dawn of this traveling day of light and order has not yet risen. Oh how deep and total the darkness! What forms are moving about in it! What scenes are veiled in it! What degradation is there! Follow the missionary's torch as he lights up dimly the revolting reality. What faces are there! Are they human? Is that the mouth made to smile with sweet and gentle affections? Is that the brow piled as the throne of thought? Are those the eyes filled with the light of intelligence? Look upon the retreat where that life kennels, translate its speech, trace out the rudimental family relation. Speak to them such words as virtue, goodness, purity, benevolence, truth. Verily you are talking in an unknown tongue. Are these our fellow men, children of our own ancestors? Alas, what has sin wrought? This is the world that has departed from God. This is what God saw, and loved. This is what Jesus saw, and died. Can any of us see it and think sin a little thing? Can any of us see it and doubt the doctrine of man's depravity? Can any of us look upon it habitually and not appreciate the world's need of the Gospel? If there be in our modern Christian development a less burdensome sense of man's utterly lost and ruined condition than our fathers had, if we have come to speak pleasantly, tolerantly and hopefully of human nature as only needing a little smoothing and polishing to be acceptable to a holy God, may not this defection be traceable to a neglect of these dark exhibitions of human guilt and shame?

Here too, perhaps, as nowhere else, we learn to appreciate the power of the Gospel as a restoric system. Can it clothe these naked savages? Can it lift these dull and sensual eyes heavenward? Can it transform these brutal instincts to holy aspirations? Can it change these ferocious tempers to meekness and love? Can it lead out before these gross and debased minds, God and good angels, and all the purities and sanctities of Christian living? Can it displace the kennel with a Christian home, and establish within, the decent order and propriety of a Christian household? Can it change the wild, vile speech of those untamed lips, to words of prayer and songs of rythmic tenderness and worship? Can it harness tyrannic and domineering idleness and improvidence to diligence and thrift, and turn the wilderness into a garden, the desert into a fruitful field? Can it lift up the swarming tribes of such human outcasts, and build them into the fair proportions of a Christian nation, and set it as a gem of light and beauty on the bosom of the deep, the loveliest thing God's eye looks upon on the broad Pacific sea? How such a view exalts the Gospel before us! How it rises and towers up—God's great work —with new sublimities of power—more kindling, inspiring, and quickening to our homage than we have ever elsewhere seen it! If we would know how much God has invested, of his wisdom and greatness, in this redemption scheme, these are the

scenes in which to acquire that knowledge. No month shall pass without bringing some of these amazing triumphs of the love and grace of Jesus before us, to move our wonder and excite our adoring praise.

What other scene helps us to come into such full and tender sympathy with Christ as this? How does he feel toward our lost race? How does he look upon these "dark places of the earth, full of the habitations of cruelty?" What are his thoughts of this vast, sunken, heathen world? Is it for us only that he died? Does he long for us and none beside? Are not his compassions waiting—waiting—waiting, till some voice speak his name in the ears of these far off ransomed ones, and some hand lead them to him for pardon and crowns of life? What is his dearest wish—what is his grandest purpose on the earth? Is it not to be known as the earth's Saviour and Lord? Can a Christian heart be in sympathy with Jesus and indifferent to missions? Can that heart enter into the feelings of that divine bosom, and prefer, on the Concert eve, to spend the hour somewhere else? Find me a place upon which the regard of the Saviour is more intensely fixed upon the first Sabbath evening of the month, than that scene where the church assembles to pray, "Thy kingdom come," and to watch and listen unto the answers to that prayer. Whither will you guide me? Shall it be where light hearts gather to be exhilarated by artistic singing? Is Jesus present there with warmer sympathies than where those prayers ascend, and the ends of the earth send in responses? Shall it be where some question of municipal polity is discussed? Shall it be where trained elocution is reciting the sentences of famed orators, for our literary entertainment? Shall it be where an indolent household circle takes negligé posture in easy chairs and on soft lounges? What other purely religious gathering even, however solemn and spiritual, can have an object so grand, so comprehensive, so near the deep core of the heart of Christ, as this that has met to take up his great commission, and to bring him his chief and long delayed joy and reward? If our personal predilections, our itching ears, our roving propensities, our thirst for outside spiritual stimulus, our desire for self-gratification, control our movements, why, we may go hither and thither as far as our vagrant feet and our more vagrant fancies shall carry us. But if sympathy with Christ marshall our steps on this one Sabbath evening, if we mean to be where he lingers with tenderest interest, and to come under the most welcoming glance of his eye and his warmest smile, can we doubt that this scene of conference and prayer concerning the evangelizing of the nations is the scene whither we should be led?

It will be acknowledged, of course, that the church owes a duty to Christian missions, and that each individual member of the church shares in that debt. What is it that is owed? A little treasure—an annual gift—an occasional utterance of the Lord's prayer, without any special emphasis on the missionary petition therein, more than we put on that for our daily bread—a glancing of the eye over the missionary column of the family religious newspaper, if such a column can be found? This cannot be all. And yet it is likely to be about the whole, if one neglect the Monthly Concert. It is, with multitudes of professing Christians living in such neglect, practically the whole. Nay, we are to meet and hear freshly, again, that great missionary command, with all the stress of Jesus' heart in it. We are to meet and send out our cheer to the faithful brethren who have gone in our place to the distant idolatrous tribes, and who look back with straining eyes to see whether they are remembered still, and how many of us come together to hear their salutations, and to waft them, in prayers, our united benedictions? We are to meet to kindle in our souls afresh the missionary ardor, to draw in a deep inspiration of the spirit of self sacrifice, and of the rescuing pity and yearning love of our Lord.

The missionary life, which is, more than any other form of expression, that which embodies and conveys most of the heart of Jesus—most nearly identical with that spirit of Christ without which no man is his—cannot be vital and earnest with one who chooses to live in habitual non-attendance upon this scene of sacred missionary interest.

If there is any one scene that secures the full and symmetrical development of the Christian character, crowns and wreathes it with all its graces in full bloom and fragrance, it is still this scene of the Missionary Concert. Here is height, for we go up to the throned heart of Jesus. Here is depth, for we guage the abyss of man's ruin. Here are length and breadth, for our thoughts and sympathies and prayers run swiftly from pole to pole of the habitable earth, and wrap the globe around, like the tidal wave of its oceans. Here Christian pity is taught to weep her softest tears. Here Christian endurance faces its sharpest conflicts, its heaviest strain, and Christian heroism wins its greenest laurels. Here our faith wrestles with hardest problems, and again looks upon its brightest rewards. Here we come to feel that we are nothing and less than nothing before the mountain barriers that bar the Gospel's way, and again that our faith, instrumentally, is mighty through God to the pulling down of the strongholds of error and sin. Here the love of souls becomes a consuming passion, and the longing insupportable, that our crucified Lord should see the fruit of his anguished travail and be satisfied. Here our search grows eager for the ancient promises, and we sift the Word of God to trace out that covenant of the Father that pledges to the Son the heathen world as his inheritance. Humility, patience, perseverance, self-denial, ceaseless gratitude for the things wherein we are made to differ from our benighted kindred, the spirit of importunate prayer, a discernment of, and a consecration unto, the true and noble end of Christian living, all these receive here, every month, a fresh baptism, wherein they are sprinkled from the dust of earthliness, and show a divine purity and beauty. The hold of our ambition, our greed, our craving for luxuries, our all encroaching worldliness, is relaxed; and here, if anywhere, here almost assuredly, we write upon body, soul and estate, "All for Christ." This makes a broad, vigorous, healthful Christian development. Nothing narrow, sickly and dwarfing in this experience. Here the disciple grows to his full stature. He lives not in the confining cell of his own prejudices and his selfish enjoyments. He lives in the wide world over which the cross-bannered host of God's elect is marching, beneath the open sky where the shadowing wings of the missionary angel bear on that glad heraldry, calling down through the airy spaces, "peace on earth, good will to men," and within the full circumference of that large love that bought the world with a sacrificial death.

My dear people, I do not think any of us can afford to dispense with this school of Christian nurture. I think many of us need a higher appreciation of its priceless worth. I believe there is nothing that we can do for our Christian growth, no influence under which we can sit for our personal quickening and enlarging, no service which we can render to the Master and the great scheme which he carries on his heart, in any one hour of all the month, at once so profitable to us, so fruitful for human good, so grateful to Christ, as this attendance upon the meeting for missionary intercession. Will any of you say that these meetings are not interesting! That's your mistake. They are. You cannot tell in any tone, by any utterance, from any lips, the story of the struggling and triumphing Gospel, the story of man's degradation and sinfulness and woe, the story of our Christian comrades pioneering the paths of saving truth in the far off lands of superstition and

darkness, without interesting any heart in sympathy with Christ. Will you stay away because the meetings are thinly attended? Is that a remedy for that evil? The single element of a thronged house, without one other feature changed, would fill the meetings with life and power. The presence of numbers, the warmth of so many hearts beating together, the ascending clouds of intercession from so many souls in unison, the inter-acting inspirations from so many sympathies, all drawn out in one direction, and coursing together through the changes of the meeting, would make the place as solemn and privileged as the council chamber of the Deity.

It is one evening of a month. Give it to this service. Set it apart and consecrate it, and make it sacred to this observance. Write a vow before God, in your closet, to keep this Concert. Let nothing but his peremptory hand upon you keep you away. I would have no regular engagement, of whatever sort, that should bereave me and Christ of this attendance. Come, young and old; come in fair weather and foul; come fresh or weary; come though angelic choirs give concerts in pavilions of gold, though silver-tongued orators promise strains of eloquence sweeter than song. Come, to please Jesus; to take upon your willing hearts the tender pressure of his last command; and your souls shall reap a full reward; the welcomes of your waiting Lord shall greet you and rest upon you, and the world's redemption shall be hastened on.

LETTERS FROM THE MISSIONS.

Western Turkey.

CESAREA.

LETTER FROM MR. GILES, FEBRUARY 17, 1865.

MR. GILES, having been but a short time in his field at Cesarea, gives, in this letter, some of his "impressions." After referring to evidence that he is in the midst of "wickedness and habitations of cruelty," and to the city—as a busy mart of commerce for the interior, with a population of 75,000, extensive bazars, and enterprising Armenian and Greek merchants, and surrounded by numerous nominally Christian villages and small cities—he comes more directly to the missionary work.

Chapel—Church—Native Preacher.

On entering the [Protestant] chapel here, one finds an edifice with comfortable *seats* for three hundred and fifty persons. In the same yard with the chapel is a substantial stone schoolhouse, sufficiently commodious for present purposes. The church has seventy-four members. The last year's average attendance on Sabbath preaching was one hundred and thirty-five, exclusive of children under ten years of age; at the Sabbath school it was one hundred and sixteen. These audiences conduct themselves with as much propriety, and are as attentive to the instruction given from the desk, as congregations will average in America; while the interest manifested in the Sabbath school exercises is peculi rly striking.

Baron Keropi, the preacher, is giving a course of biographical and scientific lectures, Tuesday evenings, which call forth a good audience. He is a young man of first rate ability and excellent common sense, and has great influence over the people, who feel a commendable pride in him. His Christian character is most excellent, and he is ready for any work, and is in full sympathy with the missionaries. He has frequent invitations to visit the more wealthy and refined of the Armenians, who always give him the seat of honor, even when their own friends are present.

The Armenians are often desirous to inform themselves in reference to the truths we teach, and are quite free to

converse with our brethren in regard to our system. They often form a part of the audience on the Sabbath, and at other meetings. At most of our religious exercises there are some strangers present, occasionally Turks, who often speak, commending what they have heard. The aggregate attendance of the two Sabbath evening neighborhood prayer-meetings is about sixty. These are sometimes held at the houses of those out of our community. Mrs. Farnsworth conducts a female prayer-meeting on Wednesday, with an attendance of twenty-five, and good interest. Armenian women are frequently present. The regular Wednesday evening lecture and Monday morning prayer-meeting are well sustained.

Out-stations.

Our day school in Cesarea has eighty five on its roll, with an attendance of over seventy, the larger part children of those not Protestants. At *Yozgat* there are thirty-two church members, a Sabbath congregation of one hundred and twenty, and one hundred at the Sabbath school. At *Moonjasoon*, thirteen or fourteen miles distant, the work is conducted by our helper. He seems a man of sound judgment, has attained a good degree of self-culture, and is one of our best assistants. Within the four years that he has been located there, the work has increased nearly two-fold, and there is now a Protestant community of fifty-seven. On the Sabbath he preaches twice, to a congregation of fifty, and has a Sabbath school, averaging twenty scholars. In the evening he holds a prayer-meeting, which nearly the entire community attends. During the week he keeps a day-school, which now has twenty-seven pupils, and when this is out he gives instruction to eleven adults.

Opposition—Progress.

At *Chomaklu*, a little village some twenty miles distant, one man became enlightened about three years since. A short time ago one of the helpers visited the place, and found that three other men had joined him. The priests endeavored to put a stop to the helper's influence, by threats and abusive treatment, but to no purpose. Soon after his return, however, he received a letter from those four Protestants, stating that the Armenian authorities had anathematized them, and refused them all the privileges of their society. Anathemas were threatened in case any Armenian should sell to them in the markets, even the necessaries of life. This letter was given to the civil head of the Protestant community in Cesarea, who at once presented the case to the Governor. He drew up a paper, to the effect that the Government knew no difference between the parties concerned, and that the rights of these persecuted men must be respected. This document was served by the civil head, attended by one of our helpers and one of the government military guard. Such prompt and formal attention of government authorities at once rectified matters, and secured our end. It is now about a fortnight since the affair occurred. Yesterday they sent us a letter stating that all the members of three families had become Protestants, earnestly entreating us to lend them a helper for a few days, and ordering six spelling books, as that number of women were desirous of learning to read. Protestantism, and then progress!

With reference to other out-stations, my knowledge, from personal observation, is quite limited, but the statistics are encouraging.

Contributions—Annual Festival.

The whole field, for the past year, shows an increase of eleven church members on profession of faith, and sixty-nine added to the Protestant community. The brethren speak encouragingly with reference to the coming year. The amount received from contributions is about $400, (American gold dollars,) or about $150 more than was received last

year. The sales in the book department, were 621 whole copies or portions of the Scriptures, amounting to upwards of $300 (in gold). On the whole, the work is more interesting than I expected to find it. This is especially noticeable when the Protestants are compared with the other communities.

A few weeks since our people held their annual festival, which commemorates the establishment of Protestant communities in Turkey. On the appointed day, about four hundred persons assembled in the chapel, some of whom were Greek and Armenian guests, who joined in the festivities and partook of the collation, though it was one of their fast days. Although the meeting was opened and closed with prayer, it was, strictly speaking, a social gathering. I was astonished to see such perfect order and propriety. This, in itself, was a commentary on what God had wrought. How must it have rejoiced the hearts of Mr. and Mrs. Farnsworth, who, most of the time alone, have labored so patiently and efficiently for eleven long years.

Mission to Eastern Turkey.

Station Reports for 1864.

Mardin.

Reports have been received from most of the stations of this mission. Mr. Williams, of Mardin, presents the facts respecting that station, and also Mosul, Diarbekir, and outstations, in a very concise form, and nearly the whole report will be given here.

The year under review has been to the poor, one of sorrow and hardship, in almost every part of the wide field which this station is supposed to look after. Prices of bread-stuffs have ruled high, there has been almost no demand for labor, and the people are steadily transforming into walking rags. Sickness too, mostly of a typhoid type, has been prevalent, attended in some localities with little mortality, but in others very fatal.

At *Mardin*, two new families joined the Protestant community early in the year, and as yet remain steadfast. Seventeen of our energetic men are abroad, seeking in more favored localities, support for themselves and their families, to whom they remit their earnings. The attendance upon preaching is less than last year, but by fewer than the absentees. The number of scholars in the primary school has been greater than ever before. The young men in the training class have seemed to appreciate their opportunities and have tried to improve them. Fifty-four copies of the Scriptures (in whole or in part) have been sold, and 236 other volumes,—to the value, in all, of about 1,800 piastres. For an Arabic using field this would be encouraging, but for the fact, in abatement, that three fourths of these books were taken by the "training class." No church has yet been organized.

Out Stations.

Sert. The laborer stationed at this outpost has been allowed to pursue his work, of instructing youth and teaching truth, without serious annoyance. About fifteen are supposed to come to him. We have been unable to visit him during the year, but hope to see him the coming spring. He is a week distant.

From *Hassan* we have had no word during the year.

Gole. This newly occupied out-station is a large Jacobite village, at the foot of Mardin mountain and two hours from the city, into which a political feud admitted the papists, who gladly accepted the malcontents whom we would not receive. Their entrance, however, prepared the way for us to commence regular services there. The attendance varies from eight to twenty. Something may come of it.

Kullaat. This is a small Jacobite village, an hour from Mardin, very near to Deir Zeferan, and consequently very much under the influence of the Patriarch, who was born here, and whose

family are influential. For all this, i. e. in spite of it, we have three Protestants who hold fast in the face of much opposition. One of the students opened a school there last winter, and soon had twenty scholars. The progress of his boys was in such contrast to all former experience, that the villagers, believing it simply an impossibility that mere human aid could teach a child so soon to read, declared that he must have the devil for an assistant.

At *Kulleth* we have rented a house, and hope to keep one of our young men there this winter, though the people threaten to kill him if we try it. The "one Protestant" still stands firm, and commands the respect and the hatred of the village. Of those who, for political reasons, joined us four years ago, several have this summer fallen victims to the prevailing sickness.

Mosul and Diarbekir.

The congregation at Mosul continues about as before reported. None have gone back, and none have joined them. One man died in February, of hydrophobia. The fearful mortality in the city has not been permitted to touch any of the adults. The sale of books has amounted to about 1,100 piastres, say 40 volumes of scripture (in whole or in part) and 150 other books.

Diarbekir and its adjacency, though like Mosul really a station, is practically, just at present, an out-station of Mardin. During Mr. Walker's necessitated absence, Rev. Thomas Boyajian, the recently settled pastor of the city church, has looked after the interests of the field, and has done well. The city congregation and church are both growing, alike in numbers and intelligence. At *Hinee* affairs seem more promising than they did a year ago. *Hazro* was occupied during the summer, but is now vacant. The laborer there deceased. *Kara Bash*, *Kaaba keuy*, *Dirika*, *Argana*, *Saate keuy*, and *Chermook* are occupied during the winter. Other points would be occupied, but a part of the men in training at Kharpoot, from and for this field, believing that the world would pay better than the gospel, left the latter for the former. At *Cutterbul* a pastor can, I think, be settled as soon as Mr. Walker returns. Two Moslem Protestants of this congregation have recently been seized, severely treated, and sent off to Erzingan as military conscripts. Both refused to abjure the gospel.

Letter from the Native Pastor.

A letter from the native pastor at Diarbekir to Mr. Walker, presents some interesting facts respecting that field. He speaks of the congregation as "increased," and most of the schools, examined in December, as doing well, while one "greatly delighted us." The following extracts are very pleasant.

Sabbath School—Church—Contributions.

The Sabbath school is prospering. The average attendance for the whole year was about 270. During the present month, [January,] on no Sabbath has there been less than 317.

Sixteen persons have been added to the church. Three have died. Five also have been suspended, and I fear we may be obliged to cut off entirely the most of these. Nineteen children have been baptized, and from the whole congregation, great and small, twenty-eight have died. There have been but five marriages.

The past year, compared with usual years, has been one of exceeding great trial,—sickness, famine, high prices, stagnation of business, and increased taxation,—so that, in every respect, the brethren have been called to suffer. Yet you will be surprised to know, that for all benevolent purposes, the brethren have raised this year more than usual. I had not thought it until summing up to-day for the year, that I might send you word. I myself could hardly believe it, but it is so. Here is the account of contributions. 10,250 piastres ($410, gold,) for salaries of pastor, teachers,

and expenses of community matters, chapel, &c. 2,150 piastres ($86,) to sustain a preacher in Hazro. 5,500 piastres ($220,) for the poor. 400 piastres ($16,) monthly concert collections for last nine months. 400 piastres ($16,) Boys' Missionary Society, contributed for sending preachers out to the villages on Sabbaths. Total 18,700 piastres, equal to $748, gold. I had not at all supposed they could give so much as this. It shows the energy and good will of the brethren; but know that they have not given so much easily, but with great self denial.

In our church, thanks to the Lord, there are a good many active Christians, who are ready to give their lives for Christ. They think, labor and pray for Christ's kingdom. Christ's work is firm here. Your work and the Board's has not been in vain; Christ is carrying on his cause; but we are needing a Pentecostal season. The Christians of America must give, with their money and their men,—yes, even before them,—must give their fervent prayers, that hearts may be ready to receive the truth.

Arabkir.

The report of this station also, will be given nearly in full.

Besides Arabkir, we have continued to occupy the seven out-stations of Malatia, Gaban Maden, Mashkir, Shapik, Egin, Divrik and Agn. We have been aided by two native pastors, seven licensed preachers, and five teachers. There are churches at each of the places named, excepting Egin. To these, six members have been added on profession, and one by certificate. Nine have died, leaving the total number of members, 154. The whole number received from the beginning has been 186. Stated services have been maintained at nine preaching places, with an aggregate average attendance of 507. Each of the seven churches has sustained a Sabbath school, with an aggregate attendance of 467. The number of registered Protestants has increased to 809, of whom 441 are males, and of these, 236 are taxpayers. In pecuniary contributions there has also been progress. The church at Arabkir, in the eight years from 1857 to 1864 inclusive, contributed 25,576 Turkish piastres; in the former half of the time, 9,304, in the latter, 16,272. Besides paying one half of the salary of its pastor, (or $80,) and $40 for its schools, it has this year contributed an aggregate of $71.62 for general purposes, the poor, monthly concert, chapel expenses and extension, &c. The churches and congregations of Gaban Maden, Shapik, and Agn have each contributed a small sum, according to their ability, for the support of the gospel among themselves, whilst those of Divrik and Mashkir have raised $120 each, to aid in the erection of a chapel in their respective places. The number of common schools, taught the whole or a part of the year, has been eleven, with an aggregate of 266 male and 156 female pupils. Two of these schools have been distinctively for females, with female teachers.

During the year, 288 copies of the Scriptures, and 505 copies of other books were sold, showing a gradual increase of such sales. This increase has been more marked at *Malatia* than elsewhere. During the year 1857, a single copy of the Psalms was sold in that city, and that was snatched from the purchaser by a furious priest and torn to atoms; but within the last four years, 391 copies of the Bible and parts of it, and 436 copies of other religious books have been sold, for more than 7,000 piastres. So popular have they become, that both the Armenian and Papal priests and bishops have been compelled to tolerate them, even in the schools taught and superintended by themselves. A larger number than ever before of the Protestant family newspaper, the Avedaper, published at Constantinople, has been taken,—72 in all,—of which 60 have been paid for by the subscribers. This valuable auxiliary is becoming more and more appreciated

by the people. An increasing number of persons, not as yet openly Protestant, take it.

The church at Arabkir, at the completion of its tenth year, has been blest with a pastor. A substantial chapel, with a school room adjoining, has been built at *Mashkir*, three-fifths of the expense having been defrayed by the people. The anticipated ordination of a pastor there has been delayed, for reasons entirely providential. Funds have been provided, one half by the people, for the erection of a chapel at *Divrik*, and the ordination of a pastor in that place awaits the completion of a chapel.

While these little communities of believers have been thus advancing in numbers, in intelligence, and in self-support, they have failed to secure, in full measure, the indispensable presence of the Spirit of God, and consequently fewer members have been added to the churches than in any previous year of their history; not enough, indeed, to fill the vacancies occasioned by a year of unusual sickness and mortality.

Erzroom.

The more interesting facts mentioned in the report from Erzroom have been already noticed in the Herald. The average attendance on Sabbath services at the station has increased from 41, for the year 1863, to 56, for 1864. A sewing circle has been formed among the women, to make garments for the poor. From the five out-stations not much of special interest is reported. At *Trebizond*, notwithstanding considerable opposition, a very eligible lot of land for a school-house and chapel has been secured by the Protestants, and at *Heramik* "the brethren are going forward to build a chapel." Respecting *Erzingan*, Mr. Parmelee writes: "If there was the slightest prospect that the men could be found, after supplying other and more urgent calls, I would enter a plea at once for missionaries for that city." The conclusion of the report is as follows:

To recapitulate,—ten helpers have been employed in this field during all or a part of the year. To the three churches, ten members have been added by profession, while three have been removed by death. The present number is forty-eight. Two hundred and twenty-seven is the aggregate average attendance, [at station and out-stations,] on public worship. The whole number of registered Protestants is three hundred and sixty-two; the number of pupils in schools, and receiving instruction, is two hundred and nine; the entire sum contributed for various purposes, has been 3,024 piastres, or about $145; and the whole number of books and tracts sold and distributed, three hundred and fifty-one. Of these, one hundred and eighteen were Bibles or portions of the Bible.

These, in brief, are the figures which cover the work of the year, and the present condition of that work. The results may seem small, but we are consoled by the reflection that at present we are laboring in the seed time; and we believe, most confidently, that seed has been sown which will in due time yield a glorious harvest.

Kharpoot.

The report from this station is very cheering. After a notice of the year as "one of unusual sickness, and sore affliction," in the loss of "two children from each of the three mission families," it states:

We have occupied, during the whole or a part of the year, besides this city, eighteen out-stations, doing also missionary work in a large number of other places, chiefly through the members of native missionary societies, among whom are included the students of the theological seminary. The native helping force has been 2 pastors, 5 licensed preachers, 8 teachers, and 14 other helpers, a total of 29; of whom 9 were employed constantly, and 20 for less periods, chiefly during the four and a half months of winter vacation in the seminaries. The gospel has been regularly preached in sixteen places, to an average of 900 persons, and to many thousands of occasional hearers, who, almost without exception, have learned to read, and have the Bible or the New Testament.

Schools—Churches and Pastors.

The theological seminary, with 22, and the female seminary, with 42 pupils, were sustained with much interest and profit during the usual period of seven and a half months. In the 21 common schools, of which 8 were sustained throughout the year, there were, including adults, 1,090 pupils.

The work of organizing churches at out-stations, and giving them pastors—which last, as we think, should always be done when possible—has been begun under circumstances even more favorable than we could have hoped, the little church of 23 members in Ichme at once assuming five-eighths of their pastor's salary, of $105.60. Four other out-stations are ready for organizing churches and paying, each, half of the pastor's salary. We are only waiting to secure the right men for them, which we hope soon to do, and ordain four of our five licensed preachers. We do not propose to ordain men except to become pastors.

Benevolence.

There is, on the part of the different communities, a promptness in paying their pastors, preachers and teachers, which would put to shame some richer and more enlightened communities outside of heathendom, and even in Christian America. The sums paid by the people for the support of pastors, schools, chapel-building, the poor, and for other benevolent objects, amounted during the year to $1,224, (in gold,) and would have been larger had not the mass of the people been unusually poor, even for them. We cannot, indeed, "bear record that beyond their power they were willing of themselves," but aided by our "entreaties," they gave, and are giving, with a degree of persevering liberality which promises well for the permanence of gospel institutions among them. This liberality is now most shown in building chapels and parsonages, one of our poorest out-stations having expended $122 for a piece of land and the erection of a parsonage, and proposing to go on, with our aid, and erect a chapel. We have thus far given them $11. Other out-stations are moving in the matter with much zeal, and we hope soon to see several chapels and pastor's houses erected. The community in this city have expended $484, for a second chapel, and more recently a few individuals, in a more distant quarter of the city, paid $17.60 for renting and fitting up a place of worship, and invited the pastor and us to hold meetings there. At the first meeting, held last Sabbath evening, 80 persons were present. In nearly all our congregations we are constantly seeing new faces, some of which remain to cheer the preachers.

Other Signs of Good.

In our efforts to establish permanently the institutions of the gospel among this people, two things especially cheer us. First, so soon as they become interested in the truth, they earnestly desire a pastor of their own, and, *when necessary*, are willing to pay according to their ability, for his support. Secondly, they are easily pleased and are not fickle minded; do not desire, but rather oppose change. The preacher who has once been given to them, almost without exception, they learn to love; and having learned this, they do not wish to part with him.

We are much encouraged by the growing interest in education, especially that of females. Persons who, a few years since, thought it wholly unnecessary, if not a disgrace, for their daughters to read, and who could with difficulty be induced to send them to school, now gladly pay considerable sums for the purpose. This awakening spirit of intelligence is seen not only among those who are brought directly under our influence, but also among the Armenians at large, compelling their ecclesiastics to open schools to keep pupils away from ours. So also to keep people away from our chapels, extra services have in several places been opened in the churches,

in which the Bible is read and explained, and prayer offered in the modern, spoken language of the people. In Ichme they even went so far as to open an opposition women's prayer-meeting and an evening meeting, and they propose to form a missionary society, to carry the gospel to neighboring villages. In this city, also, the priests hold a meeting for women in the church, at the same time with our women's prayer-meeting.

Conversions—Christian Zeal.

We rejoice, yea and will rejoice that, whether in pretence or in truth, Christ is preached, and the knowledge of his salvation spread abroad. But we chiefly rejoice that the word has apparently not been unfruitful. The twenty-nine additions to the two churches represent, as we hope, less than half of the good fruit ready to be gathered when we form churches in all the places where converted men are found.

We are happy to see, that a good number not only of the church-members, but of others also, are zealous in efforts to preach the gospel. In this city, and at eight out-stations, more or less persons go regularly, every Sabbath, on missionary labor to neighboring villages. In several cases the fruit of these efforts has been already seen.

Successful Missionary Effort.

The native missionary society in Perchenj thus sent forth laborers, some of whom went regularly to Hooeli, a large Armenian village which, after much labor, we had given up as hopelesly careless. The result was, that a great and general interest was awakened; and when, at their request, we gave them a helper for the winter, 35 boys, 15 girls and 90 adults put themselves under his instruction. The little chapel which they hire and pay for, is regularly crowded with attentive hearers, of whom fifteen men have declared themselves Protestants, and purchased and paid for a lot for a chapel and parsonage, for which $88 is already subscribed. More than 100 Bibles, Testaments and other religious volumes, have been sold there within a few weeks. To this bright picture a darker shading could, if desirable, be given, by telling of difficulties, trials and discouragements not a few; but we rather desire to thank God, take courage, and go on with renewed zeal and energy in the good work, looking for yet richer blessings from the Master, in coming years.

LETTER FROM MR. WILLIAMS, FEBRUARY 13, 1865.

Progress at Kharpoot and Diarbekir.

THIS communication is dated at Diarbekir, and has reference to what the writer had recently seen of the results of missionary effort there and at Kharpoot, where the people belong to different nationalities from those at his own station—Mardin,—and are, thus far, as he feels, much more hopeful subjects of evangelizing effort.

As my own field never furnishes opportunity for a "hopeful" letter, I cannot forego the rare chance of proving that I have eyes to see promising aspects where there are such. You cannot conceive how refreshing it is to get away from a region where the thorn-bearing roots of the Arabic "choke the word" and render it unfruitful, to one where the soil is free to receive the good seed and yield an hundred fold.

The "village work" in the region about Kharpoot is a mystery and a marvel to me, for its contrast to all my own missionary experience. Like all the rural populations of Turkey, the people are ground down by oppression and exactions, and are poor,—almost all of them would pass for beggars in the United States,—living in dirt and want such as *you* may perhaps be able to conceive, but certainly not the untraveled members of American churches. Yet they already do much to sustain the gospel among themselves, and *purchase* Bibles and books, to an extent which, before my own eyes, is incredible.

But Kharpoot is a strong station, strongly manned. There is there, will, and energy, and determination, (obstinacy if you please,) enough to sweep away common obstacles, and which has made, *compelled* even, the Turkish administration to be, thus far, its assistant and helper. Come we then to Diarbekir. Except at Cutterbul the village work is not very much, but the city work is in advance of any *one* thing at Kharpoot. For a year, now, this station has had no missionary; a year too, of high prices—almost famine—and great business stagnation—equally in Mardin, Diarbekir, Kharpoot, Sert, and the whole region—and when, owing to the trouble in Constantinople, the Turkish officials have been more averse to Protestants than ever before. Sickness, too, has prevailed greatly, thirty-three having been buried from the congregation in which the young pastor was but recently settled.

In spite of all my efforts, (please, in extenuation, remember that my *little* diocese stretches only from Taurus to Tekrit, from Kara Dagh to Persia,—350 miles by 175, more or less,— and that I have a training class on my hands, and the necessities of my family compelled me to visit Kharpoot, where I was detained two and a half months,) yesterday was the first Sabbath I could spend here. The congregation at the "Sabbath school," three-fourths of whom are adults, numbered 339, and I wish those whose contributions have aided in planting this vine of God, could have looked upon the clusters of faces which were studying the Book of life, and heard the hum of voices asking and answering questions! They would have felt that there are some places where the missionary work is *not* a failure. The figures I have not by me, but since Mr. Walker has been absent, the church has increased, the congregation has increased, and that it is not an idle increase is proved by the fact that this one congregation has, in the year of the missionary's absence, contributed for support of the gospel, and spread of it, 8,000 piastres; for schools, 4,750; for the poor (a year of high prices and great want,) 5,500; for the national head at Constantinople, 800; —19,050 piastres, equal, at present rates, (250) to $2,100 in *currency.* If any church in the United States has done better I am glad of it! This is besides nearly an equal amount paid for government taxes, and $275 (currency) for books. But even here we see the effect of Arabic, or race, or something else; for the young pastor tells me that while the Protestant Armenians give cheerfully and freely, the Protestant Jacobites cannot be induced to give, or bear their share of burdens. The Protestant Jacobites use Arabic in their families, the Syriac being to them a dead language.

With such results before our eyes it is easy to keep up courage, but there is another side to another part of the picture. Seven and a half years ago, the two stations, the centres of this field—Diarbekir and Mosul—had in them *nineteen Americans,* to wit, four ordained missionaries, two physicians, not ordained, seven female assistant missionaries, and six children. To-day, I am the only one left in the field—the only American from the Taurus to Tekrit, from Kara Dagh to Persia,—a scathed, solitary, branchless trunk, left alone in the desolation.

Syria Mission.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, MARCH 14, 1865.

MR. JESSUP furnishes in this letter, first, some notice of the celebration at Beirut of an event of much importance—the completion of the Arabic Scriptures, and then, further information respecting individuals mentioned in former letters, and others suffering persecution for the truth's sake.

Printing of the Arabic Scriptures Completed—Celebration.

Last Friday morning, March 10, a little company assembled at the upper

room of the Mission Press in Beirut, to commemorate an event which has just taken place within those walls, of the highest interest and importance to a large portion of the human race. The apartments were adorned with flowers and evergreens, and the laborers were in holiday attire. In the upper room were Rev. Dr. Van Dyck, Rev. Dr. Thomson, Rev. Mr. Robertson, Scotch chaplain, Rev. Mr. Berry, and myself. Dr. Van Dyck announced that the occasion of this little gathering was that the last type had just been set, and the printing of the Bible in the Arabic language was *finished.* A season was then spent in prayer, and in that same room where Dr. Eli Smith labored for eight years on the translation, and where Dr. Van Dyck has labored eight years more, thanksgivings were offered to God that this arduous work was concluded. Just then the sound of many voices arose from below, and on throwing open the door, we heard a large company of native young men, laborers at the press and members of the Protestant community, singing to the tune of "Hebron," a new song, "even praise to our God," composed for the occasion by one of their number, in the Arabic language.

Surely, not for many centuries have the angels in heaven heard a sweeter sound arising from Syria, than the voices of this band of pious young men, natives of the country, singing a hymn composed by one of themselves, ascribing glory and praise to God, that now, for the first time in the history of the world, the Word of God is given to their nation and tongue in its purity. The occasion was one long to be remembered. On the Sabbath evening following, March 12, a union meeting of the Arabic and English congregations was held, as a more formal and public commemoration of the important event. The house was crowded, and the interest manifested was very great. Addresses were made in English by Rev. Mr. Robertson and Rev. D. Stuart Dodge, and in Arabic by Mr. B. Bistany, who assisted Dr. Eli Smith for eight years, in the translation. The hymn mentioned above was sung in both languages, Arabic and English.

Disappearance of the Damascus Moslem Convert.

The Damascus Moslem, who was imprisoned in Beirut for becoming a Christian, has disappeared. The common report is that he was taken by night on board a Turkish steamer for Constantinople, but a Mohammedan came to the Press a few days since, and stated that the man who was in prison had been put to death in the night. Many credit the report. The whole affair is shrouded in mystery, and it is not likely that we shall ever learn the whole truth about it. The day is past when men can be *openly* put to death for their religion, but secret persecution can be and still is practiced on every side.

The Young Man from Bano.

This persecution is not confined to Mohammedans. The Greek and Papal churches have still the old traditional hatred of Protestantism. The young man Yusef, from Bano, whom I mentioned in my last, has been going through the fires again, and is now a refugee under my roof. His elder brother has driven him from his house, and turned him penniless into the street, because he will not bow down and worship the idols of the Greek church, go to the confessional, and pray to the Virgin Mary.

Another Case of Persecution.

Another Protestant, near Beirut, is suffering a fiery trial. His name is Nejm, from Baabda. The notorious *Maronite* Bishop Tobia came to his village, with a swarm of priests, dispensing indulgencies in accordance with the Pope's encyclical letter. Nejm, having long been a Protestant, refused to pay the sum assessed on the people. At the order of the priests, his wife was then taken from him, and his daughter Resha,

only five years old, his only child, was carried off by one of the priests to Beirut, thrust inside the gates of the Papal Sisters of Charity, where she is now confined. The poor father was well nigh broken hearted, and came to plead for assistance.

I laid the case before His Excellency Daoud Pasha, Governor of Lebanon, who is now in Beirut, and a petition has been drawn up to the Governor of Beirut also, on the subject. Still, I have little expectation that the father will ever get his child again. She is in a French institution, over which the Turks have no control. The house of a foreigner in Turkey is a castle; no Turkish officer can enter it. Foreigners are only responsible to their own consuls, and it remains to be seen whether the French consulate in Syria, so long identified with the Papacy here, will be willing or able to remove a Protestant child from that labyrinth of Jesuitism. Religious liberty will not amount to much here if Protestant children can be forcibly abducted, and shut up in papal prison houses with impunity.

Bible Burning.

Yesterday a Maronite woman called at the Press, to buy a book of poems, to teach her boy to read. "Why not buy a Testament?" asked the bookseller. "I did buy one, a vowelled Testament." "Be very careful of it, then, for the edition is exhausted and you cannot get another." "It is too late to be careful now, for the book has been burned." "Burned! by whom?" "By the Jesuits, who gathered up a large pile and burned them a few days ago." So you see the old Bible burning spirit is not dead yet. But there are some signs that Jesuit fanaticism is producing a reaction.

The Hums Protestants.

The difficulties which existed in the Hums Protestant community a year since have been happily removed, and the young native pastor, Sulleba Jerwan, is laboring there acceptably. Several of the Hums Protestants are candidates for admission to the church. Two have already been received in Tripoli, and two more, from Hums, are about to be received to the church in Beirut. Thus the seed sown there in years gone by is beginning to bear fruit. A third person, a young man, is also applying for admission to the church here, and six are about to be received in Abeih. We have great reason to bless God.

Nestorian Mission.—Persia.

LETTER FROM MR. LABAREE, FEBRUARY 14, 1865.

Religious Interest in the Seminaries.

IN this brief letter there will be found intelligence of great interest respecting the religious condition of the seminaries, especially that for females. God has not forgotten to be gracious to those often favored institutions.

In the last monthly letter from our mission, allusion was made to some degree of religious interest existing in our seminaries. That in the female seminary has probably been the more general in extent, and the more decided in its character and effects. It has continued now for several weeks, with less of outward demonstration than at first, but for that reason, perhaps, the more reliable and hopeful. From ten to fifteen of the girls have usually been present at the inquiry meetings, some of whom have manifested agonizing interest for their soul's salvation, agitated, apparently, with very deep convictions of guilt. We cannot doubt that the Holy Spirit has been striving with many. One of the most cheering evidences of his presence has been the tenderness and zeal of the hopefully pious members of the school, of whom there are about seventeen. Their increased conscientiousness, their earnest prayers and ready flowing tears, have witnessed to their being unusually awakened. For several years the school has not been in so gratifying a condition, spiritually. At present it is impossible

to say what will be the ripened fruits of this interesting season.

In the male seminary we are watching with much interest the religious development of a young priest from the mountains. He was formerly a valiant opponent of the gospel, using all his acquirements, for which he took high rank among his people, in warring against the truth. A year ago he was brought into contact with our helpers in Berwer. Searching the Scriptures, in his opposition to them, he saw his own errors, and many of the clouds of darkness and superstition rolled away. Convinced, intellectually, of the truth of the doctrine of salvation by free grace, he came here in the fall, and at our recommendation he entered the seminary. He has mental qualities of the finest order for a Nestorian, and takes hold of the great doctrines of the Bible with a superior force of mind, so fighting his way out to the light of the truth, against the many errors and blinding superstitions that still obscured his faith in Christ. He has been carrying on a heart struggle too, as well as one of the intellect, professing to realize, most deeply, his great sinfulness.

The Work in the Villages.

Our work in the villages, this winter, is not generally as encouraging as we had hoped to see it, but in certain places there is plain evidence of progress, and cases of conversion are reported. Nowhere is there any opposition. Our helpers are kindly received and attentively listened to, in their pastoral visits; yet the painful fact is, that the masses of the people never come near the places of worship. They often show great cordiality to the preacher, welcome him to their houses, assent heartily to all that is said, and then determinedly go their own way of sin, as before, seemingly dead to all religious impression. I know not that we can do aught else than continue to preach, summoning to our aid greater faith in the power of God's holy word and in the efficacy of prayer. We certainly have the richest promises, if we could but have the faith to avail ourselves of their all-sufficient blessings.

Letter from Mr. Shedd, February 13, 1865.

The Mountain Field.

Mr. Shedd writes encouragingly respecting the prospects of the work in the mountain portion of this mission field. A few extracts will be given.

In Mr. Cochran's letter, of last August, you were informed of the disturbed state of the mountains. Since then the storm seems to have spent itself without doing any body very much harm. It revealed to us the utter corruption of the house of Mar Shimon, and cut off any lingering hope that the young patriarch might become a true shepherd and bishop of souls among his people.

It is a very encouraging fact that we lost no ground. The helpers in Jeloo, notwithstanding the bitter threats and some danger, remain. The hold in Bass is better than it was a year ago. There seems to have been a little gain in Tekhoma during the year, though we failed in planting a man of Oroomiah there. The young men there seem to be laboring with more zeal and fidelity than in any former year. The small district of Chal, near Tekhoma, has been occupied with encouraging results thus far. In the other small district of Arbush, Rakan and Nerwa, the people hear the gospel gladly. They are wretchedly poor and oppressed by the Koords, but a few, at least, are rich in faith, and give pleasing evidence of a change of heart. In Berwer, the light kindled has shed a steady ray. The scattered believers about Amadia and in Berwer have not yet been gathered into a communion, but this year, like the preceding, has added a few names, we trust, to the number of those who shall be saved.

A Promising Student—Death.

The person spoken of in the following paragraph is doubtless the same whose course Mr. Labaree refers to, as 'watched with interest' in the seminary.

One very marked fruit of the helpers' labors in that region is the conversion of a young priest, who was regarded by the old party as the second scholar and teacher among the mountaineers. A year or more ago he went to Mosul, with the idea of going as a Nestorian missionary to the Syrian Christians of India. Failing in his plans, he returned and spent the winter with the young bishop of Berwer, near the village where our helpers reside. Here he began a closer study of God's Word, and this study, in connection with intercourse with our helpers, was blessed to a change in his views if not of his heart. He came to Seir in the autumn, and has spent the winter in the seminary, manifesting a high degree of ability and enthusiasm in his studies, and what is better still, giving considerable evidence of a real change from death unto life.

The death of Deacon Isaac was a sad blow to the mountain work. His influence was great among the mountaineers, and always exerted, gladly, for the gospel. Death has removed several others, whose names we trust are written in the Lamb's book of life, and whom the little flock of believers can ill spare.

Another Appeal for Van.

In the autumn I went with Mr. Knapp and family, on their return to Bitlis, as far as Van. It is the third time I have visited that city, and each visit has added to my deep interest in the place and people. I have only to add my most earnest appeal to that of other missionaries, to the servants of Christ, to come—to hasten—and enter into that perishing harvest of immortal souls. There are the strongest of reasons for men and women of the best piety and talent to come to Van, and to come quickly. There is a post of honor to be occupied, a centre of influence, of incalculable influence, to be filled, a people of enterprise and intelligence to be moulded by the gospel. The way is open for Christ to be honored by missionary effort. They may count themselves honored and happy who are permitted there to labor and to die.

Mahratta Mission.—Western India.

Station Reports.

Reports have been received from several of the stations of the Mahratta mission, for the year 1864; but it will be necessary, for want of room, to omit, at least for the present, much of what was marked in these reports for publication in the Herald. There are stated to be connected with the mission, in the "Ahmednugger Collectorate," 20 churches, with 581 members, and 450 baptized children. During the year, 33 members were received on profession, 23 were excommunicated, (12 from one church,) and 16 died; the year having been one of very unusual mortality.

Ahmednuggur.

The death of the native pastor of the First church at this station was reported last year. no one having been found to take his place, the duties of a pastor have been performed by Mr. Ballantine. In consequence of Mr. Bissell's departure for America, the general duties of the station also fell upon Mr. Ballantine until the middle of April, when Mr. Fairbank came to his relief, and remained in charge till the arrival of Mr. Hazen, in June. "The native helpers labored faithfully." 16 persons were received to the First church, of whom 6 were members of the school for catechists, and 3 were from the girl's school. To the Second church 4 were admitted on profession, by the native pastor.

School for Catechists and Teachers.

Mr. Hazen reports respecting the school for catechists:

Mr. Ballantine was in charge of the school the first part of the year; Mr. Fairbank took charge about the middle of April; and I commenced my duties in it on the 6th of June. Two native teachers have been employed.

Through the liberality of W. F. Stearns, Esq., of Bombay, we were enabled to receive a larger number of scholars than usual. There were sixty-nine on the roll, of whom thirty were members of the church, and twenty-five others were from Christian families. Several from the school united with the church in the early part of the year, and two near the close. One was sent away for misconduct, and some others left on account of health, and for other reasons.

The general attention to study has been gratifying, and the progress of the scholars good. The teachers have been faithful in the discharge of their duties, but the classes have been too large for the best improvement of the scholars. We have also felt the need of more rooms for recitations, the school being much cramped in our present building. The members of the theological class have pursued studies in this school, as usual, for four months.

Girls' School—Native Views.

The school for girls has also been larger than usual, and, owing to the donation of Mr. Stearns, a greater proportion of the pupils have received pecuniary aid. Referring to the examination of this school in October, Mr. Ballantine writes:

The impressions produced on the minds of the native gentlemen who witnessed the examination, are well exhibited in the following extract from an article prepared by one of them, a Brahmin, published in Marathi, in a native newspaper of Ahmednuggur, and afterwards translated and published in the *Dnyanodaya*.

"The annual meeting of the American Mission commenced this week. Day before yesterday the girl's school was examined. There were about fifty girls present, and some of those who were in the highest class passed an examination as good as that of boys in the government school. All present were highly delighted at the progress which they had made in the different studies pursued. These girls have completely refuted the notion that Brahmins alone are capable of acquiring knowledge, and that Shoodras can never expect to attain to the same level with them. For the girls who were examined on this occasion were not the children of Brahmins, or even of Shoodras, but of the lowest castes, like Mahars; and at the same time, if we look at their pronunciation and their whole bearing, we should never dream that they belonged to those classes which the Brahmins in their pride call *low*. From this we see that it makes little difference in what soil the seeds of knowledge are sown. Even if cast into those kinds of soil that are called low and worthless, they bring forth good fruit, and all should rejoice in it. We congratulate the mission on the success of this school."

Mr. Ballantine also sends an extended extract from another article published in the same native periodical, and written by a native gentleman of the highest caste, for which room cannot be taken here. Our brother well remarks respecting it:

This whole extract is important, as it shows how the better educated natives view our educational efforts and the results produced by them. There is no doubt that the writer is correct when he says our schools are training up an entirely new class of men, to take the front ranks in the native community; and those who have hitherto taken the lead must give way to those whom, a short time ago, they would have disdained to set with the dogs of their flock. Thus God is overturning and overturning here, as in other countries, upheaving the masses and rearranging the elements of society, until He shall come whose right it is to reign.

Khokar.

Mr. Bruce, of this station, reports at the end of his first year of missionary life; a year, he says, which "has passed away very pleasantly." He speaks of trying things in connection with the work. Several members of the church have been excommunicated for marrying their children with idolatrous rites, according to Hindoo custom. To this there

has been a strong temptation, from the fact that the Hindoos have not considered marriage with the simple Christian ceremony as legal. The more faithful Christians repeatedly warned those who seemed inclined to yield to temptation, and when warnings were disregarded, manifested a determination not to compromise with sin, and promptly separated the idolaters from the people of God. Thirteen were excommunicated from the churches of the District during the year. It is hoped that the evil has now ceased. A new law requires that marriage among native Christians shall be according to its provisions. Increased interest is noticed among the people, especially the higher classes, in listening to the preaching of the truth, and there have been cases of hopeful conversion, but no additions to the church.

There are four churches in the Khokar District, with a present membership of 38. One of these churches has a native pastor. "Scarcity and high prices have sadly affected the prosperity" of the schools, many of the best scholars being taken out to work. Two schools were thus broken up. Eight native catechists, according to their reports, have preached 1,944 times, to audiences numbering, in the aggregate, 24,219 persons.

Mr. Bruce has been much occupied with study of the language, but has visited different parts of the field, spending some weeks in tents, and having generally, "a most cordial reception" from the people.

The "Khokar Home Missionary Society" was organized in May, and since that time, "a missionary has been supported, who has labored faithfully among the people of the Mang caste, from which he originally came." Mr. Bruce also says: "I have been pleased to receive contributions of money and grain, at various times, as thank-offerings for the recovery of friends from sickness. In several cases these have been given by Hindoos; and this is gratifying, as showing an increasing confidence in the 'Christian's God,' among those who are not yet ready to acknowledge him before the world."

Sholapoor.

Mr. Harding reports, from this comparatively new station, that the church, formed near the beginning of the year, with 11 members, has been increased by the addition of 4; one a child of Christian parents, "amiable, affectionate," and, by the missionaries, "loved almost as a daughter;" the other three, converts from heathenism at *Barsee*, where there are now "two or three inquirers." At Sholapoor itself, there can only be reported "increasing friendliness," and on the part of some, "avowed conviction of the truth of Christianity;" but no conversions and no earnest inquirers. At *Koombhari*, five miles east of Sholapoor, a native assistant is making steady progress in his work. There are "several inquirers and an interesting school" there; and in two villages, ten miles west of the station, Mr. H. "found, recently, eight or ten men who manifest a real interest in the truth." "The colporter still finds a large demand for the publications of the Bible and Tract Societies."

Pimplus.

Mr. Barker, reporting his field, which "lies between the Godavery and the Pera rivers," and is "32 miles long, from north to south, and 18 miles wide," speaks of labors much interrupted by bereavements (the death of Mrs. Barker and a child) and serious illness. "Many days have been occupied in visiting Christians and inquirers, some of whom live 20 miles from the station." While performing this pastoral work, there have been frequent opportunities to preach to the heathen, among whom "it has been interesting to watch the growing friendliness." The members of the church, (now 19,) reside in ten different villages, some as far as 20 miles from Pimplus. Services on the Sabbath are held at six different places, with small congregations, but such as to give confidence that good is accomplished. There are four schools, and it is a part of each teacher's duty to conduct religious exercises on the Sabbath. "Several large villages are pleading earnestly for schools." As Mr. Barker is constrained, by failing health, to visit the United States, this station was left in charge of Mr. Chapin.

Dakota Mission.

LETTER FROM DR. WILLIAMSON, APRIL 12, 1865.

The Prisoners at Davenport.

DR. WILLIAMSON'S letter is dated at Davenport, Iowa, where he had been for nearly four months, laboring among the Dakota prisoners still confined there. He writes:

As regards the spiritual state of these prisoners, I see great cause to bless and praise God for what he has done and is still doing among them. Many of them are evidently growing in grace and the knowledge of God. When Mr.

Riggs was here, in September, he admitted 27 to the communion of the church, on examination. Of these, 26 belonged to a company of 23 men, 30 women and 31 children, who had been brought here only a few months previous. Of course they had but little religious knowledge, and it is not strange that several of them fell into sins for which I thought it necessary to suspend them from the communion of the church, soon after I arrived. With a single exception, they have since given satisfactory evidence of repentance, and been restored. This is also the case with several who had been longer connected with the church. At our communion on the 1st of January, one man and two women were received on examination; at the communion the middle of February, two men and three women; and on the last Sabbath of March, five men, four women and one girl of thirteen. There remain here, unbaptized, only three men, six women, and seven children, most of whom have preferences for the Episcopal or Roman Catholic church. In a population of 265 souls, including 30 children, we have very nearly 200 communicants in good standing. There are about a dozen under suspension, several of whom appear penitent, but owing to the nature of their offenses, it does not seem proper to restore them to the communion of the church. The other fourteen adults are Roman Catholics, or say they belong to the Episcopal church. Within a year, twenty communicants have deceased here, and thirty-four have been dismissed and sent away.

School.

In another communication Dr. Williamson reports respecting the school at Camp Kearney, Davenport. Most of the 265 Dakotas in confinement there,—(195 men, 40 women and 30 children,) have learned to read, and have made some progress in writing. Very few were readers when they went there. Their general conduct has been "highly commendable,"—such as to win "the kind feelings of every set of men who have had charge of them for any length of time."

MONTHLY SUMMARY.

Home Proceedings.

Another month has passed, and it is by no means pleasant to be constrained to say, that the financial prospects of the Board, for the year now drawing towards its close, do not improve. For eight months, from September 1 to May 1, the receipts have been $257,888; only $9,028 more than for the same time last year, and $42,000 *less than one half* the sum appropriated for this year. It is but just towards contributors to state, that there has been a falling off in the income from *legacies*, as compared with the same period last year, of $21,625, so that the gain in *donations* amounts to more than $30,000; but of this gain $4,000 has been from "foreign lands and missionary stations."

In the good providence of God towards the nation, there is one prospect of relief for the treasury. During the first six months of the year, the average price of gold was considerably above what was estimated in making the appropriations. But the rebellion is, in the main, suppressed; the noise and the miseries of war are passing away; prospects not of peace and quiet only, but of abounding prosperity, in the not distant future, are opening before us; and the price of gold—the expense of exchange on all remittances abroad—has diminished. The Acting Treasurer estimates, that for the whole year there will be a saving of $50,000 on the estimated cost of exchange, bringing the expenses of the year to 550,000 instead of 600,000 dollars, and making the balance needed for the remaining four months, to meet the appropriations, $292,112.

This will make no provision for the relief of the missions,—the urgent need of which was referred to in April,—or for

progress in the work; but even this is $73,000 per month, and for the whole time, from May 1 to September 1, is near $22,000 more than was received in the same period last year, when receipts were much larger than ever before. Will not this simple statement of facts serve as a sufficient "word to the wise"? Will not love to Christ and love to souls; will not gratitude to Him who is doing so great things for us as a people; will not a desire to go forward at such a time as this in the work which *this nation* should do for the world's redemption, lead friends of the Board to see to it that there be no failure at this point in the Board's history? Without general and earnest effort, "as to the Lord and not to men," there will be a failure. With such effort, it may be averted.

MISSIONS OF THE BOARD.

Turkey.—Mr. Trowbridge wrote from Constantinople, March 23: "From all parts of the country we hear of increased congregations and of deep and lively interest in the truth. Through quite an extensive correspondence with nearly all the stations in the interior, I have long been able to 'feel the pulse' of the three missions in this country. My opinion is, that the number of those who attend the Protestant services has greatly increased during the winter, and that solemn attention is given to the preached word. We cannot speak of *revivals*, but we can say that the current of religious feeling flows more rapidly than it did some months ago. I believe the brethren will all come up to the annual meeting with most encouraging reports of what the Lord is doing in this land."

Western Turkey.—Mr. Clarke, of Philippopolis, reports a tour of three weeks, by himself and one of the students in the school, on which they found the Bible, and other volumes and tracts circulated by the mission, "now everywhere well known and freely received." "The reception," he says, "was very different from that of four years since, when all the lower classes feared to purchase books or converse with us, and were often frightened by the cry of Protestant." Of one place he remarks: "The experience of the Sabbath proved to us that there are many minds open, in a measure, to the preaching of the gospel. Many feel unsatisfied with their church services, and that their priests are unworthy of the office, and are seeking, or at least ready for, some change." In the three weeks, Mr. Clarke and his companion "traveled over 160 miles, sold books to the amount of 881 piasters, and circulated over 900 tracts." Labors in the school, he states, have met with encouraging success.

Mr. Giles (see his letter, page 168,) mentions various pleasant facts respecting Cesarea and its out-stations, where he has found the work 'more interesting than he expected,' but is obliged to report, also, persecution and trial at one out-post.

Central Turkey.—Dr. Pratt, writing from Marash, March 21, refers to "the comparatively good state of the First church, the addition of 18 members at its last communion, which was administered by Rev. Kara Krikor, of Aintab, before an assembly of some 1,500, and the flourishing condition of the Second church, which has just called a pastor."

Eastern Turkey.—The station reports of this mission, which occupy several pages of this number of the Herald, and the letters from the native pastor at Diarbekir and Mr. Williams, are well worthy of perusal. Sixteen additions to the church at Diarbekir, contributions there amounting to $778 in gold, a Sabbath school attended by more than 300 persons, a church in which there are "many active Christians," who "think, labor and pray," and "are ready to give their lives for Christ," and all this in a year of much sickness, of "high prices—almost famine—and great business stagnation," and when there was no missionary on the ground, serve to show, as the native pastor says, that "Christ's work is firm there." In the Arabkir field, the number of church members is now 154. Stated services have been maintained at nine preaching places, with an aggregate average attendance of 507; each of the seven churches has sustained a Sabbath school, with an aggregate attendance of 467; the number of registered Protestants has increased to 809;

and in pecuniary contributions there has been progress. The Kharpoot report is full of interest. Mr. Williams, (of another station,) speaks of the village work there as "a mystery and a marvel" to him, and of the contributions of the *very* poor people, for supporting gospel institutions and the purchase of Bibles, as "before his own eyes, incredible." There were 29 additions to the church during the year, and there is a native missionary work of great promise.

Syria.—Mr. Jessup (page 176,) mentions an interesting celebration of a most important event, the completed translation and printing of the Arabic Scriptures, a work on which Dr. Smith labored for eight years, and Dr. Van Dyck, eight years more. The Damascus Moslem, who was imprisoned in Beirut for becoming a Christian, has disappeared, and it is feared he has been secretly put to death. The young man Yusef, from Bano, has been going through the fires again, and is now a refugee under Mr. Jessup's roof. Another Protestant has had his wife and his little daughter taken from him, and there is little expectation that justice can be secured. But the settlement of difficulties at Hums, and the admission and expected admission of several members to the churches, afford "great reason to bless God."

Nestorians.—Mr. Rhea sends extended extracts from letters from Deacon Eshoo, now at Tabreez, as an evangelist and agent of the Bible Society. He has a store where he sells the Scriptures and converses with many Armenians, Mussulmans, Jews and others, and on the Sabbath he preaches to a little company. In October the congregation averaged eighteen. He reports several very interesting cases of persons candidly inquiring, or seeming quite convinced of the truth, and sometimes doing much to enlighten others. Eshoo appears to be "the right man in the right place," and his work, for the present, is quite promising, though there are many adversaries. Mr. Labaree, (page 178,) reports a spiritual condition of the female seminary more gratifying than has been known for several years in that highly favored institution; and Mr. Shed, (page 179,) states that in the mountains the storm of opposition seems to have spent itself without doing very much harm, while there are various indications of good. He once more adds his "most earnest appeal to that of other missionaries, to the servants of Christ, to come—to hasten—and enter into that perishing harvest of immortal souls" at Van.

Canton.—Mrs. Bonney writes that "a very intelligent young man," formerly one of Mr. Bonney's pupils, was recently baptized by Mr. Vrooman, and that the female teacher who has been with her for several years, and four of the pupils, declare their belief and trust in Christ.

North China.—Mr. Chapin wrote from Tientsin, January 16. He had recently visited Peking, and on his way, in company with English missionaries, visited some of the larger towns, and "found multitudes ready to hear the truths of the gospel and anxious to obtain Christian books." The state of the church at Tientsin had not been very satisfactory of late. There was coldness and some dissension; one member had been excommunicated, and "none admitted for nearly twelve months;" but since "the week of prayer" there seemed to be a better state of feeling. Referring to American affairs, Mr. Chapin remarks: "We are watching with deepest anxiety the progress of events in our native land, with special reference to their bearing upon the advancement of the Redeemer's kingdom among us. We watch for indications of a deeper sympathy for the wretched and guilty heathen, in the midst of whom we dwell; for signs of a growing zeal in behalf of their salvation. We look for an increase in the means placed at the disposal of the Board for our aid, and in the number of those coming forth to share our toils. Thus far we have looked and watched almost in vain; may God, in his infinite mercy, grant that it be not so much longer. Many populous cities and whole provinces of Northern China still wait for the advent of the first missionary. Will the churches furnish us men and means to occupy some of them the present year?" Mr. Stanley, (January 17,) mentions the opening of a second chapel by the mission, at Tientsin, so that now, in connection with different missions, there are seven

chapels open for daily preaching in and around that city.

Zulus.—Mr. Rood wrote, February 1, from Amanzimtote, "We have been enjoying a season of more than usual religious interest at this station, during the last month. Our meetings during the week of prayer, at the commencement of the year, were deeply interesting, and the daily prayer meetings still continue, with much encouragement. A goodly number, more than twenty, have manifested deep seriousness, and professed an earnest desire to give themselves to the service of Christ. We pray that the good work may be greatly extended, and that many souls may indeed be brought into the kingdom of God.

Mr. Lindley wrote from Inanda, February 8: "At our communion on the third Sabbath of last month, we received into fellowship twelve new members, one of them by letter. These additions, with the exception of one or two, are the result of a precious little revival with which we were blessed some five months ago. Three of these new members were baptized in infancy, as the children of pious parents, and are the first fruits of infant baptism in our mission. For this and other reasons, we looked on them with a peculiar interest. The number of baptized children in our mission is now very considerable." Mr. Lindley reports much sickness in the country for the previous four months, from which, however, the mission families had been, thus far, exempt.

Micronesia.—Mrs. Bingham wrote from Honolulu, February 25, that Mr. Bingham was somewhat improving in health. Intelligence from their field, at Apaiang, was not very cheering. Before they left, the religious interest seemed to have subsided, and the king had resumed the tobacco agency. But Providence had furnished Mr. Bingham with a printer—a sailor, drifted there in a boat, from a wrecked vessel—who had generously assisted him, with little or no compensation except his board, in printing 325 copies of Matthew, some Narratives designed to illustrate Old Testament allusions, and, on letter paper, —printing paper being exhausted,—"small editions of John and Ephesians." The work of translating the New Testament had proceeded as far as the Epistle to the Philippians before Mr. Bingham's health failed.

Communications of much interest have been received from Mr. Sturges, of Ponape, which will be published in the next number of the Herald. There have been many additions to the church on that island, which numbered, in November last, 154 members. The first converts were baptized four years before.

West Africa.—Letters from Messrs. Walker, (Feb. 20,) and Bushnell, (March 1,) state that Mr. Walker is still improving in health. The small pox is proving very fatal in many places, and is likely to extend its ravages. One member of the church died of it on the first of March, though *at Baraka*—the mission station—there were no cases as yet. Most of the people attribute the disease to witchcraft, which may lead to the sacrifice of many victims on the altar of ignorant superstition. The mission report for 1864 is also received. Eight persons were admitted to the church, one was excluded and five died, "three of them pillars." The present number of members is 47. The average attendance on the boys' school at Baraka was 22, and on the girls' school, 23.

Dakotas.—A letter from Dr. Williamson, (page 182,) respecting the prisoners at Davenport, is of like cheering character with many heretofore published. Two hundred communicants in good standing, out of a population of two hundred and sixty-five, including thirty children!

OTHER MISSIONS.

South Seas.—Light seems to be dawning upon Erromanga, the scene of the martyrdom of Williams, and more recently of Mr. and Mrs. Gordon, of the Presbyterian Church of Nova Scotia. The *Record*, of the Lower Provinces, introducing letters recently received from new missionaries to the New Hebrides Islands, remarks: "The New Hebrides mission has had its dark days, and our pages, within the last few years, have carried many a message of sor-

row. But now it would appear as if the many prayers of the church had been heard, that the clouds were passing away, and a brighter day was beginning to dawn. Especially have we reason for gratitude for the encouraging circumstances in which our missionaries have been settled, and commenced their labors. We are sure that thousands of hearts will rejoice that Erromanga, and Dillon's Bay too, has been occupied by Mr. Gordon, and this in no fool-hardy spirit, but under circumstances so strongly indicative of the guidance of Providence, and the smiles of the great Head of the Church. The Rev. George Gordon's labors have not been in vain; and whom would we desire to see reaping the fruits of the seed sown by him with such toil, and watered with his tears and prayers, and even with his blood, rather than his own brother. The scenes witnessed by our missionaries, 140 attending public worship, over 20 giving evidence of having passed from death to life, and churches being built in various parts of the island, are such as angels must rejoice over. Scarcely less pleasing are the scenes on Fate, [where another of the missionaries has been stationed.] To think of the inhabitants of one district having relinquished idolatry, and a church of sixty members gathered, and this solely by the agency of native teachers, gives us reason to say 'what hath God wrought.'"

The *Magazine and Chronicle* of the London Missionary Society, also gives a letter from Rev. S. Ella, in which he says, respecting a recent visit to Erromanga: "We approached the fatal bay with melancholy feelings. As we entered we saw very distinctly the scene which has so often been described. We found the Aneiteum teacher, and Joe and Kauiaua, and a large number of natives waiting to welcome us. They took us to their chapel, a very unpretending little place, and to the teacher's house. Joe at once informed us of the state of things on this island, and gladdened our hearts by the intelligence, that about 300 people around the bay were attending the means of grace and were really anxious for instruction. They had within a few months erected four chapels. Several of the natives, we trust, have heartily embraced the truth, and are desiring to live in accordance with the will of God. We met about twenty of these."

Assam.—Mr. Scott, of the Baptist Union, Assam mission, North-eastern India, wrote October 1: "The providence of God seemed to thrust upon us the maintenance of a school for the Mikirs. We could not turn away from those earnestly seeking that truth which it is our special mission to give them. The sudden and general waking up of a nation from a sleep of unknown centuries, the casting away of former indifference, prejudices and fears, a new and strange desire to drink at the pure fountain of Eternal Truth, are indications which, at the least, deserve this serious inquiry from the Christian world, Is not the set time for this people come? At our Sabbath service, weekly prayer and conference meetings, daily family worship, morning Bible instructions at the opening of school, by the wayside, wherever instruction may be gained respecting the True God, his Word, Jesus Christ and his atonement, there are few more constant attendants or so earnest listeners,—few who engage in our worship with more apparent feelings of true worshipers, than these same wild dwellers in the mountains and jungles." "Yesterday I had occasion to call to account three or four of my young men for being tardy at their morning work in the field. They hung their heads in silence, and I was about to reprove them, when one, bolder than his companions, said: 'Yes, it is our fault; we are ashamed. But last night, as we sat down to read God's word and pray together before going to sleep, we found so many good words that we kept on reading and talking about them till the morning light came. Then we lay down to sleep, and overslept our time.' I have found, on inquiry, that they often thus spend full one half the night."

The *Missionary Magazine*, of the London Society states: "The aggregate number of native Christians in the Mission churches in and around Amoy is nearly *four hundred*, while the members in connection with the English Presbyterian Mission and the American Dutch Reformed Church are still more numerous."

MISCELLANEOUS.

The Reformed Dutch Board of Missions, was likely, as the *Sower* for May announced, to begin a new year, May 1, "very seriously in debt." It is much to be desired that a Society doing so good a work may be speedily relieved from such embarrassment.

The Presbyterian Board was likely to close its year without a debt, or with one of but small amount.

Donations from Richmond.—One of whom it is testified that he is "a true union man," sent recently, from Richmond, Virginia, *Eighty Dollars* in gold, to constitute a young nephew an honorary member of the American Board. He writes that in 1864 he sent money, (not yet received,) to constitute his mother and his sister honorary members; in 1861 he sent two donations of $100 each, in 1862 one of $260, and in 1863, one of $128.62. No one will be surprised that such a man now remarks: "I need not say that I, with many others, rejoice to be again under the protection of the Old Flag."

EMBARKATION.

Rev. WILLIAM WOOD, of the Mahratta mission, Western India, and Mrs. ELIZABETH P. WOOD, from Greenport, Long Island, sailed from Boston, May 4, in ship Colorado, Capt. Freeman, for Bombay.

DEATHS.

At Umvoti, South Africa, February 10, of consumption, Rev. CHARLES H. LLOYD, of the Zulu mission. He had been in the mission field but little more than two years, and for some months had been setting his house in order, assured that his disease was incurable. A letter from Mr. Grout respecting his death will appear in the Herald for July.

At Ahmednuggur, Western India, March 22, Rev. WILLIAM W. CHAPIN, of the Mahratta mission. Mr. Chapin joined the mission in 1864, reaching Bombay on the 18th of May. He had therefore been in India only about ten months, but he was very promising, and his death is felt as a severe affliction. Fuller statements will appear next month.

At Franklin Mills, Portage County, Ohio, March 19, Mr. JAMES ORR, —for thirty-five years connected with the Cherokee mission of the American Board—aged 73 years and 10 months.

At Sivas, Turkey, February 22, HARRY WARNER, youngest child and only son of Dr. and Mrs. H. S. West, of the Western Turkey mission.

On board ship "N. B. Palmer," (in which he was returning to the United States,) March 18, Rev. ELIHU DOTY, missionary at the East since 1836, first of the American and then of the Reformed Dutch Board, at Batavia, Borneo, and since 1844, at Amoy, China.

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Portland, 3d cong. ch. and so. m. c.	54 40	
Pownal, Cong. ch. and so.	36 20	
West Falmouth, 2d do.	25 00	—115 60
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, Two friends,		10 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer, 1st cong. ch. and so.		29 79
Waldo co.		
Searsport, Cong. ch. and so. m. c.	7 59	
Stockton, Mrs. A. W. Stowers,	1 00	—8 50
Washington co.		
Princeton, Rev. C. L. Nichols,		5 00
York Conf. of chs. Rev. G. W. Cressey, Tr.		
Limerick, A friend,	4 00	
Saco, 1st cong. ch. and so. benev. so.	64 67	—68 67
		237 56

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.		
Dublin, Trin. cong. ch. and so. m. c.	4 28	
Hinsdale, Cong. ch. and so. to cons. LEMUEL FALES an H. M.	189 24	
Keene, Cong. ch. and so. m. c.	13 26	
Rindge, do. 39; m. c. 12,01; less counterfeit, 2;	49 01	—255 79
Grafton co. Aux. so.		
Bristol, Cong. ch. and so.	21 00	
Hanover Centre, do. 5; Mrs. M. J. Emerson, 5;	10 00	
Lebanon, Mrs. Lydia E. Allen,	100 00	
Lyme, A friend,	5 00	
West Lebanon, Cong. ch. and so.	50 00	—186 00
Hillsboro' co. Aux. So. Geo. Swain, Tr.		
Amherst, Ladies' benev. asso.	87 30	
Manchester, Franklin st. ch. and so.	54 36	
Mont Vernon, Cong. ch. and so.	14 80	
Pelham, do.	75 02	—231 48
Merrimack co. Aux. So. G. Hutchins, Tr.		
East Concord, Abel Manning,	50 00	
Henniker, Cong. ch. and so. 151,10; prem. 1,15; to cons. JOHN PETERS an H. M.	152 25	
Hopkinton, Cong. ch. and so. wh. with prev. dona. cons. STEPHEN SARGENT an H. M.	30 65	
New London, Mrs. L. M. Trunnell,	5 00	
Pembroke, A friend, 15; Mrs. E. Burnham, 5;	20 00	—257 90

Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Cong. ch. and so. 65 50
Windham, Pres. ch. 5 00—70 50
Strafford Conf. of chs. E. J. Lane, Tr.
Milton, Cong. ch. and so. 8 50
Ossipee, Rev. H. Wood and wife, 5; Centre cong. ch. and so. 22; 27 00—35 50
1,037 17
Colebrook, Cong. ch. and so. 18 30
1,055 47
Legacies. — Boscawen, George Coffin, by George Hutchins, 161,42; less expenses, 35c.; 161 07
1,216 54

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.
Orwell, Rev. Job Hall, wh. with prev. dona. cons. Mrs. SARAH A. B. HALL an H. M. 25 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. 40,79; friends of missions, 300; 340 79
Waterford, Cong. ch. and so. 16,40; Rev. G. I. Bard, 10; 26 40—367 19
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, 1st Calv. cong. ch. and so. m. c. 17 05
Colchester, Cong. ch. and so. 12 00
Jericho, do. 3 00—32 05
Franklin co. Aux. So. C. B. Swift, Tr.
Bakersfield, Mrs. Polly Stebbins, deceased, 25 00
Enosburgh, Cong. ch. and so. to cons. SAMUEL C. FLETCHER an H. M. 160 00—185 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby, Mrs. M. A. Newcomb, 10; Mrs. E. A. McPherson, 10; E. H. Blake, 10; 30 00
Washington co. Aux. so. G. W. Scott, Tr.
Waterbury, Cong. ch. and so. 68 00
Windham co. Aux. So. F. Tyler, Tr.
Bellows Falls, Cong. ch. and so. 6 60
West Townsend, A friend, 5 00—11 60
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Ascutneyville and Weathersfield Bow, Rev. S. S. Arnold, 10; Rev. M. Kimball, 12; B. Bartlett, 4; cong. ch. and so. 18,40; 44 40
Norwich, Cong. ch. and so. 24; a friend, 20; 44 00
Springfield, Cong. ch. and so. m. c. 27 02—115 42
834 26
Bennington, 2d cong. ch. and so. m. c. 47 90
Bennington co. Capt. Dudley, 5th Reg. Co. K. 7 00—54 90
889 16
Legacies.—Peacham, Mrs. Lydia C. Shedd, by Ezra Chamberlain, Ex'r, 433 00
St. Johnsbury, Erastus Fairbanks, by H. Fairbanks, Ex'r, 150 00—583 00
1,472 16

MASSACHUSETTS.

Barnstable co. Aux. so.
West Barnstable, Cong. ch. and so. 25 50
Berkshire co. Aux. So. James Sedgwick, Tr.
Pittsfield, Maplewood inst. m. c. 15 04
Sheffield, Cong. ch. and so. m. c. 4 00
Stockbridge, A friend, a thank offering for recent victories, 10 00
Williamstown, Williams coll. m. c. 20 00—49 04
Boston, (of wh. from a friend, 5;) 1,470 95
Essex co. Aux. so.
Andover, Chapel ch. and cong. to cons. ALBERT BRYANT, J. EDWARD WRIGHT, GEORGE G. PHIPPS, H. M. 294; Rev. D. Oliphant, 10; W. G. Means to cons. Mrs. MARTHA A. MEANS an H. M. 100; 404 00
Lynn, 1st cong. ch. and so. 23,14; m. c. 10,32; 33 46
Salem, Tabernacle ch. and so. to cons. Mrs. S. A. ROBBINS, ELIZA F. PUNCHARD, ELEANOR P. JEWETT, MARY S. HALE, and Miss E. C. FELLOWS, H. M. 508; to cons. CAROLINE A. BROOKS and LUCIA ANN BROOKS, H. M. 200; m. c. 24,58; friends, 50; 782 58-1,220 04
Essex co. North Aux. So. William Thurston, Tr.
Groveland, Cong. ch. and so. 12 55
Newbury, 1st do. 30 00
Newburyport, A friend to cons. Mrs. H. W. BURRILL an H. M. 100 00—142 55
Franklin co. Aux. So. L. Merriam, Tr.
Conway, A. Rice, 20 00
Whately, Cong. ch. and so. 76 00—96 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Florence, C. E. L. 1 00
Hatfield, GEORGE W. HUBBARD to cons. himself an H. M. 100 00—101 00
Middlesex co. Aux. so.
Ashland, Cong. ch. and so. 40 00
Cambridgeport, Stearns chapel, m. c. 11 00
Charlestown, 1st cong. ch. and so. 110; m.c. 17,41; a friend, by Rev. A. Walker, 1; 128 41
Concord, Mrs. Hoar, 10 00
Dracut, 1st cong. ch. and so. m. c. 3 00
East Cambridge, Evan. ch. and so. m. c. 22,08; a friend to cons. Rev. NATHANIEL MCHILL an H. M. 50; 72 08
Grantville, Cong. ch. and so. m. c. 38 01
Hopkinton, J. C. Eames, 3 00
Lowell, John st. ch. and so. 80 50
Malden, Trin. cong. ch. and so. 61 00
Marlboro', Union ch. and so. add'l, 5 00
Natick, 1st cong. ch. and so. m. c. 17 10
Newton Corner, Mrs. A. B. Ely, 500 00
Waltham, Cong. ch. and so. (add'l to $100 rec'd in March,) 34,43; a friend, 5,00; 39 43
West Newton, Cong. ch. and so. 239,79; m. c. 43,19; 282 98-1,291 51
Middlesex Union.
Boxboro', Evan. cong. ch. and so. m. c. 3 05
Fitchburg, 2d cong. ch. and so. m. c. 27 00
Townsend, Miss C. Wright, 5 00—35 05
Norfolk co. Aux. so.
Dorchester, 2d cong. ch. and so. add'l, 5 00
Medfield, 2d cong. ch. and so. 20 58
Roslindale, 1st do. m. c. 4 00
Roxbury, Eliot ch. and so. m. c. 11,04; Vine st. ch. and so. m. c. 30; 41 04
Sharon, Cong. ch. and so. 15,90; less counterfeit, 75c.; 15 15
West Roxbury, So. ev. ch. and so. m. c. 33 80—119 57
Old Colony Aux. So.
Fairhaven, 1st cong. ch. and so. 143 93
Plymouth co.
Plymouth, 5th cong. ch. and so. 4 00
Plympton, Cong. ch. and so. 16 50—20 50
Taunton and vic. Aux. so.
Norton, Trin. cong. ch. and so. 22 02
Worcester co. Central Asso. E. H. Sanford, Tr.
Berlin, Cong. ch. and so. m. c. 40 00
Worcester co. South, W. C. Capron, Tr.
Northbridge, 1st cong. ch. and so. m. c. 21 70
4,799 36
Chelsea, Winnisimmet ch. and so. m. c. 37,68; Broadway ch. and so. m. c. 41,31; 78 99
Nantucket, 1st cong. ch. and so. 27 25—106 24
4,905 60
Legacies.—Leicester, William Sylvester, by Sally Sylvester, 175 00
5,080 60

RHODE ISLAND.

Providence, Unknown, 5 00

CONNECTICUT.

Fairfield co. East, Aux. So.
Newtown, Cong. ch. and so. 11 70
Stratford, G. Loomis, 5 00—16 70
Fairfield co. West, Aux. So. C. Marvin, Tr.
Fairfield, 1st eccl. so. special coll. 52 00
Greenwich, 2d cong. ch. and so. 50 15—102 15
Hartford co. Aux. So. A. G. Hammond, Agent.
East Windsor, S. Wells, 2 84
New Haven City, Aux. So. F. T. Jarman, Agent.
North ch. and so. m. c. 23,55; Davenport ch. and so. m. c. 8,08; Centre ch. Eli Whitney, 100; 131 63
New Haven co. East, F. T. Jarman, Agent.
Northford, Cong. ch. and so. m. c. 17 08
New Haven co. West Conso. F. T. Jarman, Agt.
Waterbury, 2d cong. ch. and so. m. c. 9 98
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
Salem, Cong. ch. and so. 30 85
Windham co. Aux. So. Rev. S. G. Willard, Tr.
East Putnam, 1st cong. ch. and so. 6 50
Willimantic, Cong. ch. and so. m. c. 19 10—25 60

336 83

C. R. S. to cons. Rev. JESSE W. HOUGH, of Williston, Vt., an H. M. 200 00

536 83

Legacies.—Canterbury, Rev. R. S. Hazen, by T. A. Hazen, Ex'r, $100; less tax, 6; 94 00
Vernon, Mrs. N. O. Kellogg, (in part,) by George and Allyn Kellogg, Ex'rs, 3,000 00—3,094 00

3,630 83

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Buffalo, 1st pres. ch. to cons. DAVID S. BENNETT, Mrs. RUTH MARSHALL, Mrs. EMILY BRISTOL, Mrs. JANE ADELINE FARNHAM, and Mrs. ABBIE G. SEYMOUR, H. M. 517 67
Lancaster, Pres. ch. 40 00

557 67
Less exch. 2 78—554 89

New York and Brooklyn Aux. So., Agency of the Board, Bible House.
(Of wh. from Brooklyn, Ch. of the Pilgrims, S. B. Chittenden, 1,500; South pres. ch. m. c. 109,55; Lafayette av. pres. ch. m. c. 59; New York, West pres. ch. 993,43; do. C. Adams, 50; Mercer st. pres. ch. m. c. 36,60; Central pres. ch. 98,13, wh. cons. Rev. JAMES B. DUNN an H. M.; W. C. Martin, 50; R. J. Dodge, 100; W. C. Conant, 50; Mrs. L. M. Howland, 100; T. B. Gunning, 100; Mrs. Robbins, 20; F. Marquand, 150, wh. cons. SPENCER TRASK an H. M.; Mrs. T. B. Shelton, 50; E. T. Tefft, 25; E. Craig, 50; T. Ketcham, 100; S. Hastings Grant, 20; Mrs. James Stokes, 1,000; Anson G. P. Stokes, 250; C. H. Isham, 100, wh. cons. CHARLES BRADLEY ISHAM an H. M.; John A. Livingston, 200; Frederick A. Lane, 500: G. W. Lane, 200; F. F. Marbury, 30; John Van Arsdale, 50; E. D. Stanton, 250; G. S. R. 100; C. H. Ludington, 100; R. D. Lathrop, 25; A. J. Dwight, 25; M. Hartley, 50; D. S. Dodge, 25; M. Howland, 25; George C. Wetmore, 20; C. A. Bulkley, 100; D. E. Van Valkenburgh, 25; F. H. Slade, 50; Mrs. F H. Slade, 50; W. E. Dodge, Jr., 250; S. Newton Smith, 25; W. E. Dodge, 1,000; Mrs. W. E. Dodge, 200; H. Griffin, 50; George F. Betts, 100; C. C. Dodge, 100; E. B. Ketcham, 50; James C. Holden, 100, wh. cons. Mrs. CLARISSA PACKARD an H. M.; C. N. Talbot, 100; E. Phinney, 25; Mrs. E. Phinney. 25; Amicus, 500, wh. cons. W. S. OPDYKE an H. M.; R. Hoe, Jr., 25; Mrs. John J. Townsend, 20; D. H. McAlpin, 50; D. D. Lord, 50; E. F. Hatfield, 40; T. B. Hidden, 25; A. D. Shepard, 100; Waldo Hutchins, 500;) 11,417 83
Syracuse and vic. Aux. So. Henry Babcock, Tr.
Lafayette, Cong. ch. 23 85
Otisco, Mrs. Cook, 1,50; Mr. and Mrs. Brown, 10; 11 50
Pompey, 1st cong. ch. and so. 50 00
Syracuse, 1st pres. ch. to cons. Mrs. MARY C. FOBES an H. M. 285 49—370 84

12,343 56

Angelica, V. Thomas, 10 00
Batavia, Pres. ch. 154; P. L. Tracy, 30; 184 00
Brighton, Cong. ch. 41 25
Catskill, Rev. and Mrs. F. F. Judd, 15 00
Champlain, Mrs. Kezia Copeland, 45 00
Chenango Co., S. M. 5 00
Corfu, Pres. ch. 5; E. Whittlesey, 5; 10 00
Essex, Pres. ch. 23 00
Jamestown, 1st pres. ch. 16; L. Hallock, 1; 17 00
Junius, Pres. ch. W. H. M. and L. B. P. 3 00
Lyle, Pres. ch. 20 00
Nassau, do. 3 00
Newark, do. 122 10
Norwich Corners, do. 5,59; Rev. S. N. Robison, 5; 10 59
Orangeville, Pres. ch. 4 55
Pine Plains, do. 6 00
Pleasant Plains, M. Harris, 10 00
Portville, Pres. ch. 74 00
Rome, Mrs. Ruth H. Foote, 10 00
Suspension Bridge, Cong. ch. 20 04
Trumansburgh, Pres. ch. 63 88
Vail's Gate, Mrs. Sarah L. Dean, 10 00
Walton, 1st cong. ch. and so. (in full of 70;) 20 00
West Bloomfield, Cong. ch. and so. 82 09
Willett's Point, One that is trying to serve Christ, 4 35
Windham Centre, Pres. ch. m. c. 22 00—835 85

13,179 41

Legacies.—New York, William Mandeville, by Jacob Bronson, Ex'r, (in full,) 117 56
Rochester, Harvey Lyon, by F. Starr, Ex'r, (prev. rec'd, 1,900,) 100 00—217 56

13,396 97

NEW JERSEY.

Beach Glen, Mrs. S. E. Beach, 2; Mrs. C. Beach, 2; 4 00
Beverly, Pres. ch. 41 50
Boonton, do. 41 55
Dover, A corporate member, 40 00
Frankfort, 1st pres. ch. 40 25
Newark, 1st cong. ch. and so. 118,10; 1st German ch. 15; 133 10
Newfoundland, Pres. ch. 25 00
Plainfield, 2d pres. ch. m. c. 50 00
Rahway, T. Morris, 5 00
Sparta, Pres. ch. 11 25—391 65

PENNSYLVANIA.

By Samuel Work, Agent.
Catasauqua, Pres. ch. 43 20
Danville, Mrs. Mary M. Magill, 5 00
Delaware Water Gap, Pres. ch. 3 60
Jeffersonville, 1st pres. ch. 4 00
Philadelphia, Lombard st. Central pres. ch. 13; Manyunk pres. ch. 12; Rev. J. Miller, 10; Rev. E. Bruen, 20; J. D. L. 30; 84 00

Pittsfield, Pres. ch.	3 00	
Springfield, do.	3 45	
York, Samuel Small,	1,000 00	1,146 25
Athens, G. A. P.	5 00	
Belle Valley, Rachel Russell,	5 00	
Carbondale, A widow's mite,	5 00	
Cowdersport, CHARLES S. JONES to cons. himself an H. M.	100 00	
Edinboro', Isaac Fry,	2 00	
Erie, 1st pres. ch. 100; D. H. SANFORD to cons. himself an H. M. 100;	200 00	
Fairview, Pres. ch.	11 30	
Honesdale, do. m. c. 100; a friend, 5;	105 00	
Hyde Park, Pres. ch.	33 00	
Lewistown, F. I. Hoffman,	20 00	
Lock Haven, G. B. Perkins,	1 70	
Pleasant Mount, Pres. ch.	48 00	
Unionville, do.	7 00	543 00
		1,689 25

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. 200; m. c. 71,80; Rev. W. B. Evans, 10; Assembly's ch. to cons. Rev. T. B. MCFALLS an H. M. 150;		431 80

VIRGINIA.

Army of the Potomac, A surgeon,	100 00	
Richmond, David Turner, to cons. SAMUEL A. WOOD, Lyme, N. H. an H. M. (80; gold prem. 36;)	116 00	
Winchester, Chaplain L. M. Birge, 3d brigade, 1st division army of Shenandoah,	25 00	241 00

OHIO.

By William Scott.		
Bantam, Pres. ch.	10 60	
Batavia, do.	12 30	
Cincinnati, 3d pres. ch. m. c. 14,85; 1st Ger. pres. ch. 11; 2d pres. ch. (of wh. from Philip Hinkle to cons. Miss MAGIE GIVEN an H. M. 100;) 636,23; m. c. 12.63;	674 71	
Delaware, Little mill ch. and so.	18 15	
Jersey, Pres. ch. m. c.	10 00	
Mt. Gilead, Pres. ch.	10 00	
Radnor, Delhi pres. ch. 10; M. Humphreys, 10;	20 00	
Wilkesville, J. G. Miller,	3 00	
	758 76	
Less ex.	1 00	757 76
Ashtabula, 1st pres. ch. m. c.	12 00	
Aurora, B. F. Spencer,	20 00	
Canton, Pres. ch. m. c.	38 59	
Claridon, Cong. ch. and so.	15 10	
Cleveland, 1st pres. ch. m. c. 12,70; Elizabeth E. Taylor, 100;	112 70	
Elyria, 1st pres. ch.	97 00	
Fitchville, Zalmon Greene,	5 00	
Gustavus, Pres. and cong. ch.	17 05	
Harmar, Cong. ch. and so. m. c.	18 25	
Johnston, Pres. and cong. ch. 20; less counterfeit, 75c.;	19 25	
Pomeroy, Welsh Cong. ch. and so.	6 00	
Ravenna, C. T. Isbell,	9 00	
Sandusky, Pres. ch.	43 18	
Southington, Pres. and cong. ch.	2 10	
Tallmadge, D. Preston,	10 00	
Toledo, George E. Pomeroy, to cons. Mrs. CHARLES S. LE DUC, Hastings, Min. an H. M.	100 00	
Willoughby, L. Lloyd,	10 00	535 22
		1,292 98

INDIANA.

By William Scott.		
Aurora, Pres. ch. bal.	16 00	
Delphi, Pres. ch.	31 00	
Indianapolis, 2d pres. ch. m. c.	15 00	
Seymour, Pres. ch.	39 50	
Terre Haute, 1st cong. ch. and so.	50 65	152 15

ILLINOIS.

By William Scott.		
Bunker Hill, C. C.	25 00	
Mattoon, Pres. ch.	15 00	
Rosemond, B. E. Warner,	1 00	
Unity, Pres. ch. Rev. S. Ward, (part of a thank-offering,)	1 75	
Virden, Pres. ch.	39 00	81 75
Altona, L. Bissell,	4 00	
Bloomington, E. B. Ellis,	5 00	
Chicago, Westminster pres. ch. 10; Olivet pres. ch. 75; Calvary pres. ch. 5; 3d pres. ch. 200; 1st cong. ch. and so. 21,20; Mrs. C. D. Dill, 5;	319 20	
Galesburg, Rev. E. Jenney,	20 00	
Griggsville, Cong. ch. and so. m. c.	50 00	
Hamilton, Cong. ch. and so.	10 25	
Knoxville, Pres. (N. S.) ch.	10 00	
Lawn Ridge, Cong. ch. and so.	20 00	
Onarga, do.	7 00	
Payson, do.	15 00	
Peoria, Main st. do.	30 00	
Rockford, 1st cong. ch. and so.	43 52	
Rosemond, do.	14 00	
Rushville, Pres. ch. m. c.	15 50	
St. Charles, Cong. ch. Rev. W. A. Lloyd,	10 00	
Summer Hill, Cong. ch. and so.	8 00	
Winnebago, do.	33 35	614 82
		696 57

MICHIGAN.

Adrian, Plymouth ch. and so.	20 00	
Battle Creek, Cong. and pres. ch.	85 00	
Kalamazoo, P. L. H.	3 00	
Niles, Pres. ch.	100 00	
Saline, do. 40,50; less exc. 25c.;	40 25	248 25

WISCONSIN.

Lodi, Pres. ch. m. c.	15 00	
Monroe, Cong. ch.	11 75	
Waukesha, O. Gray,	1 00	30 75

IOWA.

Bowen's Prairie, George K. Smith, by Isaac Russell,	1 25	
Davenport, German cong. ch. and so.	3 00	
Denmark, Cong. ch. and so.	50 00	
McGregor, do.	45 55	
Muscatine, do.	55 00	
Wayne, J. L. Smith and family, 5; Mrs. E. P. Smith, 2;	7 00	161 80

MINNESOTA.

Austin, Cong. ch. and so.	2 25	
Mankato, Pres. ch. and so. four friends,	3 25	
Northfield, Cong. ch. and so.	28 00	
Plainview, Rev. Henry Willard,	5 00	
St. Paul, House of Hope pres. ch. m. c.	12 60	51 10

TENNESSEE.

Memphis, J. E., Jr.		20 00

MISSOURI.

Hannibal, Cong. ch. and so.	50 00	
Little Osage, Mary B. Dodge,	20 00	70 00

NEBRASKA TERRITORY.

St. Stephen, A. and S. Ballard, A thank-offering,		10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Fuhchau, China, Rev. S. F. Woodin, 24; Mrs. Bridgman, 48,35; George Woodin, 20; Dr. B. S. Lyman, 25; H. D. Williams, 25;		142 35
Madras, Chintadrepettah ch. 33,37; Royapooram coll. 2; Madras, (of wh. from T. J. Knox, 25; Lt. K. F. Stevenson, 5; Capt. Goddard, 13; Zenana school, by Mrs. W. 12; collections for schools, 372,78;) 427,78;		463 15
Madura, India, Melur, 6,57; marriage fee from Mr. Capron, 50c.; coll. at Sept. meeting, 6,26;		13 33

Mahratta mission, India.—Ahmednuggur, of wh. from Mr. Adams, 4; Lt. S. S. Jacob, Aden, 12,50; C. Shaw, 50; Col. C. Birdwood, 100; Mrs. Capt. Anderson, 25; A. S. Bulkeley, 12,50; Dr. Dick, 25; a friend, 2,50; J. R. Naylor, 10; J. D. Munder, 10; G. W. F. 10; Col. Montgomery, 5; Dr. A. Graham, Edinburg, 25,15; a friend, 12; James Hunter, 30; B. Burn, 6; Lt. J. H. Drummond, China, 30; W. D'Oyly, 100; G. M. Macpherson, 125; Col. J. Field, 40; Dr. A. M. Rogers, 25; William Watson, 25; W. B. Mulock, 10; Walter Scott, 12,50; R. W. 10; Surat mission press, 50; Hon. C. E. Hobart, 15; a friend, 11,25; do. do. 8; avails of box sent from Edinburgh, 1,25; a friend for catechist, 5; coll. at annual meeting and afterwards, 131,86; m. c. 14,95; coll. for pastors and catechists, 16,47; maternal box, 3,11; 1,244 04

Bombay.—Individuals, by Rev. H. W. Ballantine, 987,68; m. c. 3,32; 991 00

Satara, Col. R. Phayre, 100; Lt. W. Manson, 50; W. Harrison, 15; Major W. C. Parr, 12,50; Mr. P. Myatt, 5; Rev. B. Bradley, 5; Rev. S. B. Munger, 15; m. c. 1,75; 204 25

Sholapoor.—A. Stewart, 125; F. Stearns, 125; G. Steel, 125; A. Grant, 25; F. F. Lidderdale, 25; L. S. Thomas, 50; Karsandass Madhavadass, 125; a friend, 125; M. H. Scott, 250; R. Hannay, 100; A. F. Wallace, 100; J. Bogie, 50; J. Sands, 125; A. Huson, 25; J. Bevis, 50; J. Langlay, 25; A. C. Gumpert, 25; W. Cooper, 25; J. Tweedie, 25; C. Macdonald, 50; Mr. Joynson, 25; E. Pennell, 75; R. F. Young, 50; R. McIlwraith, 125; Chubildass Lulabhoy, 25; Hajee Moosa Jusub, 62,50; J. Gordon, 125; Hajee Mohomed Seedick, 62,50; a friend, 125; a Hindoo friend, 100; Dossabhoy Merwanjee, 75; Hurgowundass Pranjeevundass, 25; Luckmidass Khimjee, 50; Muthuradass Lowjee, 12,50; Vimmally Shamjee, 25; Dyall Callidass, 25; E. Heycock, 25; S. G. Young, 25; W. F. Peel, 25; R. Pringle, 25; J. C. McKay, 25; Premchund Roychund, 500; Premabhoy Hemabhoy, 125; (the last two for scholars' clothing;) a friend, 250; do. do 100; C. M. Kelso, 50; L. Mavrocordato, 62,50; Mrs. Hailes, 17,50; a friend, 13,30; J. Miles Smyth, 12,50; Col. Stewart, 25; Others by Rev. C. Harding, 366,50; 4,209 80

Turkey, Nicomedia, a poor brother for the miss. work in India, 6,60; Mosul, m. c. 4,40; Diarbekir, m. c. 17,75; Mardin, (of wh. from m. c. 28,90; Berri Daoud, 1,10; Simeon, avails of a vow, 5,73; "Wellie," £1, or 4,85,) 40,58; 69,33

Seneca Mission, Lower Cattaraugus, N. Y. m. c. 4 15

Germany, (Baden,) Freiberg, CHARLES METZ, Jr., to cons. himself an H. M. 132 16

Canada, Markham, W. H. Allworth, 4,40; Montreal, Am. Pres. ch. (in part,) (121,09; prem. 55,70;) 176,79; St. Catharines, 1st Pres. ch. (addi.) 12,54; 193 73

7,667 29

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, T. G. Stickney, for Rev. H. J. Bruce, India, 25; Brewer 1st Cong. ch. s. s. 89,95; Pownal, Cong. ch. s. s. 11.40; 126 35

NEW HAMPSHIRE.—Atkinson, Cong. ch. s. s. 1,50; Auburn, Cong. ch. s. s. 10; Bristol, Cong. ch. s. s. 6; Gilsum, Cong. ch. s. s. 3; Hancock, Cong. ch. s. s. 16; Henniker, Cong. ch. s. s. for Mrs. Ballantine's school, Madura, 25; Marlboro', Cong. ch. s. s. 12; Milton, Cong. ch. s. s. 4,50; Winchester, Cong. ch. s. s., Mrs. Atherton's class, (of which from Mrs. Atherton, 1; Flora, 75c.; Alice, 75c.; Ella, 75c.; Julia, 75c.; Ellen, 52c.; Hattie, 50c.; Hattie, 50c.; Helen, 25c.; Abbie, 25c.;) 6,02; 84 02

VERMONT.—Burlington, 1st Calv. Cong. ch. s. s. 8,67; Georgia, Cong. ch. s. s. 5; Norwich, Cong. ch. s. s. 16; Peru, Cong. ch. s. s. 8,30; Waterbury, Cong. ch. s. s. 6,25; 44,22

MASSACHUSETTS.—Boston, Central ch., Mercy Whitcomb, for boys' sch. Oroomiah, 25; Chatham, 1st Cong. ch. s. s. 5,07; Conway, Cong. ch. s. s. 42,41; Ipswich, (of wh. from 1st Parish s. s. 25; scholar deceased, 4,11,) 29,11; Lenox, Cong. ch. s. s. for Madura Miss. sch. India, 11,50; New Bedford, Trin. ch. s. s. for ed. of Diarbekir girl, 40; Newbury, 1st Cong. ch. s. s. 7,30; Plympton, Cong. ch. s. s. for Mira Proctor's school, India, 15; Salem, Tabernacle ch. s. s. 30; South Williamstown, Cong. ch. s. s. 4,84; West Roxbury, South Ev. ch. s. s. 6,87; West Boylston, Cong. ch. s. s. 4,50; 221 60

RHODE ISLAND.—Little Compton, United Cong. s. s. soc. 15 00

CONNECTICUT.—Haddam, Cong. ch. s. s. 5; Kent, Cong. ch. s. s. 20,30; New Haven, North ch. s. s. towards the support of Rev. Henry Ziba, native pastor, Madura mission, India, 29,09; Northford, Cong. ch. s. s. 9; Stonington, 1st Cong. ch. s. s. 20; Winsted, 1st Cong. ch. s. s. 2,20; 85 59

NEW YORK.—Deckertown, s. s. 9,26; Hudson, 1st Pres. ch. s. s. for support of Dea. John Hormezd, Nestorian helper, 70; Portville. Pres. ch. s. s. 12; Windham Centre, Young People's Benev. So. 15,38; 106 64

NEW JERSEY.—Madison, Pres. ch. s. s. 39 39

PENNSYLVANIA.—Athens, R. P. Dutch ch. s. s. for Turk. Mission, 26,64; Delaware Water Gap, Pres. ch. s. s. 1,40; Girard, Willie B. Howland, for Rev. W. W. Howland, Ceylon, (1; gold, prem. 40c.) 1,40; Philadelphia, Cedar st. Pres. ch. s. s. Miss. So. 20; Manayunk, Pres. ch. s. s. 10; 59 44

MARYLAND.—Baltimore, Little Mortie, 2 00

OHIO.—Athens, Pres. ch. s. s. for Rev. J. K. Greene, Turkey, 12,50; Bowling Greene, Pres. ch. s. s. 5; Claridon, Cong. ch. s. s. 8,65; Delaware, Little Mill ch. s. s. 2,81; Hinckley, Cong. ch. s. s. 3,05; Mt. Gilead, Pres. ch. s. s. 7,80; Nelson, Cong. ch. s. s. 6,10; Wellington, 1st Cong. ch. s. s. 10; 55 91

INDIANA.—Aurora, Pres. ch. s. s. 50; Delphi, Pres. ch. s. s. 17; Greencastle, 1st Pres. ch. s. s. 8,10; Greenwood, Pres. ch. s. s. for Rev. H. W. Ballantine's school, 5; Vevay, Pres. ch. s. s. for Rev. H. W. Ballantine's school, 10,50; 90 60

ILLINOIS.—Payson, Cong. ch. s. s. 60; Rosemond, 1st Cong. ch. s. s. 7; Troy, Pres. ch. s. s. 1,50; Woodburn, Cong. ch. s. s. (7,83; prem. on silver, 70c.) 8,53 77 03

MINNESOTA.—Mary Ainslie, for support of Julia Cortes, Gaboon, West Africa, 15; St. Charles, Lily Grace Beekman, 5c. 15 05

1,022 84

Donations received in April, 34,986 46

Legacies, 4,230 63

$39,217 09

☞**TOTAL from September 1st, 1864, to April 30th, 1865,** $257,887 85

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. JULY, 1865. No. 7.

A CALL FOR MEN.

The attention of Christian ministers, Christian parents, and especially of young men in the churches, is beginning to be turned, and it would seem, must soon be turned earnestly, to the need of more laborers in various departments of the work to which the church is called, for man's spiritual good. We can hardly over-estimate the urgency of the demand ere long to come from all the South and South-west, as well as the ever-growing West of our own country. With reference to our national welfare,—to perfect the work which has been begun in judgment, and with so much of sacrifice,—the demand is imperative, that many whose thoughts have been turned to something else than the ministry, should now prayerfully consider whether they are not called to serve Christ and their generation as preachers of the Word, or in some direct mode of effort for the moral and spiritual good of their fellow men, rather than in the prosecution of any secular business.

And the demands of foreign fields must by no means be forgotten. There may be danger that, when calls at home are so increased, those from abroad will be overlooked. But, aside from the plain instructions of the Saviour, a well informed view of the history of modern foreign missions could hardly fail to convince any candid mind, that even with reference to the religious interests of our own nation, we cannot afford to neglect the work abroad. "He that watereth shall be watered also himself."

It is well understood, that for years past, while the missions of the American Board have been suffering for want of more liberal pecuniary aid, they have also, in many cases, been growing weaker in the number of men from America. Fields have been opening and enlarging, and new places present-

ing claims for occupation; but some who were strong and active laborers have been removed by death, others are more or less disabled by failing health, and others by advancing years, while the number of new laborers sent out has not been sufficient even to fill vacancies thus occasioned, to say nothing of the new positions which should be occupied. The calls for reinforcement, from many fields, have long been most urgent.

The case of Western Africa,—where all the laborers now on the ground are, for such a climate, growing old in the service, so that the mission is in danger of dying out, and where a new and promising station has been providentially provided by the generous interest of the traveler Du Chaillu,—was presented in the Herald for March last, and again in May. The Prudential Committee desire to find and send at least two men for that field, without delay. The brethren of Eastern Turkey said, pathetically, in their general letter of 1864, "We have again, for the fourth year, brought to your consideration the pressing necessity for a reinforcement. We ask for four new men, and this is the least number that will satisfy our immediate wants. Delays are costing our cause too dearly, in Mardin, Diarbekir, and Van." It would be difficult to overstate the need of new laborers for some positions in that field; nor are the necessities of other missions in Western Asia much less imperative. Recent removals, by death and otherwise, from the Mahratta field, in India, have occasioned vacancies which the mission sees no way to fill, but which should not be left unfilled. Brethren of other missions in India, also, and those in China, have been long crying out for help, and lone laborers on different islands of Micronesia, while abundantly prospered in their efforts, wear out in their loneliness, and under far too great a pressure of care.

While the call is thus loud upon young men entering, or in, the ministry, to consider the claims of foreign fields, there is a call yet more urgent, if possible, upon pious young physicians. Particulars need not be given here, but regard for the lives and health of mission families, often far removed from any medical assistance unless it can be found within the mission circle, render the connection of competent physicians with that circle a matter of very grave importance. It is also well understood, that in many unevangelized communities, the possession of medical knowledge and skill gives great advantage to one who would disseminate the truth and win souls to Christ. Are there not in this country, are there not among those who have been doing good service in connection with our armies, and are now to be released from such employment, young physicians whose hearts glow with love to Christ, and who will give themselves to this work abroad? The death of Dr. Wright, of the Nestorian mission, creates a vacancy in a field where he, like Dr. Grant before him, performed a work certainly not less important than that of the more eminent Christian physicians in our own or any other land, and left a reputation which abundantly prepares the way for a fitting successor. Is there no man to walk in his steps? And are there none who will enter other equally important and equally inviting fields in foreign lands, not seeking great things for themselves, but striving to honor Christ?

REV. WILLIAM W. CHAPIN.

"William Wilberforce Chapin, born at Somers, Conn., December 2, 1836; graduated at Williams College, with high rank, in 1860, and at Andover Theological Seminary in 1863; sailed from Boston, January 7, 1864; arrived at Bombay, May 19, and at Ahmednuggur, June 4; was stationed at Pimplus from January 1, 1865; died at Ahmednuggur, March 22, 1865, aged 28 years, 3 months, and 20 days."

Such is the brief statistical record, forwarded from India, respecting one whose death, announced in the last number of the Herald, is greatly mourned. A few other dates should be added. Mr. Chapin, the son of pious parents, was himself hopefully converted at the age of 17, in 1854, and united with the Congregational church in his native town, in November of that year. During the middle year of his seminary course at Andover, he decided to give himself to the work of missions; was ordained at Somers, Conn., September 24, 1863, and married at Derry, N. H., to Miss Katharine Isabella Hayes, two days later, September 26.

Respecting his sickness and death, Mr. Hazen writes that Mrs. Chapin first had the disease of which her husband died, and that he mentioned, in a letter dated Thursday, March 16, that he was "following in her footsteps," (with sore throat,) but hoped to be well very soon. But instead of the looked for speedy recovery, he grew rapidly worse; took to his bed on Friday, and on Monday "gave directions in regard to going to Ahmednuggur," (for medical aid, it would seem, though "himself not expecting to recover,") where they arrived at midnight on Tuesday. The disease was at once seen to be diphtheria, and it was too far advanced to be relieved. "He rested calmly, wholly, upon the Rock"—the Saviour whom he had long trusted, and who would not leave him now. About noon of Wednesday he himself announced to his wife that his heart was ceasing to beat and his death was near. After this, Mr. Hazen writes: "He sent messages to many friends, to his mother, brothers and sisters, to the missionary circle, to his correspondents, to the students of Andover Seminary, and to the native Christians, especially those at Pimplus. He continued talking, most of the time with distinctness, for an hour. He remarked, 'The mansions are prepared, the door is open, they are waiting for me.' Pointing up, with his arm at full length, he said, '*There* is Jesus, I want to praise him;' and again, 'Jesus has a crown for me, I want to take it.' He asked us to sing, 'There is a land of pure delight,' and sang the first line with us. At half past one o'clock he slept in Jesus, not having been at all in pain after reaching Ahmednuggur. We buried him at 7 A. M. of the 23d, the grave being very near that of Miss Farrar. A generation has passed away since a grave of a male missionary has been opened in this yard. Rev. William Hervey died of cholera here, in May, 1832, and now we have laid our youngest and strongest in his last resting place."

"Mr. Chapin had made a fine commencement of his work. He had preached several times with great acceptance. He *loved* the work of preparation for preaching. He was always busy and earnest in his studies, and in all his preparations for future service. Among his dying words, in one of his messages, he said, 'I do not regret coming to India,' and *we* would never say, or *think*, this is a 'waste.' To the Seminary students at Andover he sent this message: 'Tell them all to cultivate a missionary spirit, and to send some one to take my place; for the *messenger* has come to take me home.' Who will hear this call?"

Mr. Ballantine, of the mission, bears this testimony: "Mr. Chapin was a most promising young missionary. All our native Christians loved him, he was so amiable. He loved his work, and was willing to go just where the Master called him. He had made good progress in the language and had begun to preach in it. Yes, he had just put on the harness, when he was called to his rest and his reward. He was not afraid or reluctant to die. The thought of seeing Jesus, and of speaking with him soon, filled him with rapture. Death was indeed gain to him; but oh, what a sense of loss fills the hearts of his bereaved partner, his sister and brother, and all our number!"

Mr. Barker wrote from Bombay, to which place he had come to embark for America: "The death of Mr. Chapin, my successor at Pimplus, has cast a gloom over all our mission circle. We ask—Why has God done this? Why has this dear brother, who gave such rare promise of usefulness, been cut down in the midst of his days, and in the fullness of his strength? Why has our Father laid his hand so heavily upon us as a mission? Within one short month, two will have gone to America, and one has been removed to the 'Better Land.' These providences are *very* mysterious to our finite vision, but we know that He makes no mistakes in regard to time, circumstance, or degree in the afflictions he sends upon us.

"Mr. Chapin seemed to me admirably fitted for the missionary work, by natural gift and by education. His progress in the language was almost without a parallel, and although he had been in the country less than a year, he had already begun to preach. He was my associate at Pimplus for a few weeks, and I had a good opportunity to see how favorable an impression he made, both upon the native Christians and the heathen, by his cheerfulness, gentleness, and winning ways. They felt sure that he loved them, and his talents commanded their respect."

Still another member of the mission, Mr. Munger of Satara, remarks: "We are filled with grief for the loss sustained by the death of our dear brother Chapin. We feel that this is God's doing; he gave and he has taken. We had scarcely thought of the possibility of such an event. We had supposed that the dear young man would find years of toil and prayer in the work which he had taken in hand. He had the dew of youth upon him; the love of Christ constrained him; the Holy Ghost had made him a missionary. We had talked and written of his promise of usefulness; we had gratefully and earnestly thanked God for this gift; and there came these

tidings—'We are crushed to the earth by the death of our dear brother Chapin. Young, healthy, calm, he was the one to live and do, but the Master saw him ripe.' We, also, were crushed. We wept in silence. What could we say? Just this,—'Even so, Father.'" What young man in the church at home is ready to take his place?

REV. C. H. LLOYD.

Charles Hooker Lloyd, whose death at Umvoti, South Africa, was announced in the Herald for June, was born at New Haven, Conn., February 21, 1833. Both his parents were professors of religion, but he did not himself become such until January, 1856, when he united with the Presbyterian church of which Rev. Dr. Potts was pastor, in the city of New York. He had been engaged in business in the city, but soon after his conversion, led "by a desire to consecrate himself entirely to Christ, after nine months of prayer for direction as to duty," and "in order to become a missionary to the heathen," he entered upon a course of study, spending a year and a half at New York University, and three years at Princeton Theological Seminary, where he graduated in 1862. He was ordained in Dr. Potts's church, the doctor preaching the sermon, April 28, 1862; was married to Miss Katie C. Parker of New York, May 8, sailed with her from that city, to join the Zulu mission, June 21, and reached Port Natal, December 11, of the same year. With much interest, and with a spirit of earnest consecration, he entered on his work; but it soon became apparent that what he had to do must be done quickly. He was stationed, by the mission, at Umvoti, with Mr. Grout, who writes of his sickness, death and character, as follows:

"You will not be surprised when I tell you that Mr. Lloyd, our fellow-laborer, is dead. He ceased to live the 10th of this month, February, 1865. Months ago the physicians told him that his disease was incurable and his remaining days would be few. He at once set his house in order, and quietly waited the coming of his Lord. When the question of life and death was first presented, he was agitated and anxious. He thought of the difficulty he had in breaking away from friends, supported under it by the assurance he felt in his own heart, that in leaving home and country he was following an undoubted call of God; while he hoped and expected to live, and by his labors to satisfy his friends that he had been thus led of God. But it soon occurred to him that God's thoughts are not always man's thoughts, nor his ways as man's ways, and he became as calm and quiet as possible. If he could not *do* God's will, divine grace helping him, he could *suffer* it. Samson slew more in his death than in his life, perhaps he could do the same, and he soon came to feel no undue anxiety to live. Thenceforward, 'Thy will be done,' was his submissive prayer, and his only anxiety.

"Soon after the question as to life and death had been thus peacefully settled, I was sitting with him alone, at the fireside, when he said: 'Mr.

Grout, since I shall not live long, I have a request to make of you. Do you remember there is a little tree standing about thirty feet from the door of your new chapel? When I am dead, I wish you would bury me near where that tree stands. Mrs. Lloyd will inclose the spot, and erect my tombstone there, where all your Sabbath worshipers can see it as they go up to worship. As they look, it may be they will remember that the dead man came to preach to them. Thus I wish, hope, and pray, that my grave may preach the gospel when I am gone.' The inclosure and the grave are both made according to the good man's wish, and only await the speaking tombstone, to complete the silent preacher.

"Now that the sickness, the death and the burial are over, we sit silently and submissively down, and think of the past,—the quick, light step; the active body and mind; the social converse; the delightful, all-absorbing music; the warm, affectionate heart; the active, warm-hearted piety, which were so noticeable in him who is now silent in death.

"Mr. Lloyd suffered much in his last illness, and the sufferings were protracted, but I do not remember ever to have heard a complaint from his mouth. When we spoke of his suffering, he would reply, 'Yes, but it will soon be over.' When we asked how he could so quietly endure, he said, 'I could not if God, in answer to prayer, did not help me.' When the shortness of his missionary life was referred to, he said, 'Yes, I would have had it otherwise, but God called me here, as I have not a doubt, and I am glad I came. Nothing delights me more than the thought that at God's bidding I came to Africa, and I have not a regret that I did so. If God now makes my life thus short, if I have done all he has for me to do, and if he will thus early call me to rest and his kingdom, as at all times and in all things, I say, Thy will be done. He can do his work as well without me as with me.'

"I am told that Mr. Lloyd has left an impression at New York and elsewhere in his native country, and I can assure you, and all who in that land love our Lord and Saviour Jesus Christ, that he has left an indelible impression on us here. We now know, as we never did before, how to sing—

'Rock of ages, cleft for me.'

"All about our village, by the river bank and in the fields, you may hear the little native children singing the precious words and tune he taught them —'Let us walk in the light of God;' and at our last Sabbath service, while I was at prayer, a little child, just past two years of age, too young to know what she was doing or to be quieted by her parents, sang a tune which he and Mrs. Lloyd had taught them, as regularly through as her teachers would have done. Though dead he yet speaketh.

"I had fondly hoped that this fellow laborer would have been my support in declining life, and that instead of my closing his eyes in death, he might have done that kind office for me; but the weight of this station labor is again rolled upon my shoulders."

LETTERS FROM THE MISSIONS.

Micronesia Mission.

PONAPE, OR ASCENSION ISLAND.

LETTER FROM MR. STURGES, FEB. 8, TO DEC. 5, 1864.

THIS is a kind of journal letter, of twenty-eight pages and of much interest. Only extracts can be given here, but they will show that God has abundantly prospered the work of his servant on Ponape.

Visit to the Uajai—His Conversion.

Immediately after the Morning Star left Ponape in January,1 864, Mr. Sturges started with his family to make a promised visit to the Uajai of the Meterlanim tribe. He reached Aru, near the residence of the chief, at about 10 o'clock in the evening, went to a feast house for lodgings, and after worship with natives of the place, retired; but was soon called up again by the arrival of the Uajai, "dressed in pants and coat," whose coming to meet the missionary, especially at that hour, and his cordial manner, showed how greatly he was changed. Mr. Sturges writes:

I asked him, after we had prayed together, what first led him to come over to the Lord's side? He said that one night Jesus Christ stood by his side and told him that his gods were no gods; that he must join the missionaries, dig up his kava, [a vegetable from which is prepared an intoxicating drink,] and serve the God of heaven. As soon as it was light he rose, *crept* to his kava patch, (he is unable to walk,) and commenced the desecrating work. Soon his people heard of it, thought him crazy, remonstrated, and sent to the king and other head chiefs of the tribe. They came, plead, remonstrated, threatened, but all to no purpose. They demanded who had advised him to this, and said they would kill him. He told them it was *Jesus*. They threatened to take away his title and lands, and that he should be a common native. He told them to do so; and then turned to the king and asked, "Who gave you your title? Did not I, and will you take mine away from me?"

It is one of the interesting and may I not say providential facts, that the Uajai is the rightful king, he being next the throne when the last king died; but, out of respect and modesty, he gave his place to the present king, who was below him in rank. This gives him a commanding influence, and makes his efforts to exterminate that bane of the island, kava, all the more hopeful.

Many Visitors—A Feast without Kava.

We spent two days and nights at his place, holding meetings and visiting among his people, and from all we could see, we were convinced that a good work was begun there. Timbers and materials are being collected for a chapel. The Uajai accompanied us home, and his people followed him; so that on the following Sabbath, sixty of his subjects were with us, and more than twenty of our own people, from distant parts, so that we had quite a crowd to lodge. I wonder how many families at Springfield provided for more guests. Our Nanakin feasted them, and did up the thing very nicely. It was the first high chief ever feasted on the island without kava. All feel that a new order of things has come. If a harvest is not near, we are not wise in reading the signs of the times. The Lord make us wise to assist in gathering it in!

Monday morning, our visitors, numbering more than one hundred, gathered on our wharf; we sung the pilgrim song—

"I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night;"

two of our company led in prayer, and the crowd dispersed, the multitudes to return to their homes on the east end of the island, and I to go in an opposite direction to attend to the dedication of our mountain chapel.

The Mountain Chapel.

Mr. Sturges went around the island in a canoe, about ten miles, then "pressed through forests and swollen streams," reached his destination near night, and found a feast ready, and many people gathered.

The next day the chapel was pretty well filled. About one hundred and fifty were present, and a more attentive congregation I never addressed. After the services, we went with our friends to enjoy the feast of fat things they had made ready. Then we returned to the chapel, and held another service,—a sort of experience meeting, our Christians freely expressing their feelings. The chief, who had come from his place at the other end of the tribe, to be with his people in dedicating their church, expressed his wish to join the people of God. He has long been serious, and when residing at that station was a very interested learner. I married him to his first wife, the other he pledged himself to provide a home for elsewhere. This is considered as the first public step in coming over to the missionary. It is very pleasant to feel that we have another chapel dedicated on this dark island. It is a neat building, and will accommodate from two to three hundred.

Visit to the Johoilj Tribe.

February 25. Yesterday I returned from a three day's visitation in the Johoitj tribe. I took my family, and left them with Nano, one of the head chiefs of the tribe, who received us, and also entertained us, most handsomely. The changes wrought there since my former visits, a few months ago, are great, and I trust the Spirit has led that interesting and powerful chief to seek the "new religion." His people are nearly all of his mind. If he turns, that part of the island is ours for Christ.

Death of the Nanakin—No Disturbance.

Mr. Doane's old station was visited, but the chief was, as usual, too drunk to see company. A man who was cut off from the church two years before, resides in that region, "weeps over his fall, desires to return to the fold of Christ, and seems to have done much good in spreading the truth." In March the Uajai of the Meterlanim tribe visited Mr. Sturges's station, to spend a Sabbath, with more than sixty attendants. Arrangements were made for a meeting between him and Nano, the Palikir chief, but the meeting was prevented by the opposition of the people. The two tribes had only met each other, heretofore, "as enemies to be killed," but Mr. Sturges, who went immediately to see Nano and make the best excuse he could for the Uajai, was satisfied that the meeting, had it occurred, would have been entirely friendly now, and "a grand crisis in the affairs of the island." He thinks Nano one of the most interesting young chiefs he ever knew, and he was much encouraged by signs of progress among his people.

April 18. Our Nanakin died last Thursday morning, an event to which the whole island has long been looking with dread. All expected a "reign of terror" at the death of this ruling chief. The death of a chief is the breaking down of all law; every one is expected to take whatever he pleases, and no one thinks of questioning his honesty. The more property one gets, and the more he destroys, the more he is praised. The bold robbery of goods, to the sum of $150.00, a few nights before, taken from our dwelling, helped to increase our anxiety for the safety of our property, and to occasion some solicitude for our personal safety. Stories were every where circulating that the meeting house was to be burned and the Christians put out of the way, as soon as the Nanakin died. The signs of the times all seemed to point to a dark day coming, and we could see no light except as we looked up. The dark, dreaded day came, and several others came, and no wildness of savages, no plundering, all things as quiet as we could wish! We hope the new chief will get into office, and the usual changes in titles and lands be made without any great disturbance. The chief appointed to the Nanakinship is one of the last I should have voted for, yet he *may reform* and be a decent ruler.

Soon after the Nanakin's death, Mr. Sturges started, in accordance with previous arrangements, again to visit the mountain station, where he received ten persons to the church and propounded sixteen others; "which," he remarks, "here means married." He left his family, at such a time, with some apprehension, and on returning, April 22, found that an attempt had been made by a robber to break into his house; but the man was resisted by Mrs. Sturges until the cook was aroused and came to her assistance. As there was no chief at Shalong to afford protection, he thought of removing his family and goods to a safer place.

Progress of the Reformation.

May 30. We spent most of last week with the Uajai, at Aru. The work goes wonderfully on. Sixteen couples were married and expect to join the church at the coming communion season there, which will be as soon as their meeting-house is completed.

The good work is spreading. Converts to the new religion are busy in teaching their heathen friends every where. Our Kiti church is scattered, all its available members employed as teachers. So loud are the calls for teachers, that we have sent our cook to spread the light. It is interesting to see that the people value these teachings. They not only provide food, but at one place they have built their teacher a substantial house, and at another, the chief has given the wife of the teacher cloth for a dress.

Meeting of Nano and the Uajai.

In the latter part of June, Mr. Sturges spent several days in the Meterlanim tribe examining candidates for baptism, and then a week "on the opposite end of the island," with Nano and his people, at Palikir, where he was met by the Uajai, of the Meterlamin tribe. Remembering how his people had cheated him out of his intended visit before, the Uajai took care, this time, not to let them know where he was going. Mr. S. writes:

The large feast house was already pretty well filled, and the new order of things on Ponape was being shown in Christian songs and prayers. We began the meeting anew, and I thought it more than a recompense for our many years of toil to witness the scenes of that night, and listen to the remarks of the chiefs and people, as they expressed their joy at the new found religion, which had worked such changes on Ponape as to bring such a crowd together. The head chief of the place began by saying that his "happiness was very large that night." As I looked about upon that crowd of swarthy heathen, and listened to their clear, full voices attuned to Old Hundred, Ortonville, &c., I was affected almost to tears, and at the close of the meeting, asked them if that was not much better than the songs and dances that were common in that place a few months ago?

Many Additions to the Church.

The happy death of two females, one the mother of the chief of Palikir, is referred to as having exerted a happy influence. A communion service was held at Tulinier, six miles beyond Palikir, where three hundred persons were present, fifteen were received to the church, and eight others propounded and married. Soon after, four were received at Shalong.

August 8. In the last two weeks we have been from home most of the time. Two weeks ago this morning I started with my family for Palikir, where we examined a number of candidates for baptism. Twelve were accepted, and will be received to the church when their feast house is refloored and put into order, which will be soon. On Tuesday we proceeded to Tulinier, and the next day held communion service. Ten were baptized. Returned the last of the week, spent the Sabbath, and after monthly concert, Monday morning, we started for the Meterlanim tribe, on the opposite end of the island. The meeting house at Aru was not ready to dedicate, as we had hoped it would be, but it was so far along that we held communion service in it on Wednesday. Forty-four were

received to the church, and more than sixty native converts sat with us at the table of Christ. The next day we returned to the Weather Bay, where a large feast house has been prepared and dedicated as a chapel, and on Friday held communion services, when twenty were baptized, and partook of the sacrament.

Several Religious Centres.

It is very gratifying to our little Christian communities, and I think highly useful, to hold communion services at their stations. These Christian societies are not separate churches,—we have but one organization for the island,—but wherever the people provide a chapel, and have it dedicated exclusively to religious services, there we will have church officers, and hold communion services. Already we have five such religious centres, with the prospect of having several more soon. I have been sent for to organize such a community on the extreme north side of the island, at the seat of the present war, but am sorry not to be able to go, as we are every day expecting the Morning Star.

Native Teachers—Appeal for Help.

At all of the more important of these stations we have native teachers placed, who have spent more or less time in our family, and are of the older members of the church. There are ten places where religious services are regularly held on the Sabbath and on Wednesday. Teachers, books, slates, are now the great demand. But what is one missionary to all these churches? For the last six weeks, and I might say months, I have been fulfilling the "go" part of my commission, for I have been on the go much of the time, passing from one end of the island to the other; but spending all my Sabbaths at this place, as there is no one among our church members who would like to conduct meetings before those unfriendly chiefs who often come out on the Sabbath. And now where is that long looked for associate? Is he not hastening to us, all fresh and vigorous, to help in gathering these precious souls into the fold of Jesus?

We are *very much* in need of books. Many have studied till they know, almost by heart, all that we have printed, and what time have we for translating, with the care of all these churches? There is most urgent need of another missionary here. The Lord has a harvest to gather in, and where are the reapers?

Eleven persons were baptized, August 21, and one who had been excommunicated was restored to fellowship. "These were," Mr. Sturges says, "from Palikir, Johoitj tribe, and constitute the sixth little society, or church, on dark Ponape." "These little village churches work like a charm, or rather like the gospel leaven, in these heathen masses."

The Morning Star reached Ponape, early in December, but with no missionary reinforcement, and Mr. S. asks, "What is to become of our mission and of these harvests? Who is to help in gathering them?"

Biennial Report for Ponape.

With the foregoing letter, a brief report is received from Mr. Sturges, covering the time "from July, 1862, to November, 1864," which presents a most cheering record.

At Ronkiti, the meeting house, 40 by 60 feet, has been completed and dedicated; a large, sweet-toned bell regularly calls the people to worship; the Wednesday prayer meeting, and the monthly concert are regularly held; and contributions for the two years have been $38,00. Adult baptisms, 26; infant baptisms, 6.

At *Johala*, the mountain station, a neat and substantial chapel has been built and dedicated; worship, conducted by the natives, is regularly held on the Sabbath and Wednesday; the monthly concert has also been observed during the past six months, the amount of contributions being a few bunches of twine. One communion season, ten added to the church.

At *Tulinier*, Not tribe, a temporary house of worship has been dedicated; two communion seasons at the place; 25 admitted to the church; meetings regularly held on Sabbaths and week days.

At *Palikir*, Johoitj tribe, large meetings are regularly held in a feast house; the two high chiefs and all their people have entirely abandoned heathen rites, thrown aside the kava, and put themthemselves under the instructions of the missionary. Preparations are being made for the erection of a large meeting house. A man and his wife from this church, have done a good work there as native teachers. A Christian society has been organized, and fourteen admitted to the church.

At *Aru*, Meterlanim tribe, a large and substantial church is nearly completed, with an appropriate spire and cross. The Uajai, second chief of the tribe, with all his people, have abandoned heathenism and arrange themselves with the missionary. The regular attendance on Sabbath worship varies from one to two hundred. The monthly concert has been regularly observed the last six months. Two families from this church have been stationed at Aru and Oa, a neighboring place; forty have been admitted to the church; one communion season observed.

At *Takai Eu*, near Shalong, a large feast house has been fitted up and dedicated, one communion service held, 24 persons baptized, meetings on the Sabbaths and week days regularly held. A man and his wife from this place have been doing good as native teachers there. Besides these six places, where there are regular organized Christian societies, there are three or more other places where there are praying ones, and where meetings are regularly held. The first converts were baptized in November, 1860, and the whole number received up to this time is 157. Three have died, two have been excommunicated, one restored, and one suspended. The present number in the church is 154.

Western Turkey Mission.

BROOSA.

Letter from Mr. Greene, April 19, 1865.

Progress in Several Places.

This letter from Mr. Greene is of decidedly pleasant character, fitted to awaken hope and call forth prayer. He had been visiting the out-stations of the Broosa field, and is able to write:

During the past winter, the work of the Lord encountered a good deal of opposition in several places, and some of the native brethren suffered annoyance and loss, yet never has there been so much religious interest manifested by the people as during the same period.

Muradchai.

The work in the Armenian town of Muradchai, to which allusion has already been made in two of my letters, has exhibited some of the characteristics of a genuine religious awakening. Commencing with two individuals, who for several years have been secretly reading the New Testament, the work has gradually spread, until now there are twenty-seven Protestant families in the place, numbering, great and small, one hundred and seven souls. Besides these, there are many other persons who come to our religious services, and gladly listen to the preaching of the gospel. Two months ago it was my privilege to spend five days at Muradchai, and I was most happy to find that the work in that place exceeded all my expectations. Three regular services were held every day, at each of which from thirty to sixty attentive hearers were present. The remainder of my time, also, was wholly taken up with religious discussions, and explanations of passages of Scripture; so that my five days' stay may be described as one continued preaching service. I was pleased with the conversation and spirit of nearly all the brethren, about fifteen of whom appeared to be suitable

candidates for church membership. The spirit of inquiry seemed to pervade a good part of the town, and though some opposers of the truth were filled with bitterness, they feared the people, for many regarded this work as of God.

The influences of the good work there has already extended to three of the neighboring Armenian towns, in each of which there are a few enlightened men. Alas, that in that town, where a congregation can now be gathered nearly as large as that at Broosa, and at this most hopeful and critical period too, no suitable native laborer has yet been found to gather the perishing harvest! The brethren there, from the outset, would nearly or quite support a faithful native preacher. They have sustained a school of their own, numbering about twenty-five pupils, for the past five months.

Moohalich.

In the town of Moohalich, also, the work of the Lord has made encouraging progress during the past three months. The tumult raised by the Armenians in December last, over the burial of a Protestant woman, was followed by a spirit of religious inquiry on the part of a number of men. Three Armenians and one Greek became convinced respecting the truth, and permanently joined themselves to our little band of brethren. Several other Armenians, and three other Greeks, appear likewise to have learned the folly of their former superstitions, and the necessity of worshiping God in spirit and in truth. All these now attend the simple meetings for prayer, and reading and studying the Scriptures, conducted by the native brethren; for these brethren, too, are still without a native preacher. Four weeks ago I spent a few days at Moohalich, and preached there on the Sabbath. Twenty-five persons were present at our services, and gave earnest attention. Night after night the brethren almost robbed me of sleep, by their eager discussions and questions.

Edinjik.

The state of the work in the town of Edinjik affords us still greater joy. The native preacher, Haji Manoog, of Mr. Schneider's class, and his wife, a worthy pupil of Miss Proctor's school, though far away from their friends at Aintab, enduring many privations and suffering from fever and ague, have labored earnestly and successfully. They have made the whole people of Edinjik their friends. Two wandering brethren have been restored, and at least six Armenians, who have regularly attended the religious services, have become thoroughly persuaded regarding the truth, and in heart are already Protestants. One Greek also, may be added to this number. Religious discussions, both in the house of the native preacher and in the coffee-shops of the town, have been of daily occurrence, and their influence has been good.

A single fact well illustrates the change of public sentiment which, in so short a time, has occurred in Edinjik. In July last, not a suitable house could be obtained for the native preacher in that part of the town occupied by the Armenians, and he was therefore obliged to hire the house of a Turk. Now, some of the most influential Armenians of the place have invited him to occupy a house in the centre of the Armenian quarter. Three Sabbaths since, I was privileged to preach at Edinjik, and to administer the communion. Thirty-five persons were present at the services, and gave the most eager attention. There were five communicants besides myself. Four brethren will probably be received into the church in July. Our simple and scriptural mode of administering the communion makes a great impression on the people of this country. After the service above alluded to, one newly enlightened Armenian remarked that he seemed to see Christ in the midst of us; and this man and one other, on the following day, made known their desire to be enrolled as Protestants. The good

work thus begun has already extended to the neighboring village of Ermenly-keuy, where three Armenians are now known as Protestants. At the invitation of these brethren, Haji Manoog intends to spend the month of May at their village.

Other Places.

Good things are reported also from Eskishehir, and Mr. Greene adds:

Afion Karahissar is a large and important city, situated at a distance of two days' journey beyond Kutayah. A company of men residing in that city, to the number of twelve, who represent that they have become enlightened through the reading of the Scriptures, recently sent a deputation all the way to Broosa, to plead that a native preacher might be sent to them. A similar application reached me last week from eighteen brethren in the town of Istanos, near Angora.

The harvest truly is great. Never were there so many encouraging prospects in this portion of the great missionary field as at present. O, let not the friends of Christ fail to supply the means, and earnestly to plead with the Lord of the harvest that He will supply the still greater need of faithful laborers to gather the perishing harvest!

Central Turkey.

AINTAB.

Letter from Mr. Schneider, March 15, 1865.

Mr. Schneider remarks that the annual report of the Aintab station, soon to be prepared, will naturally notice most of the facts which he might otherwise mention in this letter; but he refers now to "a few items" which serve to exhibit something of the good results of missionary effort in that field.

Religious Reading—Advancing Intelligence.

Considerable interest has been manifested in the Armeno-Turkish religious newspaper, the Avedaper, which has been commenced this year. We have obtained eighty-five subscribers for it in this city, and those secured in Aleppo and Killis swell the whole number to about one hundred and fifty. This is more than we had dared to anticipate. Its contents are read with great eagerness by the people, and its influence must be very salutary. The first part of the Pilgrim's Progress, in Armeno-Turkish, reached us toward the close of the last year. Many copies were sold and read with much interest. But, as many could not procure it, and others could not read, we concluded to have it read as a regular exercise, once a week. The audience have listened to it with evident delight, and I trust with profit. The book is peculiarly adapted to the character of the oriental mind, which delights in figures and allegories. I cannot doubt that many valuable and important views of Christian duty and experience will thus be obtained.

As the teacher of the high school has more than usual leisure this winter, he has been giving a course of simple lectures to our people, on Natural Philosophy. He has large audiences, who listen with great pleasure to his exposition of God's wonderful works in nature. Many Armenians are often present, and a stimulus is thus given to mind and thought, which is not in vain.

Sickness—A Good Man Fallen.

For five or six months past, sickness has prevailed to an unusual degree. Many of our most useful men in the community and church have been called away, and we have thus sustained very serious losses. Some of these were persons of excellent Christian character. One was Parmaksis, among the very first Protestants, and for many years a member of the church and the civil head of the community. In this latter capacity, —though it often required much of his time, and occasioned him great perplexity and many trials, he served gratuitously. He was ever ready to aid the poor

and oppressed, and nothing gave him so much disgust, and sometimes indignation, as the fraud and injustice so often practiced in this country under the garb of law. He was a man of great honesty and simplicity. His attachment to his old church was strong and sincere, and when the gospel in its purity first reached his mind, he manifested much hostility. But the same honest sincerity which attached him so much to his former errors, soon led him to reject them and embrace the truth, and from this time to the day of his death he was a firm supporter of all that is good.

Though not one of the most wealthy men in our community, he possessed, comparatively, considerable property, contributed liberally to the support of gospel institutions and benevolent objects, and on his death bed devised the interest of a certain sum as an annual gift to the church and community, and also a respectable sum towards the erection of our Second church. The kindness of his heart was manifested under the following circumstances. In the year 1853, Mrs. Pratt and myself, accompanied by him, fell into the hands of robbers, on our way to Marash. The cruel ruffians began to beat us furiously, with heavy cudgels. When he saw them beating me, he cried out, "O! don't strike him, he can't bear it; but you may beat me as much as you please." Accordingly they ceased their violence on me and dealt the blows all the more freely on him; which he bore patiently, rather than see a messenger of Christ maltreated.

His illness was rather protracted, but he bore it with great patience, and was in a very calm and peaceful frame of mind. His renunciation of all self-dependence was complete, and his trust in Christ most sincere and full. "I have nothing, absolutely nothing, on which to rely; all my hopes are centered in him," and other expressions of similar import, frequently fell from his lips. He was not only ready to depart, but often expressed a desire to go, if it were the Lord's will. It was good to be by his side. His sweet and peaceful trust in Christ gave such an air of cheerfulness to his last hours, as to be in striking contrast with deathbed scenes often witnessed in this country. I doubt not that many, who came to see him, retired with the secret prayer, "Let me die the death of the righteous, and let my last end be like his." Such results of gospel labors are very cheering.

Eastern Turkey Mission.

LETTER FROM MR. WILLIAMS, MARCH 15, 1865.

Cases of Persecution and Probable Martyrdom.

MR. WILLIAMS, of Mardin, has some supervision, in Mr. Walker's absence, of the Diarbekir station, and the cases of persecution here recorded, as exhibiting the present temper and policy of Turkish authorities, occurred in that field. They add to the accumulated evidence of a spirit anything but friendly to our missionary work.

An incident occurred during the last fall and winter which, as illustrating the present attitude of the Turkish Government towards religious liberty and the rights of conscience, ought to be spread before the Christian public. It is difficult in this country to obtain, with exactitude, the details of any event, but we have tried to learn the facts, and believe that, in its essential points, the following statement may be relied upon. The two men, when seized, were residing at Cutterbul, were forced into the army, and it is probable were both murdered because they would not deny Christ and Christianity—*but all under cover and pretence of law.*

1. Farho was by birth a Koordish Moslem, of one of the villages near Lija. It is now many years since he, a brother and a sister came to Cutterbul to live, and it is about six years since he began regularly to attend the Protestant place of prayer, and openly avowed him-

self a Christian. When urged to leave Cutterbul and go where he could confess Christianity with less danger, his reply was: "No! here I found Christ and here I will confess him, and let befall me what may befall. God is great." His declaration of faith was bold, clear, explicit; and his daily conversation such that those who best knew him regarded him as a true Christian. It was not far from November 1, 1864, when we, at Mardin, heard that he had been seized, taken to the soldiers' barracks, and there treated with great cruelty, being much beaten. It was claimed that three years ago (his whereabouts being unknown) the lot was drawn for him by another, and came out *black*. Being now found, he must enter the ranks. Even if this were all true, (and probably every word of it is false,) it would yet remain, that he had already been for three years an openly avowed Protestant when the lot was drawn, and *six years* such, when it was enforced.

When I passed through Diarbekir in November, we heard that he was daily beaten until the Centurion said: "Deliver me from this man! You want me to beat his Christianity out of him! If I beat him any more I shall kill him, and there will be trouble, and I fear he will infect all the barracks." We also heard that one day when they were beating him, his Testament was knocked from his bosom to the ground, and that he, seeing it was become known that he had one, from that time read it openly, having before read it by stealth. Of this matter of beatings and its adjuncts we cannot speak so positively, but it was so reported to us. It is certain that persistently he declared himself a Christian, not a Moslem. From Diarbekir he was sent to Erzingan, since which time—more than three months—no word, no report, no letter has come from him, on which account his friends in Cutterbul believe he has been killed by inches.

2. Tamo claimed to be a Christian and not a Moslem. He was a Cutterbulee. His father was a Christian, but for some reason turned Moslem and married a Moslem girl, and this Tamo, two brothers and one sister were born of her. One of these brothers was taken as a soldier a few years ago, and died in the ranks. The other is still living in Cutterbul as a servant; says he is not a Moslem, dares not say he is a Christian, and so remains without any religion.

It is about three years since Tamo began to come to the chapel and declare himself a Protestant. Of his piety our native helper has never felt so assured as of that of the other. He was seized about the same time, and taken to the Pasha's palace, where, though protesting that he was a Christian and not a Moslem, that all his ancestors were Christians, and that his father's turning Moslem did not concern him, he was compelled to draw the lot, which (of course) came out *black*. He too was, we are told, much beaten, but would not give up his Christianity. So far as we can learn, neither was offered liberty or better treatment if he would declare himself a Moslem. He also was sent to Erzingan, and we have reliable information that he died by the way. While passing through Mezra, en route to Erzingan, the Turkish official who had the new conscripts in charge said to one of our Protestants: "We have one of your men here. He is a Christian, everybody knows him to be a Christian, and any one can see that he is by just looking at his face." For both these men the Armenian Primate at Diarbekir, and the dragoman of the English consulate, called on the Kaimakham, (the Pasha was absent on a tour through his province,) but could accomplish nothing in their behalf.

Here is certainly one, probably two cases of martyrdom for conscience sake, in this year of grace 1864; all done, indeed, under cover and within the letter of the law of conscription, but none the less, we fear, *cases of deliberate, official murder*. It is easy to say that it was in

"due course of nature" that these men died between Diarbekir and Erzingan. *Perhaps* they did, but, "credat Judæus!"

It is the decided belief of all our Protestants who come into contact with the Turkish authorities, that orders or intimations have been received from Constantinople that Protestants are not to be secured their rights, but in any controversy the decision is to be awarded to the other party, where any pretext can be found for doing so. The bearing of officials towards all identified with Protestantism is, within a few months, greatly changed for the worse; i. e. since the bursting out of the official persecution of Moslem Protestants at the capital. The sudden seizure of these two men,—who for years had openly and unmolestedly declared themselves Christians,—and the forcing them, despite their firm, persistent declarations of Christianity, into the ranks, thus ignoring their right to be Christians, is doubtless part of the same relentless official persecution. May the Lord raise up a deliverer.

Madura Mission.—Southern India.

BATTALAGUNDU.

LETTER FROM MR. WASHBURN, JANUARY 13, 1865.

Contributions.

REPORTING matters at his station for the year 1864, Mr. Washburn speaks of the village congregations as exhibiting "for the most part some little increase." The schools "show an increase of about 30 scholars." Respecting some other matters he writes:

The contributions towards church building, support of catechists, &c., as compared with last year, are gratifying and hopeful, namely, this year 106 rupees against 64 last year. Three rupees of this sum were given by heathen. I can assure our Christian friends at home, that in some instances at least, their deep poverty has abounded to the riches of their liberality, and this though it was a year of famine not only of bread, but of clothing also. I saw two annas (six cents) taken from the Kaliyam of an old widow—a church member—poorer in worldly goods than any person I ever saw in America. Yet she supports herself and a grandson studying in our day school. In Ammapatti, the congregation are just finishing a brick church, forty by twenty feet, capable of accommodating the entire congregation. Within the past two years, the people have contributed nearly one hundred rupees towards its erection. The foundations of the edifice were laid ten years ago by a missionary of the Gospel Propagation Society.

Effort for Females—Opposition.

It has long been felt desirable to reach the females of the higher classes more generally than can be done by the means we ordinarily employ. To test the practicability of this, a woman has been employed, under the eye of the lady of this station, to visit the houses of the better classes, teach them sewing, read to them, and if possible persuade them to learn to read. During the early part of the year this person met with gratifying success among families of the merchant caste, and some others. Her visits were acceptable to the females in several families; but by some means the suspicions of the husbands were aroused, and the visits were violently stopped at all but three houses. A school for girls was also gathered, wholly from the heathen, and was similarly cut short. Two little girls were repeatedly, cruelly beaten by their father for attending this school. The school was not, however, wholly broken up, and these girls still learn in it. The circle of families visited has been increased by the addition of two others, and the aspect of things is more hopeful than it was a short time ago.

The year's experiment has made two or three things apparent, viz: that only the best educated and judicious females can be of use in this service, that the higher castes in the villages are by no

means accessible even to such Christian women, and that the females have not yet awaked to feel the necessity of education for themselves. I hope, however, to continue this trial, satisfied, in a good degree, with the results of the expenditure, and hoping, by keeping the matter before the eyes of the people, to awaken a wish for better things.

Report for 1864.

The report of this mission for the year 1864 is made up mainly of reports from the several stations, presenting details too extended to find a place in the Herald. Many of the facts have already been published, in letters from different missionaries, and little else than some of the more important statistics will be presented here.

Churches.

Churches.	No. of churches.	Added by profession.	Added by certificate from other stations.	Dismissed to other churches.	Excommunicated.	Suspended.	Struck from church records.	Restored.	Deaths.	Now in good standing.	Gain or loss in the year.	Received by profession from the first.
Battalagundu,	1	1	2	1	1	1	.	1	1	104	.	73
Dindigul,	2	1	4	.	.	1	.	.	1	77	+3	167
Kambam,	6	10	6	1	.	.	1	5	4	146	+15	186
Madura,	2	16	5	13	2	.	6	.	.	148	.	202
Manamadura,	1	.	11	.	.	.	.	.	.	11	+11	.
Mandapasalei,	9	10	1	5	7	7	4	.	9	362	−21	522
Melur,	1	.	2	2	.	.	.	1	1	25	.	21
Pasumalei,	1	11	.	10	.	.	.	.	.	59	+1	160
Periakulam,	2	5	2	4	.	2	.	.	.	40	+1	16
Pulney,	1	2	5	2	.	.	.	1	1	39	+5	35
Sivagunga,	1	1	.	3	.	.	.	.	.	15	−2	80
Tirumangalam,	2	2	3	.	.	.	2	.	1	138	+2	154
Tirupuvanum,	1	2	.	9	1	1	.	1	.	9	−8	10
Usalampatti,	1	.	.	.	.	.	.	.	.	.	.	.
Total,	31	61	41	50	11	12	13	9	18	1,173	+7	1,626

Congregations.

Congregations.	No. of congregations.	No. of men in the congregations.	No. of women.	No. of children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average Sabbath attendance.	Balance of gain or loss.
Battalagundu,	10	98	110	176	384	54	23	28	174	+12
Dindigul,	12	144	107	200	451	49	25	39	331	+11
Kambam,	19	335	346	542	1,223	108	17	38	565	+66
Madura,	19	181	165	241	587	54	23	73	538	−8
Manamadura,	2	14	12	17	43	9	3	4	35	+18
Mandapasalei,	44	552	524	719	1,795	174	29	84	959	−210
Melur,	8	49	64	116	229	21	5	19	118	−11
Pasumalei,	1	30	6	24	60	30	5	10	112	−2
Periakulam,	6	77	86	159	322	17	6	13	151	+47
Pulney,	6	71	53	99	223	16	12	18	138	+11
Sivagunga,	2	12	15	26	53	8	.	2	28	−3
Tirumangalam,	15	265	225	309	799	112	19	43	490	+62
Tirupuvanam,	4	19	21	43	83	6	4	.	65	−12
Usalampatti,	6	41	32	49	122	9	4	2	88	+2
Total,	154	1,888	1,766	2,720	6,374	667	175	373	3,792	−17

Death entered but one mission family, removing a child of Mr. White. Mr. and Mrs. Chandler returned to the field from America, and two families found it necessary to come to the United States. One valued native pastor was removed by death. Much has been done in the itinerating work, by different members of the mission. Particulars in regard to such labors for spreading the knowledge of the truth have been published from time to time. One brother reports that the people of his field are scattered in about 250 villages, and that within the year, the gospel was proclaimed in the streets of all these places, while about 100 villages have been visited almost monthly, by catechists or other helpers. In another field, by the missionary, native pastor and catechists, over 300 heathen villages were visited, leaving 700 in the station district yet to be seen. Another missionary reports 349 villages of his station visited within the year, and another, 175. In all, eight of the missionaries engaged more or less in the itineracy, "spending 102 days, and addressing 41,456 adults." "The heathen heard the gospel message respectfully and often gladly, a part of many audiences being made up of women; and the native pastors and catechists have shown no little zeal and pleasure in the work."

The number of patients prescribed for at the dispensary during the year was 2,071. "A religious service is held with the patients and those who accompany them, before administering to the sick." The mission has been assisted by 192 native helpers in all, viz: 7 pastors, 82 catechists, 25 readers, 7 teachers in seminary and girls' boarding school, and 71 teachers in common schools, 13 of whom were females. There were 51 pupils in the Pasumalei seminary, 50 in the girls' boarding school, and in 64 day schools, 1,035 boys and 151 girls. Benevolent contributions amounted to 1,443 rupees, 12 annas, 10 pice; about 722 (gold) dollars.

PROCEEDINGS OF OTHER SOCIETIES.

TURKISH MISSIONS AID SOCIETY.

THE annual meeting of this Society, which so generously aids the missions of the Board in Turkey, was held at Willis's Rooms, London, May 9, the Earl of Shaftesbury in the chair. The Report, presented by Rev. H. Jones, Secretary, stated that the receipts for the year had been £4,142, 15*s*. 2*d*., ($20,714,) Addresses were made by Rev. C. E. Oakley, Rev. Mr. Tristram, Rev. Mr. Barclay, missionary of the London Jews Society, at Jerusalem, Dr. Frederick Tompkins, barrister-at-law, Rev. Dr. Bliss, formerly of the Syria mission, now President of the Protestant College at Beirut, and others. Among the resolutions passed was one of "condolence with the people of America, on the untimely removal of their honored and beloved President."

A letter was read from J. G. Taylor, Esq., English Consul at Diarbekir, on the Tigris, in which he bears the following testimony to the character and usefulness of American missionories in Turkey.

"Nothing, I assure you, would have given me greater pleasure than testifying to the noble and successful efforts of that worthy band of American missionaries whom the new world have sent to the far East. It is an opportunity I have long wished for, not only for the love I have for them, and the interest I take in their work, but also from a sense of duty, as I consider their efforts are the only means of effecting that political and social improvement we all, in England, hope to see established in the East. Such a desideratum can only be arrived at by solid education, and certainly, as yet, none of their Turkish local schools, or complicated systems as practised by the Turks, have resulted in anything of value; whereas, wherever the Americans really have a hold, those who have been attracted to their schools have in every case proved the complete success of the American system. When we see native Protestant communities, such as at Aintab, consisting of 2,000 to 3,000 souls, who formerly were amongst the most vicious and degenerate, by degrees resolve themselves into a community alike distinguished for their piety, blameless life, and active habits, we may well do all we

can to make the system producing such astonishing results, and the authors and promoters of it, known to the whole civilized world; and more particularly to those who take special interest in such work, and are disposed to support them. Throughout Koordistan, the amount of good that has resulted from the American teachings has been incalculable, and I conscientiously say, that wherever you see a trusty man or workman, he is sure to be a Protestant."

Gossner's Missionary Society.

The Chota Nagpore Mission.

A writer in the *Christian Work*, for March last, gives a very interesting account of the origin and progress of the mission to the Coles, at and around Chota Nagpoor, India. After some notice of the previous efforts of Pastor Gossner, of Berlin, who had already sent out quite a number of laborers to India, Australia and North America,—he says:

In the year 1844, Gossner sent a young minister and three young men, who had been trained as schoolmasters, to India, with no special direction where they were to settle, but leaving that to the direction of the Lord after their arrival. Obedient to these orders, the missionaries, in walking the streets of Calcutta, frequently observed some very poor black people, different from the Hindoos, and who were employed in doing the meanest work. Upon inquiry they were told that these people came from the hilly districts northwest of Calcutta, were of a different nation, called the Coles, and were in a very destitute and abject condition. The missionaries felt their hearts drawn out in such love to these poor, forlorn creatures that they resolved to go to their country, and endeavor to labor amongst them.

They were greatly encouraged by their friends in Calcutta, and also by the governor of the province. So they started in May, 1845, and traveled abont 100 English miles before reaching the woody districts inhabited by the Coles. The Coles are exposed to every sort of cruel treatment by the zemindars, who often refuse them their hard-earned wages, and destroy the fruit of their fields. Their chief settlement is Chota Nagpore, and there Gossner's four missionaries settled down, at a spot to which they gave the name of "Bethesda." The missionaries found the moral condition of these poor people to be worse than their outward circumstances. Their only religion was the worship of innumerable evil spirits (called Bongos.) They had some notion of a good spirit, but said, "There is no occasion to worship him, for he does us no harm; but the evil spirits must be made favorable by sacrifices." Failure of the crops, diseases, and all other misfortunes, are attributed to the devils; and it is the business of their priests to declare, in every case, to what particular devil the evil is to be ascribed, and to dictate the amount of sacrifice to be made. Nothing can be more horrible than the festivities that take place on different occasions.

There is no connubial tie between them. A Cole purchases his wife, and when she ceases to please him he turns her off. If he has a deal of work to do, he takes two or three or more wives, if he can pay for them. The children grow up like the beasts of the field, and with habits of the most depraved kind. It was among these people that Gossner's missionaries were the first to begin a work which has been abundantly blessed. They built a house and learnt the language. Finding no access to the grown-up people, they took six orphan children, cleaned their bodies from the incredible dirt and vermin which covered them, and endeavored, with the utmost patience and kindness, to teach them. But nothing would avail with these children of the forest. They soon ran away; others were taken in, with no better success; and the greatest opposition was offered by the women, who declared that the whole intention of the missionaries was to capture their women and sell them as slaves.

To commence religious worship was out of the question. Few came at the urgent entreaties of the missionaries, and those who did paid no attention to their exhortations. Seeing their labors fruitless, the missionaries wrote to Gossner to ask leave to seek another field of labor, in which they might hope for better success. Gossner replied that they should stay where they were, and continue in prayer for these poor people, and added, "We shall here also pray more fervently." Being thus encouraged, they began to go upon the high roads and to distant places, speaking to the people wherever they met them about their salvation.

At last, in 1850, four men were observed to attend their preaching regularly, who seemed to pay some attention to what was said. One day these men remained after the conclusion of the meeting, and declared that they did believe in Jesus; but, added they, "Show us Jesus, and we shall be satisfied." The missionaries explained to them the invisible nature of God, but the men persisted in their demand. They knelt down with them, imploring God to enlighten their minds, but they left and

did not return for a long time. When they came again they begged to be allowed to be present at the English service with their European neighbors. It appeared they had an idea that at that service the missionaries would show Jesus to the lords of the country. Finding it, however, to be of the same simple character as that to which they were accustomed, they began to give a more attentive hearing to what was said to them. The Lord gave his blessing, and in a short time they broke caste, came to the houses of the missionaries, and took their meals with them. After receiving proper instruction, they were received into the Church of Christ. The news of this uncommon event spread like fire through the country. Every Sunday brought fresh crowds of people to the meetings for worship; and the number of those who sought religious instruction was so great that the missionaries were unable to satisfy all the demands made upon them.

Gossner was delighted when he received the news of this remarkable change, and his heart was filled with thanksgivings to the Lord. He made collections to build a substantial church at Chota Nagpore, to which he gave the name of Christ Church. A great deal of money was contributed by English residents in India. In 1857 the number of church members had risen to 900, but in that year the frightful mutiny broke out in India. The missionaries were driven by the mutineers from their places of abode. Their premises were destroyed, with the exception of Christ Church, which remained almost untouched. Thus the assiduous labor of twelve years seemed to come at once to nought. * *

When order was at last restored in India, and the missionaries were able to return to Chota Nagpore, they were highly gratified in finding that their poor converts, though cruelly persecuted, had again collected round the old spot. They had fled into the deepest forests and jungles, where some had died from want and suffering, but not one of them had apostatized. High prices had been set by the mutineers on the heads of the converts, but no treachery took place. They now set to work and restored the premises of the missionaries, and gathered round them in crowded meetings. The number of heathen who now broke caste and applied for religious instruction was reckoned by the thousand. At the end of the year 1862 the church numbered 1,900 members, and those under instruction increased to such a degree that the present number of converts may fairly be reckoned at 5,000, whilst it is calculated that about 20,000 of these poor despised people have broken caste, and are now ready to receive the Gospel. Truly the harvest is great, but the laborers are few.

The committee at Berlin have lately received a letter from the Bishop of Calcutta, informing them that he had been induced to visit Chota Nagpore, and that he was struck with astonishment at what he saw there. On one occasion he witnessed the baptism of 143 Coles. Upwards of 2,000 native Christians were present. Six additional missionaries are about to proceed from Berlin to Chota Nagpore, and it is hoped that others may follow in the spring. * *

P. S.—By the latest accounts 450 new converts have been received into the Church upon one day.

Reformed Dutch Board.

The *Sower*, for January, presents the following summary view of the missions of the Reformed Protestant Dutch Board, which would have appeared in the Herald at an earlier day, but for the want of room.

The Amoy Mission is the oldest of our fields. It has upon it the marks of distinguished mercy. Since that mission was established in 1844, a score of years has rolled away;—a time long enough to suffer us to see fruit. In fact, it is exactly the period which, by common consent, is spoken of as sufficient to cause good results to be seen. What have we to show in vindication of our work? What is there to accomplish the higher purpose of glorifying God our Saviour?

The results of God's grace working through our brethren are clearly manifested. We have 3 churches; 309 members in full communion; 12 native helpers; 2 ordained Chinese pastors. These pastors are supported by their churches, and govern them, with their respective consistories, as in our churches at home. The native Christians, in the last year reported to us, contributed $704 43 to benevolent purposes.

In connection with our own mission there are the missions of the London Society and of the English Presbyterian Church. In all the churches there are about 800 church members.

These statistics give us little conception of what God has wrought in the score of years during which this field has been open to us. In every soul the first seed of divine truth was yet to be planted when our brethren first spoke for Christ in that long shut up land. We now see the foundations laid for a Chinese church. We see the actual model of the church which is yet to spread over the land.

The Missionaries in this field, at present laboring, are Rev. E. Doty, D. Rapalje, and L. W. Kip. There is no female missionary in connection with our Board on the ground.

This mission stands in great need of men. Its existence depends upon the reinforcement soon to embark.

God has given us a field of labor in China which has been crowned with spiritual blessings far beyond any other part of the Chinese field. Yet what have we done compared to the scope given for operations?

The Arcot Mission has become our largest mission and has therefore received a special share of attention from the Church.

A dozen years have scarcely elapsed since this mission was planted by Dr. Henry Martyn Scudder. There are now in the field seven missionaries. Rev. W. W. Scudder, Rev. E. C. Scudder, Rev. J. W. Scudder, M. D., Rev. J. Mayou, Rev. J. Chamberlain, Jr., Rev. S. D. Scudder, M. D., and Rev. John Scudder, M. D.

Rev. Dr. H. M. Scudder lately reached this country, and has taken pastoral charge of the First Church of Jersey City. His connection with the mission has not been formally dissolved. Rev. Joseph Scudder still has a place among the members of this mission, though he labors in an important field as Post Chaplain of U. S. Army at Governor's Island. From the small beginning made a dozen years ago, the mission has assumed very broad proportions. The brethren have labored hard to occupy, so far as possible, a wide territory. The reason for doing so is found in the sad fact that the people could not otherwise hear the gospel.

There are seven stations now occupied: Arcot, Arnee, Chittoor, Coonoor, Mudnapilly, Palamanair, and Vellore.

The Tamil language is used at all these, except Mudnapilly, where the Telugu only is employed. The latter is partially used at Palamanair, and in some portions of the country adjacent to Chittoor. The following statistics may be interesting as well as encouraging:

8 churches organized; 300 communicants; $1,128 benevolent and religious contributions; one native pastor,—Rev. A. Sawyer; 21 native preachers; 11 schools taught by natives.

The Arcot Seminary for training native helpers has about twenty-five pupils, and is in a most flourishing condition. Over its doors should be written, "Hope for India."

The Female Seminary at Chittoor has twenty pupils. It has this happy record, that every one of its graduates has made a profession of Christianity, and sustained that profession by a corresponding life.

At Palamanair an additional school has been established during the past year, which includes nineteen scholars. These are expected to finish their education at the Seminary, and devote themselves to some form of gospel labor.

The most encouraging facts have recently shown themselves in connection with this mission. There are villages in the southern part of the mission field, now entirely Christian, in which two years ago we had not one Christian professor.

Another hopeful indication is the baptism, recently, of young men of high caste. We feel perfectly sure that the leaven is working; but the amount of tillage calls for more laborers. It is nearly four years since a new man has been sent to the Arcot mission; and nearly three years since the last missionary returned to his field.

The Japan Mission is still confined to the two stations of Yokohama and Nagasaki. At the former are Rev. S. R. Brown and J. H. Ballagh and their families. At the latter, Rev. G. F. Verbeck and family.

The work at Nagasaki has been confined chiefly to study of the language. Mr. Verbeck has shown special aptitude for this labor; and we look for most excellent permanent results from his labors.

At Yokohama the brethren have other interesting labors added to their main work of preparing to make known the gospel in the Japanese language. They have a field for labor among the thousands of seamen in their harbor; and with marked favor from on high. A church of English speaking residents now numbers thirty members. Of this church the U. S. Minister is elder.

Very recently the missionaries at Yokohama have accepted an invitation from the Japanese government to teach in a school for interpreters. This gives them an opportunity to impart not only *western knowledge*, but also some knowledge of that divine truth which is the only hope for men of every clime.

The Field before us is too large for the degree of effort which we have hitherto put forth. In China we have room enough for a score of men where we now employ one. The same is true of India. When God throws back the doors which have so long shut His Gospel out of Japan, where will be the force that is to enter in and possess the land for Christ our Lord?

We have seen not a few trophies of grace; we have great encouragements. But our greatest gain is a field in which to labor for Christ. In military operations it is a great advantage to possess *the country* of the foe. This is the end attained by defeating his armies. By it *the people* are soon made subject. Give Christ's army an open road and they ought to occupy it, feeling that there is only one more step, and that a sure one, before the whole land shall have acknowledged the Lord.

MISCELLANIES.

DEATH OF REV. EDWARD WILLIAMS—(SELIM EFFENDI.)

Rev. Dr. Schauffler, of Constantinople, sends for publication the following obituary notice of one who, as the first convert from among Mohammedans in connection with the missions of the Board in Turkey, and laboring for their good, has long been regarded, by missionaries and others, with much interest.

"Rev. Edward Williams (formerly Selim Effendi) departed this life on Saturday morning, the 15th of April. Every missionary who knew him, and especially every one laboring for the benighted Mohammedans, feels that his departure is a great loss to the cause of Christ among the Turks. And not only they, but doubtless many inquiring Nicodemus-spirits among the Turks, will feel deeply that they have lost a good man, a kind friend, and a faithful and reliable guide to a better faith and a better future.

"Although not connected with the American missionaries for some years past, he was affectionately attached to them, and he always considered his separation from them as a mistake on his part, and a misfortune. The slightest encouragement would have brought him back, had not the conviction on their part existed, that the frequent changes from society to society, and from church to church, would be, on various accounts, productive of evil. As it was, he died as he had lived ever since 1849, a true believer in Christ. Mr. Williams was one of the fruits of American missionary labors, and a place for him in the Missionary Herald is therefore not inappropriate. His lively and inquiring mind, anxiously seeking religious truth, was first directed to the perusal of the Scriptures by an Armenian brother, who was then laboring under my direction among the Jews of Salonica, Mr. Williams' residence at that time; and when in 1849 I accompanied two mission families to Salonica, to locate them there, Mr. Williams called to see me. Without any definite intent, I directed his mind to the great question of the divinity of Christ, and this he always afterward designated as the turning point of his religious life. Having once decided that Christ *was* divine, and accepted him as his divine and all sufficient Saviour, he found peace. He often referred to it, even in his public ministrations, when Mohammedans were sitting before him listening to his gospel message. His faith in the Word of God, as eternal truth, reminded me of Martin Luther's best days, and his affection for Christ, and his constant longing to depart and be with him, often called to my mind those utterances of Paul, and of many a saint since, which place the human soul on the sublimest ground outside of heaven.

"Mr. Williams was taken ill, apparently with a rheumatic affection across the chest, on Sabbath night, April 2. That Sabbath he preached to such as came to his service, though visited timidly since the late persecution. (Of private visitors he had about three hundred in the last three months.) He seemed to feel that this might be the last time, and said to his hearers, in substance, 'Perhaps this is the last time I shall talk to you; it may be my last sermon. Listen, I beseech you, and lay it to heart, while I am still here to plead with you.' It *was*, indeed, his last sermon.

"His paroxysms of pain were very severe and his distress great, and he often prayed, audibly, to be released from this heavy flesh, and permitted to go home. I saw him often, spoke to him and prayed with him; Dr. Hamlin also saw him frequently and did much for him; but when he died, his good wife was the only person present. In his distress he threw himself into her arms, and then on the opposite side, and expired. He kept his reason, and his ardent longing to depart and be with Christ, to the end. A few days before he was taken ill, he brought a young, learned and very devout Mohammedan to me, the son of a very rich but wicked father. The young man, cast off by his

father, wished for a whole Bible, and my translation of the Gospels and Acts. When he (Mr. W.) was seized with his last disease, a number of Mohammedans in one village hearing of it, said, 'What shall we do? this man must not die! There is none like him to talk to us. However, if we go up one by one we shall trouble him. Let us send some one to him to express to him our sympathy.' They sent the man above referred to, because he was apparently a fit, devout, respectable person for the purpose. He came and told Mr. W. that the Mohammedan friends were anxious to have him stay; that they all prayed for him, and wished to express their kindest sympathies to him in his sufferings, &c. Mr. Williams was about 54 years of age. He leaves a pious wife, and four children, uneducated and unprovided for.

"The gospel seed which he sowed so abundantly, day by day, in season and out of season, and always with a wise and judicious adaptation to the characters and standing of those to whom he spoke, will spring up and bear fruit; and it may be his death will result in higher and more extensive good than the continuance of his earthly life could have done. May it be so! I saw him late in the evening before his death, and about the last thing he said in my presence was, 'Blessed be God for this affliction and for all these pains. I can now say, with Job, I have heard of thee with the hearing of the ear, *but now mine eye seeth thee.*'"

Native Pastors in Mission Fields.

Mr. Jules Ferrette, a missionary at Damascus, Syria, in a communication published in the *Christian Work*, thus states the case in regard to the propriety and importance of instituting a native pastorate over mission churches. He speaks specially of Turkey, but the principles are equally applicable in other fields. "The ordination of a native clergy is the great requirement of Protestantism all over Turkey. It is that which will make it an acceptable religion to the masses, and will enable the Government to consider it as truly a church of the empire. Unhappily, a great reluctance to ordain natives appears to prevail among the missionaries. The common answer to suggestions on this subject is, 'Where are we to find the suitable persons?' Of course, if native candidates, in order to be suitable pastors to the small Protestant village communities which exist in Turkey, ought to have all the academical qualifications of ministers in Europe, no such candidates are at present to be found. To wait until they have been formed by training, would simply be a delusion. Their education being equal to that of ministers in Europe, their pretensions would be the same. Supposing the missionary Boards able and willing to maintain, for the time being, in every little village where there are a few Protestants, such expensive agents, it would be impossible to foresee any time when the little peasant community would be able to relieve the Board of such an expenditure, and support its own pastor. If the pastorate of the native churches in Turkey is not to be of an humble class, that pastorate never will exist; and if it is to be of that humble class, there is no reason for indefinitely deferring its institution; for men of the precise kind wanted are already to be found in sufficient number."

MONTHLY SUMMARY.

Home Proceedings.

The account of "donations," in this number of the Herald, will sufficiently indicate the condition and prospects of the treasury, to all who remember that the sum appropriated for the year was $600,000, and that the reduction in the cost of exchange will not probably diminish estimated expenses more than about $50,000. For nine months the income has been only $291,187; leaving to be raised in three months, after deducting the $50,000, near $259,000! The receipts in May were but $33,300; more than $4,000 *less* than dur-

ing the same month in 1864. These facts speak with emphasis to all who would see the missions sustained, *relieved* and not still more painfully embarrassed,—and this cause carried forward with a vigor commensurate with its importance, the claims of Christ upon all his people, and the present special claims of God upon this nation.

A Bequest.—A note has been received by the Acting Treasurer of the Board, endorsed on the back: "Sacred to the African [Zulu] Mission, by Henry Spackman Ritson, $1.50." The note gives this account of the donation: "Bequest of Henry Spackman Ritson, a member of the Olivet Presbyterian Church Sabbath School, fourteen years of age, $1.50;—money saved by him up to the time of his decease, which he requests to be sent to the mission in Africa —Mr. Lindley. The boy's father called and handed me the amount, some time ago, but retained the *original money*. The father has also now passed away, and the mother, in a dying condition, hands me the identical pieces which were in the boy's possession at the time of his death; saying that she had retained them to the last, as a sacred memento of the Christian boy, and now desired them to be handed over for the special object intended by him." The money was in gold, one dollar, and silver, fifty cents.

MISSIONS OF THE BOARD.

Dakotas.—A report of the mission church at Fort Thompson, for the year ending March 31, says, 7 have died, 19 have been suspended, 51 added on examination, and 33 by letter from the church at Davenport. Present number, 234. The members are much scattered in the Dakota territory, but are all considered by the Government as having their home at Fort Thompson. There is said to be cheering evidence that generally, even when they are "wandering strangers among the heathen," these Christian Indians hold on to their faith. The report states: "The elders of the church, eight in number, assume the responsibility of calling the people together for religious worship on the Sabbath, wherever they are. Where there is no elder, they still meet together, to sing and pray. I might speak of the trials of the Christian Indians, situated where they have not been able to raise a mouthful of food for two years, where there is no game near at hand, and where they are cut off from almost every source of livelihood, eking out the barest existence from the pittance which Government bestows upon them from time to time. But however dark the prospect looks temporally, we have had much to encourage us in spiritual things."

A letter signed by three missionaries states that calls and encouragements to labor for Christ among the Dakotas were never greater than now. The brethren say also: "From every place where those who formerly listened to our instruction are encamped, we have urgent appeals for books, with the assurance that many wish to learn to read, which, with the Dakotas, is almost uniformly accompanied with a willingness to hear the truth. This widely extended desire to hear and embrace the gospel is very different from anything we saw during the first quarter of a century of our labors among the Dakotas. It is certainly the Lord's work, and it is wonderful in our eyes. The history of missions furnishes few parallels to it, except in the isles of the Pacific, within the last sixty years."

Mr. John B. Renville, the first Dakota convert baptized by the missionaries, was licensed to preach the gospel, by the Dakota Presbytery, at its recent meeting. He expects to labor among his own people.

Sandwich Islands.—The brethren at the Sandwich Islands are meeting now with many things which try their faith and patience;—in the character and conduct of rulers; in the appointment of a Board of Education not favorable to the views of the missionaries; in the sad fall of some, morally, of whom better things had been expected; and in a general religious coldness among professing Christians. Yet there are pleasing facts. Mr. Alexander wrote, March 20: "The material interests of the nation are rapidly developing, and the people are waking more and more to the pursuit of wealth, while their spiritual life seems almost extinct. I have never known a period when they were so stupid

and lifeless in things pertaining to the life to come.

"We make progress in organizing our churches and appointing pastors, even more than I expected. In the bounds of the Presbytery of Maui and Molokai, we have organized about all the churches that I think desirable. At our last meeting we ordained J. H. Moku, as pastor of the church of Kaanapali. He has long preached to the people there, and the call was very unanimous. We also appointed committees to ordain two other pastors during this quarter, and shall then have six ordained native ministers in our presbytery. You will hear of the brethren on Hawaii, acting with promptness and energy in this respect. During the year they have ordained seven or eight. They are also making progress on Oahu; and even on Kauai they have recently ordained one, an excellent young man.

"My theological class continues to receive as much of my attention as ever. It now consists of eight members. Four have been called to posts of usefulness, have girded on the harness, and are settled in the churches."

Micronesia.—The letter and report from Mr. Sturges, (pages 199–203,) remind one of the great revival at the Sandwich Islands, many years ago, and of success which in so many other cases has attended Christian effort in the Pacific. The lone missionary has not remained to toil single handed on Ascension Island without reward. The native Christians, with all their ignorance and weakness, go "everywhere, preaching the word;" the missionary himself speaks of fulfilling the "go" part of his commission, being continuously "on the go;" and the Holy Spirit seems to have worked mightily. During a few weeks in August last, Mr. S. baptized 74 individuals. His brief report, summing up results for something more than two years, mentions the addition of 139 persons to the church, at different places. Three houses of worship have been completed and dedicated, (not including a large feast house, fitted up and dedicated as a chapel,) another, "large and substantial," is nearly completed, and preparations are making for the erection of still another. Three high chiefs ar specially mentioned, who, with all their people, have abandoned heathen rites and joined the Christians. The first converts on the island were baptized in Nov. 1860, and up to Nov. 1864, 157 had been received to the church. Three had died, and 54 were still members. How many of the pastors in this country have been more prospered, as servants of Christ, than this missionary to a barbarous people?

Canton.—Mrs. Bonney wrote, March 15: "My heart is so full of joy and gratitude, that I must make you a sharer. Last Sabbath afternoon, March 12, the Chinese lady teacher, who has been with me nearly eight years, and four of my older scholars, were baptized by Mr. Vrooman. My parlor was full, many Chinese Christians being present. After the baptism we gratefully partook of the Lord's supper. One of the beautiful hymns sung was,

'Just as I am, without one plea.'

The weeping eye and trembling voice told of deep emotion. God was with us in that upper room, and we had a happy meeting."

Madura.—The statistics of churches, congregations and schools in this mission, for the year 1864, will be found on another page, as also a letter from Mr. Washburn, which mentions gratifying contributions, and some new efforts for the good of females.

Eastern Turkey.—A full report of the Bitlis station was received too late to be used with the other station reports of this mission. The Sabbath audience is about seventy, showing a "steady and permanent increase on former years." Considerable attention has been given to vocal music, with apparently good effect. Special pains is taken to foster a spirit of benevolence, and contributions to a Domestic Missionary Society and other objects, have amounted to $43.00, equal to one dollar for each male member of the Protestant community, young and old, although, with a single exception, the whole annual income of each of the thirty-six tax payers does not exceed $50. Much persecution has been endured. The day-school has much increased, the pupils during the year

numbering forty; and a faithful itinerant teacher, who goes from home, and who had in 1863 only six pupils, had last year fifty, all females. There is a theological class of six young men. A church has been formed, and the Protestants have an honorable and advantageous "name for honesty and integrity in their dealings." The ill health and necessary absence of members of the station have interfered with labors.

Some of the intelligence of the month from this mission is of a painful character. Mr. Williams (page 206) reports the case of two men, Protestants, of Cutterbul, near Diarbekir, who, under cover of law, but really in the way of persecution, were forced into the army, and were probably both "murdered by inches,"—by repeated beatings and abuse,—because they would not deny Christ and forsake his religion. He also states it as the "decided belief of all our Protestants who come into contact with the Turkish authorities, that orders or intimations have been received from Constantinople that Protestants are not to be secured their rights, but in any controversy the decision is to be awarded to the other party, where any pretext can be found for doing so."

Western Turkey.—Mr. Parsons reports the death of Rev. H. Der Sahagyan, native pastor of the church at Nicomedia.

Mr. Green, of Broosa, (page 203,) reports more interest in religious things in that station field, during the last winter, than at any previous period. At one out-station there were "characteristics of a genuine religious awakening." The missionary's five days' stay there, on a recent visit, was almost "one continuous preaching service." At another place, he says, "night after night, the brethren almost robbed me of sleep, by their eager discussions and questions;" from one distant town a deputation had been sent to Broosa to plead that a native preacher might be furnished them, and from another "a similar application" had been received. "Never were there so many encouraging prospects" in that vicinity.

Syria.—Mr. H. H. Jessup wrote from Beirut, May 3: "Our congregations are large. Three persons are to be received to the church, on profession of their faith, next Lord's day. The second crop of locusts are now hatching out, and a new swarm of the flying kind has also come on from the south. In some parts of the country they are devouring every green thing. Millions have fallen into the sea, and the waves have cast them up on the shore in winrows. Yesterday they almost darkened the sky, and the noise of their flying was like the noise of a flock of quails."

Other Missions.

China.—Mr. Dodd, of the Presbyterian Board, reports the admission of twenty-two members to the churches in Ningpo and vicinity, during the month ending November 2d. Dr. Martin reports the conversion of an aged Manchu, at Peking, a man of respectable but depressed family. The oldest pupil in the school, a young Manchu of twenty years of age, had applied for baptism, and would probably soon be received as a church member. Mr. Green, of Ningpo, at a later date, reports two converts baptized at Bao-ko-tah, and five others who would have been baptized at the same time, but were prevented from being present, living at a distance. The *Record* for April says: "All the letters [from China] report encouraging progress, more or less. The brethren at Ningpo refer to the return of one of their assistants from the neighborhood of Hang-chow, with an 'encouraging report of the disposition of the people towards the gospel,' and it is considered important to occupy that city as a missionary station. Mr. Morrison speaks of the licentiates as still prosecuting the study of certain branches, and the preparation for this class as involving considerable labor, but 'a pleasant work, rendered the more so by the interest they have taken in their study.' Dr. Happer, of Canton, mentions the baptism of four of the pupils in the training school there; and Dr. Martin reports the increase of pupils in the school at Peking, to twenty."

The *Sower*, (Reformed Dutch Board,) says of missions at Amoy for the last year: "The summary of results shows

that the blessing of God has not been withholden from this portion of the Lord's vineyard. During the year, forty-six persons were received into our three churches on confession of their faith. Forty were added to the churches under the care of the English Presbyterian mission. The London Society's mission reported seventeen added during the last *half year*. The entire number of communicants under the care of these missions, on the first of January, was as follows: London Society's churches, 388; English Presbyterian churches, 188; Reformed Dutch churches, 348; making a total of 924.

India. — The Presbytery of Madras, (Church of Scotland,) in February last, ordained one native to the office of the ministry, and licensed another to preach the gospel. The Bishop of Calcutta, (English Church,) ordained four natives at Meerut, in November. A missionary of the English Church Missionary Society, at Peshawur, a frontier, trans-Indus station, reported in April, 1864, a visit from four inquirers from Kafiristan, "a country beyond the mountains, north of Cabul," who, he says, manifested a desire to receive instruction in Christianity, and after a stay of some days, "invited us to commence a mission among their countrymen." Two native Christians at Peshawur then offered to accompany these Kaffirs on their return home, and six months later, in October last, the missionary wrote: "Two converted Affghans, not counting their lives dear unto themselves, have responded to a pressing invitation from the people of Kafiristan to preach the gospel in that part of Central Asia. They left us on their perilous enterprise about a month ago, marching by way of Cabul."

Missions in Ceylon.—The following statement is from the *Wesleyan Missionary Notices*, for March. "It is now a little more than fifty years since the Wesleyan missionaries first arrived in Ceylon. They had been preceded by a Baptist missionary, and were soon followed by Church and American missionaries, and more recently by missionaries of the Gospel Propagation Society. There are now in the island, according to a computation made by the Rev. James Nicholson, 55 missionaries, 165 native ministers and catechists, 363 churches, 5,730 communicants, 18,286 adherents; together with 248 boys' schools, and 115 girls' schools, in which are taught 9,502 boys and 4,048 girls: total, 13,550 scholars. Under the care of 10 colonial chaplains there are, in addition, 1,750 communicants, and 4,950 adherents."

Abyssinia.—The *Jewish Intelligencer* for May, reports respecting the captive missionaries in Abyssinia: "By the gracious providence of God, they were, up to the middle of January last, in good health, and supplied with sufficient food. It appears that early in November last, Captain Cameron, the English Consul, with his four European servants, a Frenchman of the name of Bardel, Mr. and Mrs. Rosenthal, and Mr. Stern, together with 150 native prisoners, were conducted in chains to Amba-Magdala, in Southern Abyssinia; but that Mrs. Rosenthal, though regarded as a prisoner, wore no fetters, although every one else had from fifteen to twenty pounds of chain attached to his legs."

The Presbyterian Board has been enabled to close its financial year without a debt. The income, $271,621, was greater than in any previous year. Sixteen new laborers were sent out from this country during the year, but of these only three were ministers.

The Reformed Dutch Board received, during its last financial year, $72,797; more than $30,000 beyond what it had ever before received in one year; yet so largely were expenses increased that it was impossible to close the year without a debt.

West Africa.—The mission of the Presbyterian Board has taken a new station, on the main land, fifty-three miles north of the old station at Corisco, under what they believe to be encouraging circumstances.

A serious fire occurred at Abbeokuta last January, destroying some lives and much property, including one of the Wesleyan mission chapels, and one of the churches and a mission house of the Church Missionary Society.

MISCELLANEOUS.

Receipts of Benevolent Societies.—The receipts of some of our leading benevolent Societies for the last year, as reported, mostly, at the May anniversaries, were as follows:

American and Foreign Christian Union, $83,791 53.

American Home Missionary Society, $186,897 50.

American Bible Society, $677,851 36, of which $404,722 16 were from sales, and $256,750 56 from donations and legacies.

American Tract Society, New York; from donations and legacies, $126,027 73; from sales, $295,338 24.

American Tract Society, Boston, total, $190,948 26; exceeding those of previous year by $66,231.

American Seamen's Friend Society, $43,067.

Presbyterian Board of Foreign Missions, $271,621.

Reformed Dutch Board of Foreign Missions, $72,797.

Income of English Societies.—The following statistics of income are from statements in English papers respecting the May anniversary meetings.

Wesleyan Missionary Society, £141,899; about $709,500 in gold.

Church Missionary Society, £164,464; $822,320.

London Missionary Society, £91,048; $455,240. Of this, more than $70,000 was from missionary stations.

Society for Propagation of the Gospel, including some special funds, £102,998; $514,990.

Baptist Missionary Society, £28,744; $143,720.

Society for Promoting Christianity among the Jews, £34,628; $173,140.

Primitive Methodist Missionary Society, £13,602; $68,010.

Turkish Missions Aid Society, £4,142; $20,710.

British and Foreign Bible Society, £181,073; $905,365; £12,168 more than in any former year.

Religious Tract Society, £110,928; $554,640.

Church Pastoral Aid Society, £60,288; $301,440.

EMBARKATION.

Rev. EDWARD T. DOANE, of the Micronesia mission, and Mrs. CLARA H. S. DOANE, from Dundee, Illinois, sailed from New York, May 20, in steamer Golden Rule, on their way to Micronesia.

DONATIONS.

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Mechanic's Falls, Cong. ch. and so.	14 00	
Portland, West cong. ch. and so.	6 50	—20 50
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so. 2.25; m. c. 28,10;		30 35
Hancock co. Aux. So.		
Bucksport, Elm st. cong. ch. and so.		50 00
Kennebec co. Conf. of chs.		
Winslow, Cong. ch. and so.	22 60	
Winthrop, J. Chandler, — family m. c.	5 00	—27 60
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st cong. ch. and so.		37 21
Waldo co. Aux. So.		
Searsport, 1st cong. ch. and so. m. c.		5 35
Washington co. Aux. So.		
Machias, Centre st. cong. ch. and so.		25 00
York Conf. of chs. Rev. G. W. Cressey, Tr.		
Sanford, John Storer, to cons. Rev. J. M. BREWSTER, Dover, N. H., and Rev. W. W. BOYD, Springvale, Me., H. M.		100 00
		296 01

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.		
East Alstead, Cong. ch. and so. m. c.	17 00	
Keene, Cong. ch. and so. m. c. (6,62 prem. 42c.) 7,04; J. Rand, 50;	57 04	
Marlboro', A friend, 5; gold, prem. 1,50;	6 50	
Sullivan, Cong. ch. and so. m. c.	4 25	—84 79
Grafton co. Aux. so.		
Campton, Cong. ch. and so.		25 28
Hillsboro' co. Aux. So. Geo. Swain, Tr.		
Merrimack, 1st cong. ch. and so. 60,05, less counterfeit, 1,25;	58 80	
Pelham, Sarah Church,	10 00	
Piscataquog Village, (Manchester,) Mrs. A. Bowman, 2; Mrs. S. M. Poor, 2; D. Mack, 20;	24 00	—92 80
Merrimack co. Aux. So. G. Hutchins, Tr.		
Concord, Julia M. Fletcher,	25 00	
Hopkinton, Cong. ch. and so.	30 65	—55 65
Strafford Conf. of chs. E. J. Lane, Tr.		
Gilmanton, Centre cong. ch. and so. m. c.	15 00	
Sanbornton Bridge, Cong. ch. and so.	11 00	—26 00
		284 52

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.		
Cornwall, Mrs. A. R. Baker,	37	
Vergennes, Mary Rugg,	10 00	—10 37
Caledonia co. Conf. of chs. E. Jewett, Tr.		
Hardwick, L. H. Delano,	100 00	
St. Johnsbury, East St. Johnsbury cong. ch. and so. 9; South cong. ch. and so. 67,63; (76,63 less express and counterfeit, 50c,)	76 13	—176 13

Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, 1st calv. cong. ch. and so. m. c. 16 00
Milton, A friend, 1 00
North Underhill, Cong. ch. and so. 16 80—33 80
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 14 60
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Chelsea, B. A. 5; gold, prem. 5; 10 00
Strafford, Cong. ch. and so. m. c. 2 10—12 10
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. and so. m. c. 8 00
Morgan, Cong. ch. and so. 4 15—12 15
Rutland co. Aux. So. J. Barrett, Tr.
Brandon, Cong. ch. and so. m. c. 100 00
Clarendon, do. do. 16 25
Pittsford, Mrs. Parmenter, for China, 4 00
Rutland, Cong. ch. and so. m. c. 61 75—182 00
Washington co. Aux. so. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 21 29
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Cent. cong. ch. and so. 172,43; m. c. 65,27; 237 70
Putney, Cong. ch. and so. 12 90—250 60
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Ascutneyville and Weathersfield Bow, cong. ch. and so. (ad'l) 2 00
Norwich, Cong. ch. and so. 14 00
Woodstock, 1st cong. ch. and so. 29; S. Woodward, 20; 49 00—65 00

778 01

Cambridge, Rev. E. Wheelock and wife, 10; J. W. Turner, 5; 15 00
Rupert, Cong. ch. and so. 83 75—98 75

876 79

Legacies.—Burlington, N. Lovely, (in part) by J. W. Hickok, Trustee, 50 00
Essex, N. Lathrop, (in part) by B. B. Butler, and A. J. Watkins, Ex'rs, 38 00
Hardwick, D. French, (bal.) by Mrs. S. W. French, Ex'x, 336 22—424 22

1,301 01

MASSACHUSETTS.

Barnstable co. Aux. so.
Falmouth, 1st cong. ch. and so. (of wh. from Mrs. John Jenkins, to cons. Rev. CHAS. W. JENKINS an H. M., 50;) to cons. JOHN BUTLER and ELIHU HATCH, H. M., 303,77; prem. on gold, 1,75; 305 52
Berkshire co. Aux. So. James Sedgwick, Tr.
Lenox Furnace, A friend, 3 00
New Marlboro', 1st cong. ch. and so. 77 05—80 05
Boston, Old South ch. and so. 8,397 91
Mt. Vernon ch. and so. 6,095,12; m. c. 112,16; 6,207 28
Essex St. ch. and so. 5,175,61; la. un. miss. circle, 122; maternal asso. 1,45; Sab. school, 164; 5,463 06
Park st. ch. and so. gent. asso. 3,132,39; la. asso. 965,14; Sab. school, 13,10; 4,110 63
Shawmut ch. and so. 3,325 00
Phillips ch. and so. 1,736,40; m. c. 33,57; 1,769 97
Maverick ch. and so. 1,081 10
Central ch. and so. 590 00
Berkeley st. ch. and so. 420 85
Springfield st. ch. and so. 200 00
Chambers st. chapel, 85 00
Oak Place ch. and so. 50 00
Penitent Fem. Refuge, 12 50
Annual Union m. c. at Park st. ch. 68 15
United m. c. at Park st. ch. (4 chs.) 521 98
A friend, 29; do. 100; do. 25; Galen James & Co., 8; unknown, 5; S. D. Smith, 50; O. C. 10; Mrs. W. W. Morland, 10; other dona. particulars of wh. have been acknowledged, 5,062,02; 5,299 02

37,602 45
Prev. acknowledged, 32,824 85-4,777 60

Essex co. Aux. so.
Ballardvale, Un. cong. ch. and so. wh. with prev. dona. cons. HENRY M. GREENE an H. M. 50 00
Methuen, 1st cong. ch. and so. 107 66—157 66
Essex co. North Aux. So. William Thurston, Tr.
Amesbury and Salisbury Mills vil. cong. ch. and so. 30; fem. miss. so. 21; less counterfeit, 50c.; 50 50
Byfield, Cong. ch. and so. 7 89
Haverhill, Mrs. SALLY S. KIMBALL, to cons. herself an H. M., 100; East cong. ch. and so. 8,10; 108 10
Newburyport, Belleville cong. ch. and so. to cons. JOHN P. PEARSON an H. M., 437,80; two friends, 4; 441 80
West Newbury, 1st cong. ch. and society, 4 00—612 29
Essex co. South Aux. So. C. M. Richardson, Tr.
A friend, 1 00
Danvers, Maple st. cong. ch. and society, 87 58
Manchester, Orthodox cong. ch. and so. by Rev. F. V. Tenney, (of wh. 17,30 left by a dear boy, dec'd, who loved to give to foreign miss.) to cons. ANDREW BROWN an H. M. 160 86
South Danvers, Friends, for the Gaboon mission, 10 00—259 44
Hampden co. Aux. So. J. C. Bridgman, Tr.
Chicopee Falls, T. W. Carter, to cons. ISABELLA CARTER an H. M. 100 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
A friend, 1,000 00
South Hadley, Teachers and pupils of Mt. Holyoke Sem. (part of coll. of 1864,) 87,06; a lady, 2; 89 06-1,089 06
Middlesex co. Aux. so.
Billerica Cong. ch. and so. 25 00
Cambridge, Snepard cong. ch. and so. la. miss. asso. 33 11
East Cambridge, Evan. cong. ch. and so. m. c. 12 46
Holliston, 1st cong. ch. and so. m. c. (bal. for the year,) 55 79
Lowell, Appleton st. cong. ch. and society, 34 00
Newton Corner, Mrs. Child, 10 00
North Cambridge, Holmes cong. ch. and so. m. c. 53 80
Waltham, Joanna Bond, 100 00
W. Newton, Cong. ch. and so. (ad'l,) 15 00—339 16
Middlesex Union.
Townsend, E. Spaulding, (10, gold, prem. 3;) 13 00
Norfolk co. Aux. so.
Foxboro', (of wh. from cong. ch. and so. 28; Daniels Carpenter, to cons. C. N. MORSE an H. M. 100;) 128, less exp. and cf't, 75c. 127 25
Medway, 1st cong. ch. and so. to cons. MARY B. LOVELL an H. M. 129,41; prem. 1,75, less cf't, 1; 130 16
Roxbury, Eliot cong. ch. and so. (of wh. from Moses Day, to cons. Mrs. MARY R. DAY, and C. A. W. CROSBY, H. M. 200; Moses H. DAY, to cons. SARAH LOUISA DAY, H. M. 100; m. c. 10,89,) 310,89; Vine st. cong. ch. and so. m. c. 33; 343 89
Walpole, A friend, coupons, 13,50; prem. 5,40; 18 90
West Roxbury, So. evan. ch. and so. A. S. B., for educa. of a pupil at Oroomiah, 30; m. c. 33,55; 63 55—683 75
Old Colony Aux. So.
New Bedford, Trin. cong. ch. and so. 125 00
Palestine Miss. So. E. Alden, Tr.
Braintree, So. cong. ch. and so. 18 10
East Bridgewater, Union cong. ch. and so. m. c. 15 83
Easton, Evan. ch. and so. 40 50
North Bridgewater, A friend, 1 00
North Weymouth, 1st cong. ch. and so. 99,92; m. c. 14,58; 114 50—189 93

Plymouth co.
Marshfield, 2d Trin. cong. ch. and so. 9 94
Taunton and vic. Aux. so.
Raynham, 1st cong. ch. and so. 30 00
Worcester co. Central Asso. E. H. Sanford, Tr.
Worcester, A deceased friend, 20 00
Mass. Home Miss. So. Income of Mrs. Osborn's legacy for propaga. the gospel among the Indians of North America, 122 50
Chelsea, Winn. cong. ch. and so. m. c. 18 92—141 42

8,933 82

Legacies.—Abington, Z. Nash, by L. E. Noyes, Ex'r, 500 00
Barre, Mrs. Nancy Gates, by L. Adams, Ex'r, 123 79
Berlin, Mrs. Sarah Robbins, by O. Fosgate, Ex'r, 71 15
Gloucester, Samuel Stevens, by E. L. Stevens, and C. Kimball, Ex'rs, 470 00-1,164 94

10,098 76

RHODE ISLAND.

Barrington, Cong. ch. and so. 143 00
Little Compton, United cong. ch. and society, 28 77
Pawtucket, A friend, 15 00
Providence, Richmond st. cong. ch. and so. 245,75; unknown, 5; 250 75—437 52

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
Stamford, A lady, 10 00
Fairfield co. East, Aux. So.
Stratford, G. Loomis, 5 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Collinsville, Cong. ch. and so. m. c. 39 00
East Glastenbury, Cong. ch. and so. to cons. Rev. ISRAEL CARLETON an H. M. 51 51
Enfield, 1st cong. ch. and so. 166 60
Farmington, D. Humphrey, 5 00
Hartford, Centre cong. ch. and so. m. c. 33,26; Asylum Hill, cong. ch. and so. m. c. 22,50; B. Hudson, thank-offering, 30; 85 76
South Coventry, 1st cong. ch. and society, 67 75
Tariffville, Union cong. ch. and so. 8 10
Terryville, Cong. ch. and so. m. c. 9 00
Windsor, 1st cong. ch. and so. 50 00

485 72
Less counterfeit, &c., 36—485 36
Hartford co. South, Aux. So. H. S. Ward, Tr.
Cromwell, Friends, to cons. Rev. W. K. HALL, Springfield, Mass., an H. M. 100 00
Middletown, 1st cong. ch. and so. gent. and la. asso. (ad'l,) 25; Westfield, cong. ch. and so. gent. and la. asso. 36; m. c. 8,24; 69 24—169 24
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Torrington, Phebe Beach, 5 00
New Haven City, Aux. So. F. T. Jarman, Agent.
3d cong. ch. and so. m. c. 180,47; North cong. ch. and so. m. c. 14,60; Davenport cong. ch. and so. m. c. 9,28; Rev. W. H. Whittemore, 10; 214 35
New Haven co. East, F. T. Jarman, Agent.
Branford, Rev. T. P. Gillett, 30 00
Durham, North cong. ch. and so. 30 79—60 79
New Haven co. West Conso. F. T. Jarman, Agt.
Middlebury, Cong. ch. and so. 25 00
Waterbury, 1st cong. ch. and so. m. c. 24 32—49 32
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East Lyme, Cong. ch. and so. 20 00
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Montville, Cong. ch. and so. (of wh. from N. B. Bradford, 100, to cons. HENRY VINCENT an H. M.) 176 50
Norwich, 1st cong. ch. and so. m. c. 23,11; 2d do. 47,43; 70 54
Stonington, 1st cong. ch. and so. 8 63—276 17
Tolland co. Aux. So. E. B. Preston, Tr.
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1,477 22
A life-long friend, 12 00

1,489 22

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Geneva and vic. W. H. Smith, Agent.
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Of wh. from Madison Square, Pres. ch. m. c. 35,69; 14th st. pres. ch. 2,000, (of wh. from W. A. Booth, 500; W. T. Booth, 200; J. H. Reid, 200; J. F. Joy, 2.0; F. Mead, wh. cons. M. GERTRUDE MEAD an H. M., 150; S. H. Provost, 125; S. H. Wales, 100; S. Cutler, 40; A. S. Lyman, 40; J. J. Town, 25; C. Fanning, 25; C. B. Churchill, 20; F. A. Ferris, 25; R. H. Boyd, 20; R. Brooks, 20;) E. J. Woolsey, 500; J. W. Quincy, wh. cons. Mrs. JOHN W. QUINCY and Mrs. EMMA L. BOOTH, H. M., 200; F. S. Wynkoop, 250; C. A. Davison, wh. cons. Mrs. C. A. DAVISON an H. M., 100; O. W. Booth, wh. cons. Mrs. E. L. BOOTH an H. M., 100; F. C. Jones, 20; J. P. Tappan, 25; C. Taylor, 50; J. A. Parsons, 25; T. Denny, Jr., 100; J. Raynor, 50; Miss L. Denning, 50; Rev. William Adams, D. D., to cons. JOHN CROSBY BROWN, an H. M., 100; A. Carter, Jr., 50; Mrs. J. Boorman, 250; H. Gray, 250; T. Denny, 100; Mrs. M. C. Bull, 200; W. A Wheeler, 250; E. V. Haughwont, 20; Chapin miss. asso., for China, 50; E. C. Bridgman, 30; 6,965 59
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. m. c. 10 00

7,020 47

Albany, 4th pres. ch. For. Miss. So. 200 00
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Astoria, (L. I.) W. B. T. 60 00
Auburn, Soc. of Christian Inquiry, Theo. Sem. 22 20
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Bellport, Cong. ch. and so. 6 25
Brewster Station, T. B. Foster, 20 00
Brooklyn, W. H. Williams, (100; gold, prem. 30;) 130 00
Buffalo, La Fayette st. pres. ch. 250 00
Cairo, Pres. ch. 10 00
Circleville, do. 5 00
Clyde, do. 66 28
Commack, (L. I.) cong. ch. and so. 10 49
Corfu, Pres. ch. 10 00
Cortland, do. 42 07
Crown Point, 2d cong. ch. and so. m. c. 37; A. Penfield, 20; 57 00
Deposit, 1st pres. ch. 35 30
Durham, 1st pres. ch. m. c. 22,25; H. Snyder, 10; 32 25
Elmira, 1st pres. ch. to cons. Mrs. MARTHA M. TENNEY, Mrs. ELIZABETH GIBSON and MARTHA COVELL, H. M. 300 00
Geneva, A deceased friend, by H. W. Knickerbacker, 50; a friend, 5; 55 00
Greenville, F. H. Wakely, 4 00
Harlem, Pres. ch. m. c. 16,07; J. A. Dudley, 100; 116 07
Harpersfield, J. Hubbard, 4 00
Henrietta, Cong. ch. and so. 27 26
Hudson, 1st pres. ch. m. c. 109 00
Huron, Pres. ch. 12 00
Jasper, Pres. ch. 17,10; Mrs. Elizabeth Butler, deceased, 11,10; 28 20
Lewiston, Pres. ch. 10 00

Malden, Pres. ch. m. c. (April and May,) 45 60
Middletown, A widow's offering, 15 00
Miller's Place, (L. I.,) pres. ch. m. c. 35 00
New Lebanon, A friend, 5 00
New Windsor, J. J. Ostron, 6 50
New York City, Mrs. H. V. Butler, 5 00
Peekskill. 2d pres. ch. 40 50
Plattsburgh, 1st pres. ch. m. c. 24 38
Poughkeepsie, Pres. ch. m. c. 33; T. S. Wickes, 50; Wm. Adriance, 20; 103 00
Rochester, Plymouth cong. ch. and so. m. c. 38,12; Brick pres. ch. m. c. 11,45; 49 57
Salisbury Mills, R. Caldwell, 5 00
Schenectady, 1st cong. ch. and so. 10 00
Seneca Castle, Pres. ch. 69 66
Spencertown, Pres. ch. m. c. 3 36
Stamford, 1st pres. ch. 15 00
Sweden, do. 11 20
Tarrytown, A member of 2d Dutch ch. wh cons. ROBERT M. PEASE an H. M. 100 00
Utica, 1st pres. ch. C. C. Kingsley, 200 00
Whitney's Point, (of wh. from cong. ch. and so. 38,12; Fem. miss. so. 11,88;) 50, to cons. Rev. A. V. H. POWELL an H. M. 50 00—2,457 14

9,477 61

Legacies.—Rochester, Hervey Lyon, (in part,) 300 00
Truxton, Rev. Caleb Clark, (in part,) by L. Smith, and S. Ambler, Ex'rs, 1,000, less exc. 5; 995 00—1,295 00

10,772 61

NEW JERSEY.

Belvidere, 2d pres. ch. 81 83
Mendham, 1st pres. ch. 75 57
Newark, Park pres. ch. m. c. 100; 2d pres. ch., (ad'l,) Mrs. E. Hancock, 10; a miss. widow's thank-offering, 20; 130 00
Parsippany, Brick ch. la. so. 35 00
Passaic, G. S. Orcutt, 20 00
Princeton, Prof. A. Guyot, 20; Rev. Geo. Hood, 5; G. A. Hood, 1; 26 00
South Orange, C. H. Hitchcock, to cons. Mrs. M. B. HITCHCOCK an H. M. 100 00
Suckasunny, Pres. ch. 27 06—495 46

PENNSYLVANIA.

By Samuel Work, Agent.
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Delaware Water Gap, Mountain ch. m. c. 3 00
Philadelphia, Wharton st. pres. ch. 47,50; 1st pres. ch. Kensington, 170; Trustees of Pres. House, per John C. Farr, 16,46; J. D. L., 40; Calvary pres. ch. 340,56; 614 52—817 52
East Greene, Pres. ch. 10 00
Harrisburg, Board of For. Miss. Ger. Ref'd Ch. for the miss. station at Aintab, Syria, under care of Rev. B. Schneider, D. D. 1,800 00
Lock Haven, G. B. Perkins, 3 90
Montrose, Pres. ch. m. c. 15 00
Pine Grove, Pres. ch. 21 70
Pittsburg, R. O. 25 00
Ulysses, 1st pres. ch. 3 65—1,879 25

2,696 77

MARYLAND.

Baltimore, J. H. S. 20 00
Darnestown, John Darby, 15 00
Frederick City, E. H. Rockwell, to cons. Rev. GEO. P. HAYS, Baltimore, an H. M. 50 00
Maryland, F. 15 00—100 00

VIRGINIA.

Richmond, Friends in the 8th Conn. Reg't, by Rev. Moses Smith, Chaplain, 20 00

OHIO.

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Cincinnati, 3d pres. ch. m. c. 12 42
Hanging Rock, Pres. ch. 21 00
Manchester, do. 17 00
Walnut Hills, Levi Russell, 1 00
West Newton, Cong. ch. and so. 11 00—62 42
By T. P. Handy.
Bath, Cong. ch. and so. 9 00
Benton, do. 30 00
Conneaut, Cong. ch. and so. 3; Rev. A. Bartlett, 2; 5 00
Euclid, Pres. ch. 35 50
Fremont, do. 100 00
Medina. Cong. ch. and so. 26 55
Painesville, 1st ch. and so. coll. 37,50; m. c. 40,75; R. Hitchcock, 15; S. A. Porter, 15; C. A. Avery, 10; S. T. L., 5; 123 25—329 30

391 72

Belpre, Cong. ch. and so. 76 55
Harmar, R. B. Hart, 1 50
Huntington, Cong. ch. and so. 25,75; Rev. A. R. Clark and wife, 55; 80 75
Ironton, Pres. ch. 100 00
Rome, do. 13 00
Tallmadge, M. Camp, 5 00
Warren, Pres. ch. 161 85
Watertown, Dr. B. Curtis, 5 00—443 65

835 37

INDIANA.

By William Scott.
Columbus, Pres. ch. 38 50
Danville, Pres. ch. m. c. 23 89
Indianapolis, 4th pres. ch. m. c. 7 95
Mishawaka, Pres. ch. 7 00
Putnamville, do. 12 75
Vandalia, Hebron, and Bethany, pres. chs. 28 00

118 09
Less exc. 35—117 74
Connersville, Mrs. R. Whittlesey, 3 00
Franklin, Pres. ch. 2,70; less counterfeit 50c. 2 20
New Albany, 2d pres. ch. 341 98
Plymouth, Pres. ch. 21 00
Van Buren, do. 5 00—373 18

490 92

ILLINOIS.

By William Scott.
Clayton, Pres. ch. 4 00
Chicago, 1st pres. ch. (of wh. from S. P. Farrington, 50, to cons. Rev. J. T. MATTHEWS an H. M.) 357 89
Dover, Cong. ch. and so. 40 10
Galena, 1st pres. ch. 130 72
New Rutland, Cong. ch. and so. 10 00
Odell, Dr. B. J. Bettelheim, 50 00
Ontario, Cong. ch. and so. 6 60
Quincy, 1st cong. ch. and so. to cons. CHAS. H. WINN an H. M. 108 10
Rock Run, Evan. St. Paul's cong. 8 26
Roseville, Cong. ch. and so. 5 00
Sandwich, M. B. Castle, 100 00
Thornton Station, Pres. ch. 7 65
Waverly, Cong. ch. and so. 60 00
Wilmington, 1st pres. ch. 88 50
Woodville, NOAH COOKE, wh. with prev. dona. cons. himself an H. M. 25 00—997 82

1,001 82

MISSOURI.

St. Louis, Trin. cong. ch. and so. to cons. Mrs. F. A. POST, Mrs. M. L. KELLOGG R. P. CLARK, and THOS. TOMKINS, H. M. 396 15

MICHIGAN.

Hopkins, Cong. ch. and so. 6 75
Kalamazoo, P. L. H. 3 00
Monroe, Rev. J. De F. Richards and family, to cons. ABBIE L. RICHARDS, Meriden, N. H.; HELEN BABB, College Hill, Ohio; and SARAH M. RICHARDS, Weathersfield, Vt., H. M. 300 00
Nankin, Mrs. A. Armstrong, 3 00
Pontiac, 1st cong. ch. and so. 71,56; m. c. 15,33; (less ex. 40c.) 86 49
Romeo, Cong. ch. and so. 108 60
Utica, do. do. 18 00
Vermontville, do. do. 19 20
Wayland, do. do. 12 35
Webster, Cong. ch. and so. (bal.) 1 00
White Pigeon, 1st pres. ch. 22 50—580 89

WISCONSIN.

Beloit, S. T. Merrill, 25 00
Waterloo, Mrs. S. B. Emery, 10 00—35 00

IOWA.

Davenport, Edwards cong. ch. and so. m. c. 3 00
Muscatine, Cong. ch. and so. 77 35
Pine Creek, Ger. cong. ch. and so. 5 50—85 85

MINNESOTA.

St. Paul, House of Hope pres. ch. m. c. 10 35

KANSAS.

Wyandotte, Cong. ch. and so. 13 00

COLORADO TERRITORY.

Central City, L. H. Wolcott, 4 00

OREGON.

Salem, Rev. O. Dickinson, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Gaboon Miss., West Africa, E. Laughland, 25; m. c. (for 1864,) 86; 111 00
Umvoti, (Natal,) South Africa, Mrs. C. H. Lloyd, for the Zulu mission, 100 00
Zulu, Umtwalumi, m. c. for 1864, 14,41; Ifafa, do. do. 7,50; Amahlongwa, do. do. 20; Inanda, do. do. 43,19; Amanzimtote, do. do. 50; Umsunduzi, 12,50; 147 60
358 60

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Acworth, s. s. 7,00; Francistown, J. D., from little earnings, 1; Haverhill, s. s. Miss M. E. Cooper's class, 1; Merrimack, 1st cong. ch. s. s. 3,85; Nelson, s. s. 5; Northampton, s. s. 11,20; Sanbornton Bridge, s. s. 68; Sullivan, s. s. 7,30; Westmoreland, s. s. J. P. Bixby and brother, egg money, 70c.; Winchester, s. s. 2; 107 05

VERMONT.—Barnet, s. s. 10; Cambridge, s. s. 3,18; Mary, Lucy, Jennie and Abbie Wheelock, 3,25; Mrs. Irene Hale, 1,85; Colchester, Two children, 18c.; Cornwall, s. s. to fit a native preacher, 24; Grafton, s. s. to support a teacher, 21,35; Granby, s. s. 25; Lunenburg, s. s 17; Orwell, s. s. 20; Pittsford, Two little girls, 40c.; Richmond, Children, 62c.; Ripton, Two boys, 10c.; Salisbury, M. Holden, 1; Sharon, s. s. 5,50; Strafford, s. s. for Rev. J. E. Chandler's schools, Madura, 4,60; Vermont, M. E. and A. F. Steward, 28c.; Westford, A little girl, 1,10; West Hartford, s. s. 5; Westminster, East, s. s. 1; Westminster, West, s. s. 6; Williamstown, s. s. 7,45; Williston, s. s. 5,50; 164 36

MASSACHUSETTS.—Ballardvale, Union cong. ch. s. s. 3,25; Charlestown, Winthrop cong. ch. s. s. infant class, for Ceylon sch. 14,01; East Falmouth, cong. ch. s. s. 3,64; Newburyport, "Little Margie," to send Bibles to heathen children, 1,35; Roxbury, Eliot cong. ch. s. s. 7,77; Salem, Crombie st. cong. ch. s. s. for schs. at Madura, 25; Spencer, cong. ch. s. s. 11,55; Westford, s. s. 5,13; 71 70

CONNECTICUT.—Darien, s. s. 6; Gilead, s. s. 9; Hartford, (of wh. from pupils in Deaf and Dumb Asylum, 22; Asylum Hill ch. s. s. 4,48; Mr. Burnell's class, 3,40;) 29,88; New Preston Hill, cong ch. s. s. 12; New Preston Vil., s. s. 8; West Hartford, cong. ch. s. s. 12,20; Windsor Locks, cong. ch. s. s. 48; Woodbury, North, s. s. 10; 135 08

NEW YORK.—Bellport, Cong. ch. s. s. 5; Brooklyn, Armstrong juv. miss. so. (of wh. for Mrs. Stanley's school, Tientsin, China, 25; sch. under care Rev. H. H. Jessup, Beirut, Syria, 40; schs. in Ebon, Micronesia, under care Rev. E T. Doane, 25;) 100, wh. cons. Rev. J. T. GULICK, No. China, and Rev. H. N. COBB, H. M.; Haverstraw, Central pres. ch. s. s 30,36; N. Y. and Brooklyn, Miss A. W. and friends, for pupil in Oodooville Sem. Ceylon, 10; Northville, (L. I.,) Young People's miss. so. 16; Owego, pres. s. s. for pupil at Oroomiah, 50; Palmyra, pres. ch. s. s. one class, 1,27; Sauquoit, pres. ch. s. s. 53; Schenectady, 1st cong. ch. s. s. 2; 267 63

NEW JERSEY.—Belvidere, 2d pres. ch. infant sch. 5 17

PENNSYLVANIA.—Girard, Pres. ch. s. s. 15,50; Philadelphia, Buttonwood st. pres. ch. infant class, 50; Mantua pres. ch. s. s. 50; Olivet pres. ch. s. s. Henry S. Ritson, dec'd, for Rev. Mr. Lindley's miss. in Africa, 2,05; 117 55

DELAWARE.—St. Georges, Pres. ch. s. s. 30 00

OHIO.—Bath, Cong. ch. s. s. 50c.; Bellevue, cong. ch. s. s. 2,25; Central College, pres. ch. s. s. 5; Cincinnati, 2d pres. ch. s. s. miss. so. to cons. ELLEN M. HORTON an H. M. 100; Cleveland, 2d pres. ch. s. s. for sch in Deir Mimas, Syria, 100; Huntington, cong. ch. s. s. 14,25; Kinsman, pres. ch. s. s. for sch. in Demirdesh, under charge of Rev. J. K. Greene, 10; Reynoldsburgh, pres. ch. s. s. 2,67; Walnut Hills, Lane Sem. s. s. for Abraham Lincoln, in Mrs. Chandler's sch. Madura, India, 8,13; 242 80

INDIANA.—Columbus, Pres. ch. s. s. 34; Gilead, s. s. 1,30; Indianapolis, 4th pres. ch. s. s. 12,45; Cong. ch. s. s. Miss Bassett's class, 1; Putnamville, pres. ch. s. s. for schools at Bombay, 6,45; 55 20

ILLINOIS.—Payson, s. s. 5; Perry, 1st pres. ch. s. s. 11,35; Quincy, 1st cong. ch. s. s. for Rev. J. Rendall's sch. Madura, 50; 66 35

MICHIGAN.—Kalamazoo, 1st pres. ch. s. s. for Miss Rice's sch. Oroomiah, 200 00

IOWA.—Bowen's Prairie, Un. s. s. Moore's District, 1 50

KANSAS.—Wyandotte, Cong. ch. s. s. 5 20

CANADA.—Point St. Charles, St. Matthew's s. s. 2,70, for the Gaboon miss.; juv. miss. sewing class, 13,65, for the Nestorian miss. 16 35

1,485 94

Donations received in May, 30,415 61

Legacies, 2,884 16

$33,299 77

☞TOTAL from September 1st, 1864, to May 31st, 1865, $ 291,187 62

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. AUGUST, 1865. No. 8.

END OF THE FINANCIAL YEAR.

In a few weeks, the accounts of the Board for another year must be closed. Do the friends of missions realize this fact? Especially, do they realize that, in order to prevent an embarrassing indebtedness, the most generous contributions will be needed? True, the *donations* received within the first ten months of the current year, (Sept. 1, 1864, to June 30, 1865,) advanced upon those of last year $35,808; but the *legacies* have receded $25,908; so that the actual gain from the donations and legacies, prior to July 1, 1865, was only $9,900.

It is hoped that, owing to the diminished cost of exchange, the necessary expenses of the year will not exceed $530,000. As, however, the donations and legacies received during the first ten months of the year amounted to only $331,399, it will be seen that a very large sum is to be obtained in July and August. *Will* it be obtained?

It *can* be. (1.) The receipts in July and August, 1864, were $197,622; to wit, in July, $62,807, in August, $134,815. (2.) If some of the friends of missions shall feel constrained to diminish their contributions, as being less able to gratify their benevolent desires than they were a year ago, others, surely, can supply their lack of service. The "willing mind" will overleap every obstacle.

The reasons for closing the year without a debt are very strong. (1) An offering, spontaneous, cheerful, and sufficient for the present exigency, cannot fail to be well pleasing to Him, who has given us our victories, and restored to us the blessings of peace. (2) It will be pleasant for our churches to be able to say, in coming years, "Much as we did for our country, the

heathen were not forgotten. The men who periled their lives in our behalf at home, we made our constant care; but none the less did we care for those who periled their lives in our behalf abroad." (3) If the next year shall begin auspiciously, our missionaries will be greatly encouraged. All through this terrible war, their hearts have trembled for the ark of God. They have felt for us, and they have feared for themselves. Let the word go forth, "The Board is still unharmed," and it will give them new strength for their work. (4) If our churches shall show themselves equal to this emergency, it will be greatly for the honor of our American Christianity. In civilized lands men will say, "The vitality of such a religion is beyond question." In heathen lands men will say, "Such a faith is destined to conquer."

It will be a great mistake, however, to suppose that the raising of nearly $200,000 is to prove an easy achievement. Prior to last year, such a sum was never obtained in two months. But three things will make success absolutely certain. If *every congregation* shall have contributed within the year; if *every church member* shall have contributed within the year; and, especially, if every church member shall have contributed *according to his ability*, a deficit will be impossible. This then is the problem. It is commended to pastors and laymen, in the confident belief that the appeal will not be in vain.

THE CRY OF THE MISSIONS FOR HELP.

The Herald for July contained "a call for men," presenting statements in regard to the urgent necessity for reinforcing many of the missions of the Board. Special reference was made in that article to the case of the Gaboon, the Mahratta, and the Eastern Turkey missions,—with general allusions to many other fields,—and to the call for physicians. Since that number of the Herald went to press, communications have been received which briefly but affectingly present the wants of some missions; a few extracts from which, brought together here, may serve to create or to deepen, in some minds, a correct impression as to the urgency of this call, and possibly may touch the heart of some young disciples of Christ, and lead them to consider the question of their own duty. *Our missionaries are breaking down;* and in too many cases the health and lives of those remaining in the field, are seriously imperiled by the amount of labor and care now thrown upon them. Mr. Thomson, of the Syria mission, in a letter dated May 27, notices the trying necessity for an immediate visit to the United States by Mr. and Mrs. Ford, on account of the ill health of the latter. Dr. Van Dyck, it has already been announced, is also about to visit this country, to superintend the electrotyping of the Scriptures in Arabic, and the departure of Mr. Ford at this time will dangerously reduce the resident strength of the mission. Mr. Thomson says: "My chief object in writing is, to call your serious attention to the condition of the southern portion of our field. Br. Eddy is to be left alone. This is not safe. He has been spending the last three days

in my house, and I am painfully impressed with a feeling that he won't last one year, with all the care and labor, henceforward, of that wide field resting upon him. . . . This departure of Br. Ford and family has taken me by surprise, and I cannot rise, as yet, above a sense of deep discouragement. It may not be unprofitable, however, to indicate what seems to me to be called for at once. At least *one* promising young missionary should be sent here without delay. Should events absolutely require that one of the brethren of Tripoli station be withdrawn from that place, the new man could take his place there. That field is now rapidly opening and widening, and less than two cannot work it. As it is quite as extensive as the Sidon field, and more difficult to manage, and has had much less labor bestowed upon it, the mission will be extremely reluctant to weaken that station. Yet it may have to be done, and in that case the presence of a new man will be of the greatest importance. Beirut, also, may present even a more urgent plea for relief before the end of this year than any other point in our mission. The mention of *one* new missionary is not intended to imply that only one is needed; but if you can get *one*, do not wait for another to accompany him, but send him on with the least possible delay."

The Central Turkey mission closed its annual meeting early in May, and Dr. Pratt wrote respecting the health of some members of the mission, and arrangements made to meet, as well as might be, the circumstances of the case. But he is constrained to say, "We are so reduced that we peril the work in our unoccupied stations on the one hand, and our own lives on the other. We throw the responsibility of this state of things on the churches, who withhold help when we are ready to perish. They have not left their armies on the battle-field so unreinforced; but we are being overborne as really as if a forlorn hope facing the cannon's mouth, and vainly storming an impregnable fort. Before God, *we* are not responsible; let them answer it to the Master."

Mr. Morgan wrote also, on the same subject: "This was a very trying meeting. I felt, as I left Aintab, as if I was going home from a funeral. It is hard to be reduced so low in numbers and strength as we are. Our very existence as a mission is imperiled. We have a noble field, and every opportunity to do a good work; but our very prosperity has become a burden. We can do nothing of an aggressive nature. I would not, to-day, take charge of another out-station, simply because I have not strength to attend to it, with other duties. We cannot preserve even what we have got. There is work, important work, to do at all our stations,—work requiring careful, judicious, constant pressure of influence,—that we have no strength to do. While one is binding up the breaches in one place, another place goes all wrong. Then there is the relation between the missionary and the pastoral body, a most interesting and important relation. But what can three or four, or a half dozen men do towards preserving this relation and getting out of it all the good that might be?"

The Western Turkey mission has also held its annual meeting, and calls for a reinforcement of six men, for specified positions. The general letter,

in presenting the reasons for this call says, among other things: "One man is especially needed at Sivas. The health of Mr. Winchester has failed, and he is about to return to America; Mr. Livingston is now the only preaching missionary in that large field; he is in very feeble health; we have great fears that he will entirely fail; the station is very large; the out-stations are distant from each other; the work is progressing and demands constant superintendence. For several years the call for missionary labor among the Koords and Kuzzul-bashes has come before us at our annual meetings. We are anxious to respond to the call, and have therefore decided that the new missionary to go to Sivas shall study the Turkish language, with special reference to future labors among the Kuzzul-bash Koords of that region.

"The wants of Constantinople have come again prominently before the mission. Father Goodell has finished his work, and leaves us now for America. The health of Mr. E. E. Bliss is poor, and he can do but little beyond editing the two papers committed to his care. Mr. Riggs is not strong, and has to spend all the strength he has in the translation of the Scriptures. Mr. Washburn is fully occupied in the treasury department, and Mr. Herrick labors for the Moslems. The result is, that Mr. Trowbridge is the only missionary devoted to active labors among the Armenians in this great capital. What is one among so many? The population is large and is becoming more and more accessible. There is no station in the interior from which a missionary can be removed to the capital without great damage to the work at the station from which he would come. We turn then, again, to you, and urge with greater earnestness than ever before, the wants of this capital. Something *must be done*, and that speedily, if we wish to save the cause of our Redeemer from irreparable loss."

Readers will remember appeals which have been made of late from other missions. Respecting Eastern Turkey, for instance, some may recall the statement made, in the April Herald, by Mr. Barnum, when reporting the death of Mrs. Williams,—"The interests of the whole Arabic-speaking portion of our field, a region extending from Diarbekir to Mosul and beyond, —a distance of nearly three hundred miles, nearly as far as from Albany to Buffalo,—including a theological school for the training of native helpers, now rests wholly upon Mr. Williams, *unaided and alone;*" the more recent reference, by Mr. Williams himself, to his "*little* diocese," of "three hundred and fifty miles by one hundred and seventy-five, more or less;" and the remark of Mr. Shedd, of the Nestorian mission, after a third visit to Van,—(see June Herald,)—"I have only to add my most earnest appeal to that of other missionaries, to the servants of Christ, to come—to hasten—and enter into that perishing harvest of immortal souls." It cannot be needful to go on with such quotations, and this article is sufficiently extended. To whom, in connection with this matter, does the call of duty come? "The harvest truly is plenteous, but the laborers are few."

"GO *WORK TO-DAY* IN MY VINEYARD."

(Communicated for the Herald.)

Increased activity, on the part of American Christians, is the duty and the privilege of the hour. It is now the flood tide of opportunity. All things are ready; the fields are white for the harvest; the barriers which have stood in the way of Christian effort are in a great measure removed. The call is to enter in and take possession for Christ.

We owe this increased activity to the position in the front rank of Christian civilization, which Providence has assigned us. It is a position which the world is now recognizing, by the confessions of its leading men, and the courtesies of its leading governments. And what is of greatest moment, it is a position which is seen to be the legitimate fruit of the gospel embodied in our social institutions. We are a peculiar people, a chosen generation, made the object of special divine favor and discipline in the presence of all nations. Aside from the interest which the friends and enemies of liberal institutions have had in the issue of the conflict so recently closed in this country, the intimate relations of trade and commerce, the world over, that have been deranged and interrupted, have made the American name known and felt, and affected the prices of labor, and of the necessaries of life even, in every quarter of the globe. The Arab of the desert, and the wandering Tartar, have been led to realize the significance of our country in the enhanced price of their scanty covering. This intimate connection of the material interests of mankind is but a type of the yet more intimate relations of their social and moral interests. It is not too much to say, that there is not a man, woman, or child on the face of the earth, but has a brighter future, a better opportunity for social and religious culture, because of the blessing of God on our arms. The universal expression of sympathy and sorrow for the death of President Lincoln, such as the world never before witnessed, is evidence at once of our position before the world as a people, and of the hold upon the human mind of the principles he represented. It is more—it is the world's confession to the worth of those institutions that have given to the world so noble a character,—to the grave, in the same year, characters so dissimilar, yet so noble, as Everett and Lincoln.

What then, as Christian men, do we not owe to our position, to our opportunities, in view of the increased interest and respect felt for us by mankind? To be an American, to go forth as an American to other lands, to be the bearer of those truths that have wrought such wonderful results at home, is to find a welcome, such as can be accorded to few others. That we are Americans, permitted to live and work for God in this glorious time, should be a cause of devout thanksgiving.

We owe to God our thank-offering of increased effort in his service, for his special mercies to us as a people. The one which first arrests attention, is the unexampled material prosperity of the country during the war,—the ease with which the heaviest burdens have been borne,—and the present condi-

tion of public credit, so utterly unlike the experience of other nations. Sums of money almost fabulous, spent; yet the people so far from exhaustion, as to be ready to pour into the national treasury, upon call, a hundred millions in a single week! A million of men in the field, thousands perishing in battle and thousands more starved to death in Southern prisons, yet the number of men in the nation, as shown in the last annual message of the President, not diminished! The bush burning but not consumed!

The difference between the present condition of the public credit, and that of one year ago, is amazing enough. The actual difference of value, reckoned by the gold standard, of the property of Christian men in the land to-day and one year ago, is the measure of the blessing of God upon our basket and store. How almost incalculable appears the difference, and how great our occasion of gratitude, as we reflect on the present condition of affairs, and on what must have been the result had the rebellion proved a success, and we, to-day, been a humbled, dishonored, bankrupt people, with none so poor as to do us reverence? How shall we so well express our gratitude to Him who has made this difference, *in the interest of his church*, as by the increased devotion of what He has bestowed upon us to the promotion of his cause?

We have another thank-offering of service to make for that wonderful train of providences by which, beyond all human foresight, He has delivered us from the shame of slavery, purged our Christianity of this great reproach, and raised up four millions of human souls from the oppressions and degradations of human bondage. The possible moral and religious elevation of these millions is an element of progress in the evangelization of the world of no small moment, fitted, alone, to call forth our grateful acknowledgments.

Another cause of gratitude, and one fraught with the most cheering hope for the future, is the moral and religious sentiment which has not only been preserved, but deepened and strengthened during the war,—so unlike the experience of other nations. The great principles at stake, the moral interests involved, the earnest recognition of God on the part of the church, the revivals in the army and navy, the acknowledgment of a Divine Providence by our national administration and by our public men generally, have had their part in this result; but more is due to the divine Spirit, ruling in all these means, for yet grander results to the cause of Christ. We come out of this war far in advance of the moral position we held five years ago. Incidental proofs have been furnished in the enlarged spirit of Christian benevolence, displayed in the offerings to Christian and Sanitary Commissions, for the aid of freedmen, refugees, and the families of soldiers at home, and in the support of all our foreign operations. The best proof, perhaps, was the solemn, reverential feeling that suspended all business, and crowded public places of worship throughout the land, on the death of the President. It was the spectacle of a nation turning to God for help, as never before seen in this land, nor even in modern times, the Dutch of the Netherlands and the Puritans of the Cromwellian era not excepted. Now what may we not hope for the future of the gospel in this country, from this deepened moral sentiment!

What a new vantage ground for the preacher! What a preparation of mind and heart for the gospel message! What motives to increased effort! What new hope for the world! "I beseech you, therefore, brethren, by the mercies of God" to us as a people, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

If we look to the work abroad, we recognize no less clearly the manifest blessing of God. No thoughtful man can contemplate the results of missionary effort during the last fifty years, the churches established, the congregations gathered under religious instruction in so many different fields, the Christian literature introduced into so many languages, and not least, the moral changes silently going on wherever the gospel has been made known, and then compare the limited expenditure of men and means to effect all this, with the amount required to effect some little external change on the political map of Europe,—to say nothing of the expenditure in a conflict of such dimensions as our own,—without acknowledging the manifest blessing of God upon his own appointed means of redemption. The results, even in a social point of view, are altogether disproportionate to the means employed, and much more so in the religious.

In view of facts like these, we cannot but feel that there never has been a time when we were called upon so strongly as now, to go forward and occupy for Christ; never a time when it was such a privilege to *live* and labor for him.

At a meeting of the little Vaudois Synod, at Nice, in 1857, it was delightful to see that body rousing itself by prayer and consecration to the full consciousness of its high commission to give the gospel to Italy. They felt that Italy was their field, and to be given to them. It was given to them, and we know how earnestly they have entered it, how faithfully they are carrying the word of life into every city, town and hamlet, from the Alps to the Straits of Messina. In the same spirit let American Christians take the world as their field. The most highly favored of nations, of late distinguished by displays of the divine favor, may we not say, as marked as those granted the chosen people of old, it behooves us to vindicate our character. With something of the fervor with which Knox plead with God, crying, "Give me Scotland, Give me Scotland, or I die," let us cry, "Give us this land, and the world."

LETTERS FROM THE MISSIONS.

Micronesia Mission.

LETTER FROM MR. DOANE, JUNE 9, 1865.

Shipwreck.

THE departure of Mr. and Mrs. Doane from New York, on his return to Micronesia, was announced in July; and the wreck of the steamer in which they sailed has been noticed in the public papers. This letter contains his account of the case.

I write you from this, to me nameless island. On the charts it is put down as Roncador Reef; lat. 14° N., long. 80° W.; but so special a providence has its existence been to us, that I have called it Special Providence Island. You will surmise at once that we have been

wrecked. Our ship, Golden Rule, struck the reef a quarter before four o'clock, A. M., May 30. All passengers were then asleep, and you may imagine the commotion when her large frame hit upon the rock. After the shock, the fears at first excited subsided, and all prepared to do the best they could for themselves. As soon as dressed, in any order, they rushed to the deck, and then the huge breakers rolling in upon the shore and rocks were all that could be seen. No land in sight, though it was then dark. At once all was done for us that could be,—boats lowered, rafts built, ropes got ashore, to save our lives. But a dismal prospect was before us,—a barren reef with only a few *rocks!* How could we be sustained there! And then we were expecting the ship would roll over seaward, and perhaps all, or nearly all, be lost.

But I have no time now to write of the feelings and the prospects before us then, ninety miles from any high land, and some two hundred and forty from the main land. As I have said, all was done for us in the hurry that could be. A boat was dispatched to Providence Island, ninety miles distant, for help; then the work of raft making begun; and so we went on through most of the day, when this sand bank, treeless, bushless, houseless, without an inhabitant save the sea bird, was seen. It was only a speck on the horizon, but a boat was sent to explore, and returned with the cheerful news of land and water, quite plenty. Here the captain landed us as soon as possible, though wife and many other ladies sat all night, or a part of it, on the raft, feet in water and waves breaking around them. The raft then, you will understand, was the safest place for such persons; but as soon as this small sand bank was seen all women and children were sent here, and in time all the men followed; yet there was much suffering. In time, food was procured; we all built such tents of blankets and stones as we could; and here, from the 31st of May to this 9th of June have we been living, in the most miserable condition. But how grateful have we been to our Father for giving us this shelter. There were on the steamer six hundred and thirty-two passengers, [persons?] and in all the trials, not a life has been lost, not a bone broken. What mercy! What care by the dear Father above!

Our joy was increased yesterday morning by the arrival of the first mate with help, in the way of two schooners. We shall get off in a few days. This afternoon a vessel leaves with steerage passengers, to get more help, we hope a steamer. God has kept us all well; we praise him for his mercy. We push on. Say to all friends, we are alive and well.

P. S. I should say, all baggage is a complete loss. We go about shoeless, or hatless, or coatless, or suffering for want of some part of our apparel. But we are happy.

June 10. I have time and space only to say, we are now on board steamer State of Georgia. She and another government vessel came to our relief. Expect to be in Aspinwall in ten hours.

North China Mission.

Annual Report.

The report of this mission, for the year 1864, notices the goodness of God in preserving the lives of all the adults in the mission families, and giving to all, and especially to the men, a good measure of health for labor; the liberality of some foreign residents in China, and other friends, meeting certain financial wants; progress made in the language by the younger missionaries, so that facilities for the performance of their work are greatly increased; entering upon the permanent occupancy of Peking as a station, where Mr. Blodget, Mrs. Bridgman, and Mr. and Mrs. Gulick are located; and the addition of three new laborers,—Mrs. Bridgman, and Mr. and Mrs. Gulick,—to the mission circle within the year.

At the opening of the year, the mission had one day-school for boys, at Tientsin. This has been continued, but "a great drawback" was experienced in the frequent change of

pupils, the parents, too poor to give the children much time for study, soon taking them from school to earn their own support. To overcome this difficulty, it was thought best to organize a boarding department, and about the commencement of the new year, 1865, two of the more promising boys were taken to a home upon the mission premises. Mrs. Stanley has made much effort to secure pupils for a girl's school at Tientsin, and had seven in attendance at the close of the year. Mrs. Bridgman has opened a girl's school at Peking, with, at present, five pupils, and a school for boys was also started there in October, reporting but four pupils as yet. Thus there are now, in all, four schools, with thirty-three pupils.

At the close of daily preaching services in the chapels, portions of Scripture and tracts have been distributed, and also at other times and places,—some in villages, on board vessels from distant parts of the empire, and to scholars coming together at the literary examination in March. In a few cases, good is known to have resulted from the perusal of truth thus sent abroad. Mr. Blodget has been somewhat engaged in translating and revising portions of Scripture,—specially the Gospel by Mark,—Little Henry and his Bearer, and a text book of Geography. Mrs. Bridgman is also doing something in this line.

Special efforts have been made at Tientsin, by the female missionaries, to reach the women. At Peking, Tartar influence makes women much more accessible than in other places in China. They have no fear, there, of being seen in public places, and since Mrs. Bridgman's arrival, there have sometimes been more women than men at the Sabbath service.

The chapel at Tientsin has been open daily, throughout the year, the missionary being assisted by the native helper Chiu, or other church members. On the Sabbath, two services are held, designed more especially for members of the church, teachers, servants of the missionaries, and constant hearers. At Peking, also, a chapel is open for daily service, with, generally, "a large and attentive audience." At Tientsin, in the early part of the year, the attendance was good, and there were twelve or fifteen persons who seemed to be inquiring for the truth; but such inquirers had fallen off one by one, and the number of hearers at the chapel had diminished at the close of the year. Two persons joined the church early in the year, the result of still earlier impressions.

Some of the members of the little church have appeared well, seeming to grow in knowledge and grace, and four have been more or less employed in preaching; but the conduct of others has been trying, and it has been deemed necessary to cut off one from church fellowship. The report, in closing, again refers, as in past years, to the greatness of the work before the church in China, the call for more laborers, and the special need, in that mission, of a physician and a printing press.

Letter from Mr. Chapin.

A letter from Mr. Chapin, dated March 22, came with the report, and he is constrained to say, "We are once more brought into deep waters," by the conduct of church members. The native helper Chiu is accused of vice, with too much appearance of truth in the charge, and another member of the church is in some measure implicated also; yet our brother writes hopefully. "The new year opened with much prayer;" other missions at Tientsin have received members to the churches recently; "the new chapel, and the central chapel at the station, are both now well filled from day to day;" "five or six frequent hearers manifest considerable interest in the truth;" and at Peking, "Mr. Blodget has baptized his first convert."

Ceylon Mission.

(District of Jaffna, North Ceylon.)

Annual Report.

The publication of the following portions of this report, for the year 1864, has been delayed by circumstances which need not be explained here. The statistical tables, which are full upon various matters, will be omitted. With few exceptions, the members of the mission enjoyed, during the year, more than their usual degree of health, and it is said:

The reports of our ten pastors, in reference each to his own church, are on the whole favorable. The week of prayer, in January, was observed at all our stations, and though not marked with special revival interests, it was very profitable to us all. The average attendance on the Sabbath, both morning and afternoon, and on week days, may have been somewhat less than in former years, but was sufficient to encourage every effort to make known the gospel.

Sabbath schools, at all our stations and out-stations, are encouraging. It appears that thirty have been admitted to our churches on profession of faith in Christ, within the year, and that the number of communicants, December 31, 1864, was 477. The baptized children of parents belonging to our churches number 573. These parents and children are scattered (a single family in one village, three in another, and ten in another) as leaven throughout the whole population of more than 170,000.

A "Youth's Association," composed of baptized children and youth, and others who may wish to attend, is formed at most of our stations. These associations are organized and conducted by their own youthful officers, meet once a month, and commence with singing, reading in the Bible, and prayer. Familiar acquaintance with the Bible—its history, biography, and teachings—is the object aimed at by catechetical exercises, biographical sketches, and essays. The meetings are well attended, interesting and profitable. Native contributions, for various objects, amount to £130 12*s.* 11*d.*

Schools.

We have 49 village schools. The committee on these report, that each school has been visited once a month, regularly, and that two special examinations (one in June and the other in December) were held at each station, when all the children at that station were called together. The whole number of pupils on the lists of these schools is 1,671, of whom 1,220 are boys and 451 girls. Present at examinations, 1,238. Baptized boys, 54; girls, 83.

These, it is remarked, are all the children taught by the mission, in a population of 170,000. The difficulty of keeping children in school after their services may be useful on the farm or in the house is spoken of; the cost of educating each pupil, by the year, is said to vary, in different localities, from 68 cents to $1.52, and it is asked, "Could not American churches afford to educate our heathen and perishing children for a single dollar, or a dollar and ten cents each, annually?"

There are 21 pupils in the theological and training school, and during August and a part of September, 20 of the village schoolmasters were in the institution. "The report of the examining committee was very encouraging." The average number of pupils in the female boarding school at Oodooville was 48. The first class, of 11, who were to leave in January, 1865, were all members of the church.

Congregations—Native Helpers.

A table of congregations connected with the different stations, shows 48 places of meeting, 73 weekly services, and an aggregate attendance of 1,499, Sabbath mornings; 911, Sabbath afternoons; and 454 on week days.

Two examinations of native helpers and teachers were held, one in June and one in December, which were thought to be very useful. At the first of these, there were present 2 native pastors, 3 teachers in boarding schools, 17 catechists, 5 other assistants, and 25 village school-masters; in all, 52.

Medical Department—The Press.

Dr. Green has had under his care a class of medical students. One class of 11 graduated in November, but a new class, of the same number, was organized in May.

Bible colportage, under the direction of Bible societies, has been prosecuted to considerable extent in this mission field, 1,884 houses having been visited, and 15,095 adults addressed within the year. Bible meetings were held in different places. "The Morning Star" has been published twice a month, having 632 subscribers; and "The Child's Friend," by the Children's Christian Association, monthly. In all, during the year, 4,875 copies of this last publication were issued. An Elementary Arithmetic, and Geography, were published in Tamil, 1,000 copies of each. 5,000 books were distributed from the depository.

Oodooville Boarding School.

Mr. Spaulding appends to the report a table, and remarks, respecting the female boarding school, with which he has been so long connected. The table shows that from 1824 to 1864, there were received to the school, from the several mission stations, 394 pupils. Of these, 281 have been members of the church, 53 have died in good standing, and 4 under censure; 22 were ex-

communicated; and there are now in good standing in the church, 202. Mr. Spaulding remarks:

All but a small fraction have been married to educated young men, who are now native pastors, native preachers, catechists, village school-teachers, English school-teachers for missionaries and for Government, odigars, moodeliers and writers in cutcheries and courts, engineers, lawyers, doctors, editors, bookmakers, printers, overseers of roads and coffee and cocoanut estates, farmers, servants, &c. They are now scattered not only in this district, but in various parts of the island and on the continent. For example, there are in the service of the Church mission, 26; in that of the Wesleyan mission, (have been or are,) 19; gone to the continent, (Madras, Madura, Negapatan, &c.,) 20. Most of them have Christian husbands, and with few exceptions, they have greatly assisted to make their husbands worthy of respect and Christian confidence.

When I look around on these mothers and children and grandchildren, and remember where we found their grandmothers forty years ago, I praise the Lord for sparing us to see so great salvation. Then, again, the thought comes over me,—"What are these among so many?" The life-boat is not full, and many thousands are sinking in our sight. O, for hands of strength to row, and hearts of sympathy to save, ere they perish.

Another table is given, presenting expenses of the school, and our brother says:

It will be seen that this school, with all its wide-spreading and blessed influences, has been supported (including board, bedding, clothing, washing and native teachers) at the expense of about one missionary and his companion. The average cost, annually, for a pupil, may be about £5. Since 1855, we may call it £6,—$30.

It should be kept in mind that the principal of the school (whether Winslow, Whittlesey, or Spaulding) was never a teacher, if we may except about one month in the case of Mr. Whittlesey, and then only one hour a day. The police, pastor's, and preacher's duties have been his.

Within three years, thirty persons, Mr. Spaulding states, have been added to the church at Oodooville, and all but one of these were from the boarding school.

Semi-Annual Letters.

Letters reporting the station work for six months, up to April 1, have now been received from several of the missionaries and native pastors, but most of them present little of special interest. Usual labors have been prosecuted, with about the usual results. Mr. Quick, of Panditeripo, reports the death of one member of the church, in January, and the addition of two, by profession, at the last communion season, both of whom were children of Christian parents, and baptized in infancy. He mentions "considerable stir" among the many Roman Catholics of that parish, occasioned by the secession of a priest. The Romanists are very ignorant, and cannot understand why a priest should leave the Catholic church and join the Protestants, whom they have ever been taught to regard as the embodiment of almost all evil; and some are led to ask why, if a priest may join them, they may not do the same.

Dr. Green refers, in his letter, to the same case, it is supposed, stating: "The conversion from Romanism, by the Pope's last Bull, of the leading priest in this Province is most cheering, and we cannot but hope for decided and wide influence for good upon the community." Dr. Green speaks of his medical class as now numbering 12, and says, "I never knew the medico-missionary work more interesting and promising than at present." Mr. Howland, of Batticotta, refers, as do others, to the week of prayer, in January, as an interesting season, and reports the addition of two, by profession, to the church at Batticotta, since he wrote before.

Letter from Mr. Spaulding, April 1, 1865.

Mr. Spaulding, in his semi-annual, mentions the graduating, in January, of a class of eleven, from the female boarding school, "all members of the church, and as a class, above the common standard in maturity of

mind." He reports, also, the death of two members of the church, and gives the following account of one of these persons.

A Christian Life and Death.

One of the two who died was a mason. He joined the church in 1849. He could read a little, and always with an almost intuitive understanding of the meaning. He was married a second time to a heathen woman who, through his teachings and godly conversation and prayers, was brought to embrace the truth, and is now a member of our church.

When not at work, he was seldom seen without some portion of the Bible or a tract in his hand; and when he found a sentence or a verse which he could not comprehend, he would come for an explanation. In keeping the Sabbath, and in the government of his children, he had all the stern obedience to God, and the authority over his family, of a Puritan. He was a great sufferer, often unable to work and confined to his mat, but never without his Bible, either in hand or within reach. Though exceedingly poor, and with a large and helpless family, he would never work on a heathen temple, or on any monument devoted to idols. The consequence was, that he lost many profitable opportunities for providing daily food. The value and beauty of his character were in the fact that there was no drawback. With his trowel or his Bible he was the same spiritually minded man, with no other side. While at work on some of the buildings at Manepy, standing high on a ladder, the ladder slipped and he fell with it. One of his feet was crushed beyond recovery, and after a few days of severe suffering, he died of the lock-jaw, aged fifty-four.

Prediction—Last Counsels.

The day on which he fell he said to his wife, "You will be anxious about me thirteen days longer, and on the thirteenth day I shall leave you. When I am gone, you and the children must live so as to come where I am going. Whatever reverses befall you, train them so that they may not forget God. Be prompt and constant in prayer." Calling his children, he said, "My children, whatever wrongs others may do to you, bear all patiently. If other children ridicule and revile you, never take revenge, but give them good counsel, and treat them kindly. Never disregard the advice of your mother, your minister, or your teacher. You need not think that your father is dead; your heavenly Father will be your father. His goodness is boundless, and he will provide for you all. Be good boys, and live according to the Christian religion. That only is true."

He asked to have some of the Lyrics on the sufferings of Christ read to him; also the ninety-ninth Psalm, and a form of private prayer, in a little book. He often wanted to pray, though when he kneeled down he was ready to fall from weakness and pain; but one of the boys and his wife would hold him up. He slept very little, but turning from side to side he would frequently ask God to take him up, to join the martyrs of Jesus. To the doctor he said, "I have no fears; I long to have God call me. I am waiting; when will he come?" As he had predicted, on the thirteenth day he died.

Nestorian Mission.—Persia.

OROOMIAH.

(Near Lake Oroomiah.)

LETTER FROM MR. PERKINS, APRIL 10, 1865.

THIS communication touches upon many topics, and portions of it, some for one reason, and some for another, will interest the readers of the Herald.

The New-Year's Festival.

The festival of no-rose—new year, (literally new-*day*,) occurs in Persia at the vernal equinox. This is certainly a more natural as well as agreeable period for beginning the civil year than that

of our calendar, in mid winter. It is not *Mohammedan* at all in its origin, but comes down from very ancient times. It is a very jubilant season with the Persians. On the two or three days of the festival, calls of mutual congratulation are exchanged among all classes, and the omission to show to the authorities and other prominent personages this attention, is interpreted as an offensive neglect. We therefore spent a considerable part of the second day of the festival, when the rush had somewhat subsided, in making such calls. The small oriental cups of coffee, or more generous cups of very sweet tea, or a tumbler of *sherbet*, (water and loaf sugar,) are the proffered civility at such calls; and a few drops of rose-water, poured into the hand from a China cruet, to be rubbed on the beard, like the "precious ointment" of ancient times, is added for the faithful followers of their prophet,—festive treats of which no good temperance man could complain.

Among the numerous Persians whom we visited, on the recent festival, was the Mohammedan high priest, Meerza Aly Akbar, already known to you as a most bigoted zealot, who has often, very unscrupulously, attempted to force Nestorian girls to profess themselves Mohammedans. It is due to him to say, that he treated us with great courtesy on this occasion, though we have more than once been brought into unpleasant relations to him, in our efforts to rescue the victims of his fanaticism.

Injustice.

There is an unusual rage, at the present time, on the part of powerful Mohammedans, to possess themselves of the property of the poor Nestorians. They seem as eager to do so as Ahab was to obtain Naboth's vineyard; and by means about as unscrupulous if not as tragical, and about as hypocritically religious, as those resorted to by Jezebel. A common method is, to forge documents asserting prior ownership. Another is, to levy claims on the property of the Nestorians on the ground that some one of their relatives, more or less remote, has espoused the Mohammedan religion, which, de facto, entitles him to the property of the family. A recent edict from the Shah annuls this old prerogative of Islam; but like most royal edicts here, it is disregarded at this distance from the capital.

We might carry the parallel between Ahab and Jezebel and these Persian oppressors a step further; for God, in his righteous judgment, brings swift retribution upon them as a rule, as he did upon the wicked king and queen of Israel, a rapacious government never being slow to strip them of their ill gotten treasures, if not to visit them with more signal calamities. But in all the unrighteous proceedings, and the deep corruption prevailing around us, it is surprising how much appearance of external courtesy and decorum is maintained.

Worldliness of Helpers.

The "spirit of worldliness" among helpers, against which the missionaries find themselves called upon to struggle, is by no means a spirit which stands in the way of Christian fidelity and usefulness in Persia only.

Our annual schedule, forwarded to you not long ago, presented seventy-one as the number added to our communicants during the last year; a somewhat larger number than in any previous year. A prevalent evil, against which we find it necessary to struggle at this time, is a spirit of worldliness among many of our helpers; not so much a desire to accumulate property as to secure a commanding ascendency among their people, in general with the hope of advancing the gospel thereby, but too much under the mistaken idea of serving God by conciliating mammon. Being the most intelligent and trust-worthy men in their respective villages and districts, it has become common for the Mohammedan landholders to offer to them more or less of the superintendence of their affairs;

a position of prominence and influence which several of our best native laborers have been slow to decline, until they have found themselves seriously engrossed with worldly concerns. How to deepen, in the hearts of these helpers, a spirit of entire consecration, is with us a standing and momentous problem.

Encouragements.

There is, on the whole, much to encourage us in the aspects of our field and our work, at this time. We may say, that while ample doors of faith continue open to us, "there are many adversaries," who are more active than at some former periods. In our impatience, we do not sufficiently keep in mind that all the opposition of these adversaries is sure to turn out rather unto the furtherance of the gospel, and as a rule, even *speedily*, of which we have had very many exemplifications.

Bible Readers.

You refer with interest to our Bible readers. I am more and more impressed with the value of this instrumentality. It is the testimony of some of our native preachers, that the Bible women accomplish more than themselves in the same fields. They certainly reach many with the Word of life whom the customs of society forbid our preachers to approach; and though their humble labors are attended with little general observation, we have abundant proof that they are like the noiseless dew of heaven, nourishing many a plant of righteousness for the garden of God. About twenty of these humble laborers are at present employed, at the low rate of a dollar and a half a month, being expected to spend half of each day in the work.

We have just commenced printing an edition of the New Testament in the common sized type of the Nestorians, which will meet the wants of eyes too old, or too young, to use with advantage the small type of the beautiful pocket edition. We have also recently printed the little book of daily texts for a month, with comments,—"The Faithful Promiser,"—and a small book of proof texts on a large number of leading religious subjects, arranged by Dr. Brown, of Edinburgh.

American Affairs.

The marvellous success which you have had in raising funds during the war, inspires us with hope for the future; and not in this regard merely, but for the thrifty growth of all that is good in our favored land, after the removal of the terrible curse and blight of slavery, that was so rapidly working the destruction of the entire country, shall be completed. I need not say, that we look with interest, and almost painful longing, for such a consummation.

The Lord's Supper—Robbers.

Yesterday (Sabbath) I administered the ordinance of the Lord's supper at Geog Tapa. It is always an affectingly interesting sight presented by the great, intelligent, and very attentive congregation there—as orderly as any congregation in New England; and it is a great privilege to unite with the church of nearly one hundred members there, in remembering Christ at his table.

To-day three robbers were beheaded on the public square of our city, and six more await the same fate to-morrow morning,—events quite significant of the insecurity prevalent in these regions, in the midst of which we are graciously preserved from all harm. The angel of the Lord encampeth round about them that fear Him.

LETTER FROM MR. COCHRAN, MAY 8, 1865.

THE general tone of this letter, in connection with the various topics mentioned, is decidedly hopeful, and the facts stated are such as to encourage, and call for praise. The meeting of the helpers, and proceedings there; the progress indicated by Mr. Cochrane's reminiscences, and by statistics given

and the obviously great and happy results of labor in the Seminaries, all show that those who have labored in the Nestorian field have not labored in vain. Here, as elsewhere, there is much that calls to prayer, by the whole church, for those influences of the Spirit which would cause seed sown in the past, as well as that to be sown, to bring forth a more abundant harvest.

Meeting of Helpers.

The native helpers of the southern section of the Oroomiah field have recently held a very pleasant meeting of two days, in the village of Dizza Takka. All the helpers and teachers, seventeen in number, were present, save one, who was detained by illness. Lay delegates from the little flocks of the hopefully pious also attended, and cordially participated in the exercises. Papers were read on practical subjects, such as preaching and pastoral labor, Sabbath schools, family duties, church discipline, temperance, and some other needful reforms. Reports were also made of the work in the different villages. The papers were well prepared, and some were highly discriminating and suggestive. Extemporaneous remarks followed the reading of each, the tone of which was, without exception, earnest and hopeful, and the meeting was apparently as harmonious and cordial as could be desired. You will remember that allusion has been made heretofore, to the disaffection of some of these helpers. That affair did not proceed to the interruption of Sabbath labors, and is now amicably settled.

Reminiscences—Progress.

My thoughts ran back to my first visits to these villages, seventeen years ago, and many marked contrasts were readily made. Then, so far as we know, only one pious man could be found on the whole plain, and he was a convert in the revival in Geog Tapa, in 1846. No pious helper had been located there, nor had more than three of the present preachers even entered the seminary. That section, too, was the darkest of the three natural divisions of the Oroomiah plain,—skirting the Koordish district, and peopled extensively by a predatory and murderous tribe of Mussulmans, who, in their banishment from another section, had been placed there to keep the Koords from plundering the plain. And it had been but seldom visited by members of the mission or by native helpers. But the gospel has more than made its mark. It has truly won a large place in some of these villages, and also in the thoughts and estimation of the Mussulmans themselves. The aged priest Yoosip, of Dizza Takka, remarked at our last concert, that robbery, burglary and other crimes had lessened more than half within the time mentioned, and that leading Mussulmans were now bearing testimony to the good results of the gospel.

Statistics of this Section

The statistics we gathered show sixteen regular congregations, with an aggregate of six hundred souls, who now listen weekly to the messages of life; and in all, including the village of Seir, (not the seminary,) one hundred and seventy-four communicants have been received, of whom eight have been excommunicated. If we include the small section of Tergawer, which has until recently been connected, it will give very nearly one third of our communion on the plain of Oroomiah, and more than one quarter of the total in the entire field, including the mountains. The average number of converts to each helper is nine and two-thirds; or, if we exclude helpers located within the last two years, and who have as yet produced no visible results, the average will be sixteen. These results, though not what we could desire, still afford encouragement, especially when we consider that nearly all the helpers have been educated wholly within the time mentioned, and one-third at least have not been located two years.

The Past Year.

The past year we regard as more than usually prosperous in a religious view. True, it was not signalized by powerful awakenings, but we may gratefully record, in this respect, seasons of marked and refreshing interest in our seminaries, and a degree of special interest in several villages. The female seminary has been blessed with a deep and permanent interest, during the winter.

The village congregations have been large, and generally harmonious and serious. In some cases, where meetings have been held for two or three days in succession, some conversions, we hope, have resulted, and a healthful impulse has been imparted. The beneficial results of such meetings only suggest regrets that other duties allow so little time for this kind of labor. From my own limited experience in such labors here, I am persuaded that but few people are more impressible than the Nestorians, and but few would probably afford more encouragement to direct and protracted effort for the conversion of souls.

General Statistics.

Our Tabular view gives seventy-four preachers, (some of whom also teach,) who regularly break the bread of life in at least as many different villages, besides seventeen teachers who conduct religious services, more or less. I have not been able to procure the precise number in our congregations. It is probable, however, that the aggregate is considerably above two thousand. The whole number of communicants received is six hundred and thirty-three, of whom about twenty-five have been excommunicated, though the number is not accurately known. The accessions for the last year were seventy-two, and judging from the number of candidates, we may look for more than a hundred during the current year.

The work of locating helpers on the plain of Oroomiah we may now consider as nearly completed, though some twelve or fifteen villages remain that we should like to see supplied; and we may reasonably expect, in future, a much larger increase of conversions; while the work of opening new villages will hereafter be confined mainly to the adjoining districts and the mountain field.

The Seminaries—Their Usefulness.

Our male seminary has graduated ninety-nine pupils, of whom ninety-two have been received to our communion. The female seminary has graduated fifty-five, of whom forty-eight are communicants. Of those who have been connected with the male seminary a year or more, one hundred and forty-three are communicants, while of those similarly connected with the female seminary, eighty are communicants; yet probably not half a dozen of these were converted previous to entering these institutions. The total of these is two hundred and twenty-three communicants, out of six hundred and thirty-three, our whole number, or more than one-third of the whole; thus giving, as you will observe, no small importance to the seminaries as direct, converting agencies, not to speak of their essential importance in supplying helpers, and carrying forward the work generally.

Benevolence.

In respect to contributions, we have endeavored to keep in mind the essential importance of cultivating the benevolent spirit; but you will remember that the past year has been one of unprecedented pecuniary embarrassment and suffering, though the current year promises essential relief in this respect; and further, you must remember that besides enormous governmental taxes, all our communicants, from prudential considerations, continue to support their old ecclesiastics; in many cases paying more than their relative proportion. Still they have done something in the way of contributions. The Seir and Barandooz section has averaged seventy-five cents for

each communicant, which has been paid for schools and the support of the gospel; besides something for books and a monthly religious paper.

The Government and its Agent—A Death.

Meerza Nejif Ali, agent for the Christians, while he has not, as yet, annoyed any considerable number of the evangelical Nestorians, still seems to be constantly aiming, in a most covert and intriguing way, to undermine the evangelical work. His opposition to the French Lazarists is even more open and positive. His errand seems to be a crusade against all foreign agencies and influence. . . . The avowals and efforts of the agent are significant, as revealing a new policy on the part of the Government. The evangelicals are now for the first time recognized as a sect, are placed on a footing with the other sects, and are not to be destroyed, but starved out by intolerant restrictions. We feel assured that this hostility will all be overruled for the furtherance of the gospel, and if persisted in, we shall be greatly disappointed if it does not result in the speedy opening of the gospel door to Mussulmans.

We are pained to hear, this morning, of the death, in Geog Tapa, of the steward of the male seminary. We lose in him a faithful Christian, and a man of unblemished integrity, and very great usefulness in his sphere.

Eastern Turkey Mission.

KHARPOOT.

(About 175 miles south of Trebizond.)

Letter from Mr. Barnum, February 24, 1865.

Circumstances have delayed the publication of this letter, but it will be read now with interest. Some passages will remind those familiar with early incidents connected with the Nestorian mission, of meetings with females in that field. Reference has been made in other published communications, to the remarkable results here noticed, of effort by native Protestants, at Hooeli, after the mission had abandoned the place as an outstation. God works by whom, and when he will.

At the close of his letter, Mr. Barnum refers to considerable excitement in regard to "the violent abduction of a Protestant girl in one of the villages," that she might be married to an Armenian young man. She was forcibly taken, not to a church, according to universal custom, but to a private house, where, though "she refused to stand up, but threw herself on the floor," "the priest read the marriage form over her as she lay there, the young man standing by her side, and pronounced them husband and wife." Every effort has since been made to persuade her willingly to live with the young man, and then to induce her to say that she was an Armenian and not a Protestant; but she had remained firm. There seemed to be little prospect of securing justice in the case.

Visit to Out-stations.

Since the seminaries closed in November, I have spent nearly every Sabbath at some one of our out-stations. Miss Fritcher has frequently accompanied me, holding separate meetings with the women, in addition to the ordinary Sabbath services. These women's meetings are generally well attended, a good many coming in who have never been to our chapels before, and they always remain to some of the other services. The leaven is at work in all these villages, and these visits have been very interesting to us.

The Work at Hooeli.

The leavening process has its various stages, and as an illustration of what we find often, when the truth newly awakens inquiry in a community—when the process of fermentation is going on. I will give some account of the last Sabbath which we spent at the village of Hooeli, about ten miles from here.

This place was occupied as an outstation six years ago, but after a year or two, we saw so little fruit that we abandoned it. Last winter, when the Protestants in Perchenj established a society for visiting the neighboring villages on

the Sabbath, to read and talk, Hooeli was included in their list of places. They very soon excited a good deal of interest, and the people of their own free will, established a Protestant school, without any expense to us. The Perchenj brethren visited the place every week, and soon a congregation was established. For the present winter we gave them one of the members of the Theological school as teacher and preacher.

We reached the village about five o'clock, Saturday, P. M., and found the people already assembling for a meeting. At their request, I made an appointment for another meeting in the evening, and despite the dreadful mud, the chapel was tolerably filled at seven o'clock. The next morning, before it was fairly light, they began to come for the morning service. This over, we breakfasted; but we had scarcely completed our meal, when the crowd began to come again.

Meetings with the Women.

At ten o'clock, the appointed time for Miss Fritcher's meeting, the chapel was nearly full of women. Probably seventy or eighty were present, all sitting on the floor, and each one crowding up to get as near to Miss Fritcher as possible. Many of them had never been to a meeting before. It was with considerable effort that I got them all to sit down. Before leaving the chapel, I explained to them, in a familiar way, why we had come, and why we labor for females as well as males—a strange thing to many—and why, sometimes, young ladies leave their homes and come to Turkey. I asked them how it was ten or fifteen years ago with them. They said, "Nobody ever told us that *we* had minds or souls which we were to care for. We were made to understand that we were very much like donkeys, that we had no equality with man, and that our business was to work."

Such a meeting is quite indescribable. They were very much like a hive of bees. The slightest thing would set them all in commotion, and they would resemble a town meeting more nearly than a religious gathering. When a child cried, it would enlist the energies of half a dozen women, with voice and gesture to quiet it. When some striking thought of the speaker flashed upon the mind of some woman, she would begin to explain it in no moderate tones to those about her, and this would set the whole off into a bedlam of talk, which it would require two or three minutes to quell. Thus Miss Fritcher kept them for more than an hour, and although the time had come for my second service, they were so much pleased at having a meeting all for themselves, that they wanted her to go right on and hold a second one with them. One such effort, however, is quite enough for any lady of ordinary strength, and as the chapel was already full, I asked the teacher to preach to them, while I gathered the men on the large flat roof in front of the chapel, and preached there. Here I had over one hundred, and while I was preaching, I could frequently hear the rap, rap, rap of the teacher's stick, and his lusty calls to order.

Catechising the Boys—Discussions.

These meetings being over, the teacher brought a class of boys out upon the roof, to examine them in the Catechism and Testament. The men were very quiet during my meeting, but this being a more informal exercise, a single question and answer would frequently start a discussion which would last ten minutes. This would generally be between myself and one or two other persons, but sometimes fifteen or twenty would engage in it all at once, shouting at the top of their voices, and gesticulating in the most violent manner; so that one unaccustomed to oriental ways, might suppose that a storm had been raised which would pretty surely end in a hard fight. I controlled the discussions as well as I could, taking care to throw out

trivial subjects, and to keep vital truths as prominent as possible.

Two hours or more passed in this way, and it was time for my third preaching service. After this, we had less than an hour of quiet for our supper and for rest, and the people came for the fourth service, which I again conducted, so that from daylight till late in the evening, except for the short time that we were taking our only two meals, the crowd was upon us all the time. This would be no easy day, even if we could use our own language, but in a strange tongue the labor is greatly increased; still it is immeasurably more pleasant to be thus thronged and overwhelmed and fatigued, than to wait and wait in vain, for people to come. The next morning, just after the break of day, we held another meeting—the eighth formal service since Saturday evening—after which we rode home.

Not a Revival.

Now all this manifestation of interest does not show that a revival is in progress in that village. A few persons appear to be in earnest, seeking after salvation, but the majority have not yet reached that stage. The interest is chiefly intellectual. They are inquiring whether these things are really so—whether we are right or they are right. It is a critical time, in any place, when the work reaches this stage. It is the seed time, and we try to cast in as much truth as we can. Soon there will be a process of separation and elimination. Some will become zealous Protestants, and Christians too, we hope; but others will become careless and indifferent, and die in their sins. The work evidently has a genuine basis, as the people are some of them subscribing very liberally toward the building of a new chapel.

BITLIS.

(Near Lake Van, about 150 m. E. N. E. of Diarbekir.)

Letter from Mr. Burbank, April 4, 1865.

The letter from which the following extracts are taken was sent with a copy of a circular from the brethren at Bitlis to the other members of the Eastern Turkey mission, respecting the financial wants and embarrassments in the Bitlis field. The statements made were not intended for the public, but the circular was forwarded to the Missionary House, as "containing items of intelligence which the Prudential Committee may be interested to consider," and Mr. Burbank makes some remarks respecting it, and the circumstances which led to its preparation, that may well be considered by others also.

Pecuniary Wants.

The circular was written in many tears, and you will not be surprised to learn that the idea is forcing itself on my mind, that I am the wrong man for this station. If God does not give me a heart of flint, when these tender lambs, that Christ has called, ask for a shepherd to lead them to the fountains of salvation, I cannot deny them; and when one says, "Here am I, send me," I cannot say, "No." When I see our helpers' families destitute of clothing and daily food, how shall I say, 'Be ye warmed and filled,' and *not* give those things needful for the body? I suppose the Committee did not know that, when they made the "*necessary* abatements" (!!!) in the appropriations, they were taking the last crust from these poor helpers, and the last shirt from their children's backs. Human experience teaches us that endurance carried to a certain point ends in death. Is it wise to press it quite up to that point?

How can we tell the church our condition? It is a *shame* to it and to us, and it ought not so to be. We are looking every way for help, but principally *up*. He who heareth the young ravens when they cry, will surely hear us. Our enemies report that we are about to return to America, as the Board can no

longer support us. I don't know how they got the news, perhaps the adversary told them.

Labor Not in Vain.

We can say that the Head of the church has sealed our work with his approbation. Our little church is growing in grace; at the last communion two new members were added; others were examined and their cases postponed for future decision. Our little band is not without the fruits of the Spirit, walking with one another in meekness and love, providing things honest in the sight of all men, *patient in tribulation*, fervent in spirit, and hoping unto the end; teaching us, by their simple faith, more of the gospel meaning of that word than we had learned before, and taking patiently the spoiling of their goods. Our congregation increases almost daily. Many, who for a long time have been persuaded of the truth, are coming out on the Lord's side, and many more, who have not yet decided to take that step, are ill at ease, and can find no rest to their souls. The Word of God is being read and studied more extensively than hitherto among the Armenians. Sometimes an assembly of seventy or eighty of them may be found, continuing five or six hours, and listening attentively to some Protestant's reading and explanation of the Bible.

A large number of women and girls are learning to read, many of them are paying tuition according to their ability, and a few of this hitherto servile class are taking, in some degree, their proper places as wives, mothers and sisters, in the family and in the church, and are seeking in earnest their souls' salvation.

The Brethren Faithful.

The brethren labor earnestly and harmoniously with us in our plans for the extension of the gospel, and much of our work is carried on by mutual consultation. Several villages where we have never had helpers, other than colporters for brief visits, are calling upon us to do something for them. The other day we received a letter from a young man of one of these villages, asking our advice and protection. He was reading the Bible, and explaining it as best he knew how to the villagers, which raised a storm against him so threatening that he was afraid for his life, though some stood by him and said that what he "preached" was true. This is but one example of the *conflict* that is being waged in this region. Indeed, sometimes the Armenians are driven to such a pitch of desperation, by the pungent appeals of truth urged home by the arguments and piety of our people, that in their rage they deny the truth altogether, and say, "What have we to do with the Bible." Surely this is no time to call in our out-posts, and retreat from the ground that has been occupied at such expense of blood and treasure. If we altogether withhold our hand at such a time as this, will not deliverance come from some other quarter, and we be destroyed? When God in his providence says "Go forward," will you tell us to halt, or retreat? God forbid.

Effects of Retrenchment.

We have seen it argued, by some of our religious papers, that the Board, for the present, should attempt nothing more than to hold on where it is, and not enlarge. In reply, we can only say,—Brethren, you do not know how disastrous such a policy is to our cause. You might as well say to your little son of five years old, 'My son, you see the prospect is that we shall soon be short of food in the house, and you must stop growing for a few years, till the times are easier. Then, no doubt, you can easily enough make up your dwarfishness, and be a man yet, with plenty of food and clothing.' Our beloved Board, in attempting to "relieve the churches," is nourishing in us the same kind of hope as the father, in the supposed case, would inspire in his son.

Confidence of Protestants.

None of these difficulties seem to affect our brethren here. They appear as confidently to expect that the work will go on as that the years will continue with their seasons, and are planning for firm foundations for future ages. When the Armenians say to them, "These Americans are about to leave you, and you will come to nought," they reply,—"By the grace of God we shall continue to preach the truth after they are gone." Thus God has clothed with flesh these dry bones, that had been dead and buried for centuries, and breathed his Spirit into them, and they speak and preach his truth.

Western Turkey Mission.

SIVAS.

(About 400 miles S. of E. of Constantinople.)

Letter from Mr. Livingston, May 15, 1865.

This letter, both in its hopeful, earnest tone, and in its facts, is of a cheering character, and will be read with interest by those who "watch for the morning."

Encouraging Indications.

At no time since my coming here have there been so many things to encourage as at present. True, our work in the city of Sivas, apparently, is not very different from what it has been during the greater part of the four and a half years that I have resided here. It is evident that our great need is the outpouring of the Holy Spirit, to give efficiency to the truth now lying dormant in so many hearts. But influences are at work which must accomplish great results, for good or evil, to a large class of persons here. The nominal Christianity of the country is not sufficient to meet their wants, and they certainly wish for something *different*, if not for something *better*. Our labors, if they have not been blessed to the conversion of many souls, have at least been the occasion of bringing many to the position in which they have to choose between evangelical Christianity and infidelity. Their old religion has lost its hold upon them, and if they conform to its requirements it is only because they fear they may lose some worldly interest by neglecting it; but that truth which is unto salvation has not yet taken possession of their hearts. It is for such that we feel the greatest solicitude. At our last communion, three persons were received to the church, and we have hope that at least two others are suitable candidates for church membership. Apart from our own people, we have reason to know that persons meet together to read the Bible. From time to time we see new faces at our meetings.

Opposing Efforts.

Just now we have positive proof of our influence amongst the Armenians. Some time ago we made a special effort in regard to our Sabbath school, and succeeded in getting into it a large number of Armenian boys. The priests at first contented themselves with forbidding the boys to attend our chapel; but this not having the desired effect, a school has now been opened by them on the Sabbath, with the double purpose of keeping their young men and boys from our chapel on Sunday, and from our school during the week. This they hope to accomplish by keeping them busy when they would be at our meetings, and by promising to teach them, free of expense, in one day, as much as they would learn at our school in a week. Some have been drawn away by these means, but still Armenian boys are present at our meetings, and the majority of our scholars are from Armenian families. In like manner, a girls' school has been started, to prevent us from getting Armenian girls into our school.

Openings in Villages.

Out of the city it is no longer a question where we can find an opportunity to

labor, but the question is, rather, where can we expend our time and strength to the best advantage, among the many places ready to receive us? In villages where, but a little while ago, our helpers were met with insult only, and in some cases not even allowed to pass the night, there are now respectful listeners. In fact, wherever our brethren go they find a welcome. Two of them spent the last Sabbath at a village three hours from the city, heretofore proverbial for its opposition to our teachings, and preached to a large congregation, which gathered around the door of the Armenian chapel after the service of the day, and not even the priests made any opposition. Numerous instances might be mentioned to illustrate how ready access we have to the people. And this it is which encourages us to labor.

Reasons for the Favorable Change.

There are several reasons for the change that has taken place, and is now going on in this field. Among them may be mentioned the influence of Dr. West's practice, which is felt through all this region. I suppose there is not a village in our whole field from which, at one time or another, some person has not come to him for medical advice. It can be said of him without exaggeration, that his fame is noised through all the country. In many cases, by means of a patient, a tract, Testament, or Bible, goes to a village it might otherwise never reach. And in all cases it becomes known that there is a Protestant physician in Sivas, and it seems to the people like contending against fate to oppose a man who is able to do all which report attributes to Dr. West.

The action of the Government also, at Constantinople, last summer, has had a favorable influence in making us known. More than once have I been told, by brethren from different parts of our field, that nothing has happened since they became Protestants so much for their interest as that. We have acquired, in this part of the country, a reputation for numbers and influence at the capital, which we should not have secured in a long time had the Government not attempted to interfere with religious liberty.

The Kuzzelbash Koords.

In speaking of our access to the people at large, I ought not to overlook the Kuzzelbash Koords. All that has been said about them in previous letters, is now true. Through all our field we hear of the *Protestant* Koords; and instances have come to our knowledge in which they have suffered persecution simply for avowing themselves Protestants, when they could have had no reasonable expectation that we should ever hear of such acts of persecution. Our helpers visited their villages last winter, and were most cordially received. They found one man who was able to read, and all expressed great eagerness to learn. Whenever any of them are in the city, on the Sabbath, they frequently attend our meetings. They are constantly beseeching us that we will do something for them. "We are poor, ignorant people," they say, "looking to you for instruction. We are persuaded your religion is the true one, and so far as we know, we strive to follow its teachings. We are ready to learn; if you fail to instruct us and we perish, our blood will be on your heads."

This much is sure, they are ready to listen to the gospel. Admit, even, that their motives are the worst possible, yet who shall say that God may not bless his truth to their conversion, and make them, it may be, instruments in his hand for reaching the orthodox Mussulmans of this Empire.

The only practicable course to be pursued in regard to them at present, is to have some of their young men come to Sivas for instruction. Several hold themselves in readiness to come whenever we are able to give them a little help towards defraying the extra ex-

penses of living in the city. Is there not some Christian in America who will give us the few dollars necessary for the expense of these men for a few months, while we endeavor to instruct them in that truth which they profess to be so anxious to learn.

Help Needed.

The missionary force at this station is altogether inadequate to meet the wants of our field, and I trust the Committee will not be unmindful of our need. Still, when we remember how few are offering themselves for the missionary work, and how sickness and death are taking away one after another of those already in the field, we have hardly courage to hope that one can be sent to our aid. Would that God would put it into the hearts of many to give themselves to this noble cause. Our country can give its thousands of lives, and millions of treasure, to suppress an infamous rebellion, and we rejoice that it can; but shall it be said of it, that at the same time it proved recreant to the trust committed to it as a Christian nation? Shall it be said that there are no Christians in America ready to go forth to aid those who would suppress a rebellion which, for six thousand years, has devastated not a part only, but the whole of this world?

MISCELLANIES.

Zulu Superstitions.

A lady in the Zulu mission wrote not long since, to friends: "Two or three things of some interest have happened near our station. A large kraal, over the river, has just moved away, although it had been fixed there for a long time; and this is the reason for the removal. The inhabitants of this and another kraal near, were at enmity because one had killed the cow of another; so, whenever they could, they would call down curses on each other and try to 'bewitch' or annoy one another.

"On a certain evening there was a violent thunder storm. Then, as each kraal owned a 'rain doctor,' these doctors went out and called upon the lightning to strike their enemy's kraal. They jump up and down, and scream, and mumble, until they are foaming with excitement. While the doctor on the hill opposite was thus employed, he was suddenly struck quite dead by lightning. The next morning a butterfly flew into the fire and was burned, which is a sure sign of death in the kraal where it happens; so they said their enemies had sent the lightning and the butterfly; and that night all the people of that kraal disappeared, no one knew where, —driven away by superstition. Nor will any other heathen build on the same spot.

"The second incident is this. A few days ago three of the Christian men came to the missionary, and said that a 'kraal' had called a 'witch doctor' to find out for them who had bewitched their cattle. Now, in the first place, it is against our laws for these doctors to 'bonga,' or perform their arts, on the missionary stations, and in the second place, the Christians will not have them any where about, near them. These three men told the missionary that they wished to burn the medicines, &c., and send the doctors away. Consent being given, away they went. First they broke all the pots and dishes, and then spent hours in burning the trash. When this was done, they cast the whole into the river, so the stream was quite black with the things, as they went floating down into the sea. The doctor soon took himself away.

"It would be quite endless to try and tell you their arts and practices. Sometimes they are very shrewd in discovering thieves and murderers; but when they come to witchcraft, cruelty and even death follow their pointing out the 'witch.' So strong is the fear of them, that recently, when one of them touched the shoulder of one of the station girls, she fainted away in an instant. Their medicines consist of old skins and entrails, animals' tails,

bladders, herbs and sticks, feathers, stones, and all kinds of old rubbish. They jump and mumble, and scream and dance, they boil water, and sing, and strew medicines round, and altogether it is a fearful as well as a ridiculous sight. They sometimes try to cure sick people, but they kill much oftener than they cure.

"There are women also as doctors, and women, too, whose business it is to kill all deformed children, and also one of the twins when twins are born.

"I saw two nice little babies at the station the other day, and the mother was telling of one and another here, whose twin sister or brother had been killed in kraals,—it is a superstition that both must not be allowed to live,—and then she turned and kissed her babies, who were playing together near by, and said, 'I thank God these are better times. Yes, I thank Him.'"

A WANT.

Mr. Knapp, of the Bitlis station, Eastern Turkey mission, reporting respecting a class of theological pupils there, says: "If any friend of our work, or any institution in America, could supply us with school apparatus, with which to illustrate what little of the natural sciences we may teach, thus saving us valuable time, the contribution would be very thankfully received. Even such apparatus as may be dilapidated or out of date, lying useless in the garrets of our home institutions, would be very welcome. We consider ourselves mechanics enough to repair all such, when glass does not enter into the construction."

ANDREWS' HAWAIIAN DICTIONARY.

The Honolulu Friend says:—"This Dictionary contains a few words over 15,500. It is a somewhat remarkable circumstance, that Mr. Andrews should have gathered and defined about the same number of words as are to be found in the great folio edition of Johnson's English Dictionary. It contains 15,784 words derived from thirty different languages, as follows: from Latin, 6,732; French, 4,812; Saxon, 1,665; Greek, 1,148; Dutch, 661; Italian, 211; German, 106; Welch, 95; Danish, 75; Spanish, 56; and from twenty other languages, sufficient to make up the number specified above, 15,784. Since the days of Johnson, the standard dictionaries, Webster, Worcester and others, contain a vast number of additional words. The amount of labor which Mr. Andrews has bestowed upon his dictionary, we honestly believe will exceed that which Dr. Johnson devoted to his, if we can credit his own statement that he 'might easily have done it in two years, had not his health received several shocks during the time.'"

MONTHLY SUMMARY.

MISSIONS OF THE BOARD.

Dakotas.—Mr. Riggs reports a recent visit,—in which he was accompanied by the native licensed preacher, Mr. Renville, —to the scout's camp, (at Wood's Lake and Yellow Medicine,) near the ground formerly occupied by stations of the mission. The visit was "very pleasant and profitable." He writes: "We held meetings of various kinds every day, and preaching in the area of the camp every evening. With only a few exceptions, the whole community came to our preaching services. For the Sabbath, they erected a very comfortable booth. We re-organized the church, electing and ordaining an additional elder; there were two before. Fourteen persons were received, on profession of faith. This made the church there consist of thirty-five members, not including those who expected to return to the Missouri. I baptized ten adults and ten children, and married four couples. We found evidence that their schools had prospered, and saw but few children, of any size, who were unable to read in the Bible.

"Mr. Renville preached four times while I was with him. The people were much interested in hearing him, and I was as much so as any one. I am more and more satisfied, that native preachers may be

more effective than we ever were or ever could be."

Mr. Riggs went once to look at the ruins of the "mission premises," which naturally made him "feel very sad;" and he remarks: "It is better to be with the living present than with the dead past." "White settlements are pushing up in that direction."

Sandwich Islands.—A letter and station report from Mr. Bond, of Kohala, Hawaii, are by no means encouraging. The year has been, he states, in his field, "a season of appalling stupidity as to the great interests of eternity." This stupidity has been increasing, and the number of attendants on Sabbath services diminishing, until it has reached "a lower point than at any time since our house of worship was built;" while "the morals of the community have rarely been lower than they are at present." Many things indicate that a time of sore trial may be before the missionaries and the churches. The new Board of Education has little regard for the old ways of evangelical truth, and by the new school laws, *all religious instruction* is excluded from the public schools. Whether the Bible is to be excluded does not yet appear. The influence of the Government would seem to be more and more decidedly adverse to that form of Protestant religion which has done so much for the civilization and salvation of the nation. Our missionary brethren there, the people and their rulers, should be remembered by the churches of America in earnest prayer.

Micronesia.—A letter from Mr. Doane (page 231) gives a graphic account of the peril and privations to which he and his wife, with more than six hundred other persons were exposed, by the wreck of the Golden Rule, on Roncador Reef, in the Caribbean Sea.

North China.—Joys and sorrows, encouragements and trials mingle. The annual report of the mission, (page 232) does not show rapid progress during the past year, though the brethren rejoice in reinforcements. Mr. Chapin was constrained to write, in March, of their being brought again into "deep waters" by the conduct of some members of the church, specially the native helper, Chiu. Mr. Blodget has baptized his first convert at Peking.

Ceylon.—The annual report from this mission, station reports, and letters from Mr. Spaulding (pp. 233–36) present some facts of interest, specially in connection with the female boarding school. Of 394 pupils in all, since 1824, 281 have been members of the Christian church, and 202 are still living, in good standing, scattered abroad, many of them in positions of influence, and doing much good in a land where females have been so degraded. The Christian life and death of a native convert, noticed by Mr. Spaulding in his letter of April 1, furnish a bright example of what the gospel can do for degraded idolaters.

Madura.—A letter from Mr. Chester, of Dindigul, gives account of interesting labors in the itineracy, between the 1st of March and the 4th of May. He was accompanied, or assisted in the work, by the catechists of his station field, a native pastor, a colporter of the Madras Bible Society, teachers in the mission seminary, and others, and says, "We have had eleven encampments, have worked twenty-nine days, visited 414 villages, and held 490 meetings, addressing 17,439 adult hearers, and selling 68 rupees' worth of Scripture portions, tracts and books." They went out in three and four companies from their encampments, with usually as many as three catechists in each company, aiming to visit every village within six miles of the camping ground. They had, in nearly all cases, most attentive and respectful audiences, with nothing like abuse. Mr. Chester speaks very highly of the "zeal, interest, and real pleasure" with which the native helpers engaged in the work, laboring very hard, but constantly cheerful and earnest, and most happy when they had most to do and met with most success. The meetings were "precious seasons." During all this time Mr. Chester was often at his dispensary, performing there the work of three or four days in one, prescribing sometimes for as many as ninety persons in a single day. He had had 1,478 patients, 906 of them new cases, since the first of January. This work, he says, "pays, with all its toil," giving him favor with and access to all

classes of people in the many villages of the station.

Nestorians.—Letters from the Nestorian field (pages 236-41) speak of great injustice by powerful Mohammedans against the poor Nestorians; of temptations to worldliness set before helpers in the missionary work, to which there, as everywhere, weak human nature is too ready to yield; of the usefulness of Bible reading women; and of much to encourage in the general aspect of the field. Mr. Cochran's letter repecting the meeting of native helpers, the progress which he has been allowed to witness, and the statistics of the mission at large, is specially cheering. That ninety-two out of ninety-nine graduates from one of the seminaries, and forty-eight of the fifty-five from the other, should have been brought, hopefully, to the saving knowledge of the truth, in nearly every case when members of the schools, while more than one-third of the whole number of communicants received by the mission have been pupils, are facts indicating how richly the divine favor has rested upon those institutions.

Eastern Turkey.—Mr. Barnum's account (page 241) of a visit to out-stations, of meetings with women, and especially of the results of native effort at Hooeli, after the place had been once abandoned as an out-station, is very gratifying. The "intellectual" interest spoken of, it may certainly be hoped will reach the heart in some cases, and lead to the salvation of souls. The extracts given from Mr. Burbank, (page 243,) constitute another "cry for help," from mission fields,—in this case for means, not men,—while the evidence presented that labor at Bitlis is not in vain, and the statements respecting the courage and confidence of the Protestants, who intend,—even if the missionaries leave them, as enemies say they will,—by the grace of God to continue preaching the truth, should encourage to the affording of needed aid.

Western Turkey.—Mr. Ladd, of Smyrna, reports considerable interest in religious things at the out-station Aidin, where, on a recent visit, he received four persons to the church. The Protestants have formed a society, as they said, "to aid the Board in bearing the expense of missionary effort there." The brethren seem to feel grateful to their native pastor, and to the Board which sent him; and they desire the residence there of a missionary who can preach in Greek, stating that they can reckon up a hundred Greeks who appear ready to receive the truth. "The Smyrna and Aidin railway is to be finished within a moderate period."

The letter of Mr. Livingston, from Sivas, (page 245,) states that there were never so many things to encourage in that field, since he went to it, as now, and mentions some of the encouragements, in the changed feeling of the people, and many cheering openings in the villages. He again refers to the Kuzzelbash, or, as they are often called now, the *Protestant* Koords, stating that all which has been said of them in former letters as ready to receive, or at least to hear the gospel, is now true, and remarks that the missionary force at that station is altogether inadquate to meet the wants of the field.

West Africa.—Mr. Bushnell wrote March 24. Mr. Walker had nearly regained his usual health. The small pox was still carrying off many of the people all around the mission field, and superstition was adding its horrors and increasing the number of the slain. A native king on the south side of the Gaboon, eight miles from Baraka, who has been considered the most intelligent chief in the vicinity, had killed two slaves to be buried with his wife, who died of the pestilence, and minister to her in the spirit world; and had twenty others in chains, accused of having caused her death by witchcraft. Intelligence from Cama, and the interior in that vicinity, led to the belief that the disease was very fatal there, and that "the work of killing witches was active and fierce." On the 14th of April Mr. Bushnell wrote again. The disease seemed to be subsiding in the vicinity of Baraka. Two persons had been excluded from the mission church for polygamy, and the spiritual condition of the church was not encouraging. Yet there were a number of professed inquirers, ten or twelve having recently applied for admission to the church.

OTHER MISSIONS.

North American Indians.—At the late anniversary meeting of the Colonial and Continental Church Society, the Bishop of Huron stated, in regard to missionary efforts among the Indians of North-west America: "Two great questions have been solved by the work of the Society amongst the Indians. One is this—Whether the Indian race is not destined to fade away and perish from off the face of the earth before the white man? That question is now at once and for ever set at rest. The remnants of the six nations, situated upon the grand river within the limits of my diocese, have been Christianized and civilized; and instead of decreasing, they have gone on increasing at the same rate as the white population around them have increased. But another question has been set at rest by the work of that Society, namely,—What is the proper mode of seeking to civilize the savage Indians? Some people have thought that this is to be done by educating them, by giving them a knowledge of the arts and a knowledge of trades, and then sending them forth to labor in those arts and trades. The system has been tried long and found in vain; practically it does not civilize the savage. But Christianize the savage and you civilize him at once. His heart then rejoices in the knowledge of Christ, his standard of morals and of thought is at once raised, and civilization follows as a matter of course. This effect is said to have been witnessed even among the Esquimaux of the north, and it is certainly amply verified before our own eyes in Canada, where we see Indians in a highly civilized state, as the result of their having come to be Christians. There are thousands of these people in my diocese, the great majority of whom are now Christianized; and I have seen evidences of sincere piety and vital godliness amongst them, sufficient to prove to any man at all acquainted with spiritual things, that they were taught by the Spirit of God."

North-West America.—The *Church Missionary Record*, introducing letters from missions among the Indians in North-West America, indicates by the following remarks, the extent of the field over which operations are extended: "This mission is in a state of encouraging and healthful growth. The old centres of occupation—such as St. Andrew's, Red River, Indian Settlement, Devon (which we were wont to call Cumberland), Moose, at the southern extremity of Hudson's Bay—have assumed a settled aspect; and from these, as so many fixed centres, new points are being taken up, so as to break up the vast and dreary distances that used to stretch between the Red River and Moose, the Red River and Fairford, Fairford and Devon. Again, Stanley, on the English River, was once regarded as the utmost limit of our extension in a northerly direction. But now we have far passed these narrow limits, and on the Mackenzie and the Youcon rivers most important and interesting fields of labor have been thrown open to us." The Bishop of Rupert's land, writing in March last, speaks of receiving tidings on Monday "from 1,200 miles to the east, [Moose?] and on Tuesday from Youcon, 3,000 to the north-west." The Record also states: "It is remarkable that these dreary and thinly-populated regions are a favorite mission field of the Romish church. 'The Annals of the Propagation of the Faith,' inform us that the extreme north portion of the American continent, to which we have just referred, has been constituted an apostolical vicariate. The missionaries are French, originally introduced into these countries out of consideration to the French Canadians, who are Romanists. The zeal of these men is unquestionable, and deeply is it to be regretted that they do not expend it for instead of against the truth."

Africa.—Bishop Payne, of the Episcopal Board, made the following statement respecting the Liberia mission, on the first Sabbath of the present year. "The Episcopal Mission to Africa can report seven permanent church buildings, one Hospital, Orphan Asylum, High School, and seven mission houses, erected at an expense exceeding one hundred thousand dollars. It has ordained four Liberian ministers for four Liberian churches, and expected soon to ordain a fifth, besides one native minister. There are three Liberian, one foreign, and two native candi-

dates for orders. Including the Bishop, there are six foreign ministers. There are twenty-one mission stations, 11 of which, notwithstanding the war in America, and wars about the seat of the mission, have been kept in operation. These stations are in the four counties of Liberia, along two hundred and fifty miles of coast, and extend eighty miles interior; operating in seven native tribes, with an aggregate population of one hundred and fifty thousand people. Baptisms during the past year, seventy-eight; forty-nine being adults. Communicants;—colonists, one hundred and sixty-eight; natives, one hundred and forty-eight; total, three hundred and sixteen. Boarding scholars, one hundred and thirty-two; day scholars, Liberian and native, seven hundred and sixty. Contributions, (imperfectly reported,) $783,03."

India.—A Wesleyan missionary at Bangalore, India, in reporting for the last year says: "During this year we have had the privilege of baptizing twenty-six or twenty-seven persons, in the chapel adjoining our house. In this number we do not include the children of Christian parents, but persons who have been brought from heathenism; and there are now some others under preparatory instruction." Another agent of the same Society writes from Negapatam:—"Constantly we meet with proofs that a great change is passing over the minds and feelings of the people around us. Many of the more thoughtful and serious among them do not hesitate to speak earnestly against idolatry, the neglect of female education, the treatment of widows, and even against caste. A Tamil translation of the 'Rig-Veda' is now being published in Madras, in the numbers of a new monthly magazine, and many of the people, sick at heart of their puranic superstitions, turn to it in hope. They look for a simpler and purer faith and mode of worship, and for a higher morality than is taught by the prevailing religion. Yet they are unwilling to receive the faith of the foreigner, and especially they are offended at the doctrine of the cross. To them as to the ancient Greeks the preaching of the cross is foolishness. Nevertheless, we believe that God is insensibly drawing them to himself. Our hope increases that the present generation of missionaries will be allowed to see a very numerous if not a general turning of the people unto Christ."

The Jews.—At the late meeting of the London Jews' Society, the Bishop of Ripon said: "When this Society was first established, it is supposed that there were not fifty converted Jews in the whole of this kingdom. In London alone you have now 3,000 converted Israelites. The Society can tell of 20,000 converts, of whom it is assured that they are members of the invisible as well as of the visible Church of Christ. More than a hundred ordained clergymen, originally members of the Jewish communion, but now converted to the faith of Christ, are preaching the everlasting gospel."

DEATH.

At Tripoli, Syria, suddenly, May 17, ARTHUR MITCHELL, son of Rev. George E. Post, M. D., of the Syria mission.

DONATIONS.

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Freeport, Rev. Caleb Hobart,	15 00	
North Yarmouth, E. Titcomb, deceased,	10 00	
Portland, "First Fruits,"	5 75	
Pownal, J. L.,	13 80	
Yarmouth, 1st cong. ch. and so.	161 34	—205 89
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Weld, Cong. ch. and so.		10 70
Hancock co. Aux. So.		
Castine, Cong. ch. and so. (of wh. from gent. miss. so. 78,50; la. do do. 47,45;) 125,95, to cons. Mrs. A. E. IVES an H. M.; m. c. 12,10;		138 05
Lincoln co. Aux. So.		
Alna, Cong. ch. and so.	6 45	
Newcastle, 1st cong. ch. and so.	5 00	—11 45
Oxford co. Aux. So.		
Bethel, Rev. D. Garland,	10 00	
Sumner, Cong. ch. and so.	10 00	—20 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer, 1st cong. ch. and so.		21 45
Piscataquis co. Aux. So.		
Garland, Cong. ch. and so.	12 10	
Monson, Cong. ch. and so. 7,19; Rev. H. S. Loring, 5;	12 19	—24 29
Somerset co.		
Norridgewock, Cong. ch. and so. m. c.		14 00
Union Conf. of Chs.		
Waterford, A. Gage,		5 00
Waldo co. Aux. So.		
Belfast, 1st cong. ch. and so.	20 00	
Searsport, 1st cong. ch. and so. m. c. 5,70, less ret'd, 25;	5 45	—25 45

Washington co. Aux. So.
Machias, A friend, 5 00
Princeton, Thank-offering of a poor man for the return of peace, 10 00—15 00
York Conf. of chs. Rev. G. W. Cressey, Tr.
Cornish, Rev. A. Cole, 10 00
Kennebunk, 2d cong. ch. and so. coll. 247,55; m. c. 18,66; 266 21
Saco, 1st cong. ch. and so. benev. society, 33 00
Wells, Mrs. H. Gooch, 15 00—324 21

815 49

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Marlboro', Cong. ch. and so. m. c. 15 35
Grafton co. Aux. so.
Hanover, Dartmouth coll. ch. and so. m. c. 110 00
Haverhill, 1st cong. ch. and so. 76 21—186 21
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Amherst, A friend, for China, 5 00
Francestown, Joseph Kingsbury, wh. with prev. dona. cons. MARIA SLEEPER, Metamora, Ill., an H. M. 50 00
Goffstown, Cong. ch. and so. 32,05; less counterfeit, 50c., 31 55
Lyndeboro', Cong. ch. and so. 41 56
Manchester, 1st cong. ch. and so. 137 27
Mason, Cong. ch. and so. 3 00
Nashua, Olive st. cong. ch. and so. 144,58; Pearl st. do. do. 127,49; 272 07
New Ipswich, 1st cong. ch. and so. 38 93
Pelham, Mrs. H. C. Wyman, 10 00
Wilton, B. T. Foster, 10 00—599 38
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South cong. ch. and so. 49 80
Fisherville, Rev. A. W. Fiske, 10 00
Webster, Cong. ch. and so. wh. with prev. dona. cons. J. W. JACKMAN an H. M. 66 00—125 80
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 1st and 2d cong. chs. m. c. 20 25
Greenland, Cong. ch. and so. 140 00
Hampstead, Cong. ch. and so. m. c. 26 00
Hampton, do. do. 33 75
Newington, do. do. 2 00—222 00
Strafford Conf. of chs. E. J. Lane, Tr.
Centre Harbor, Cong. ch. and so. 6 00
Laconia, do. do. 49 20—55 20
Sullivan co. Aux. So. N. W. Goddard, Tr.
Cornish, La. For. miss. asso. 17 15
Claremont, D. M. Ide, 10 00—27 15

1,231 09
A friend, 10 00

1,241 09
Legacies.—Nashua, Hannah Brown, by Geo. Swain, Tr., Hillsboro' co. Aux. So. 50 00

1,291 09

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.
Cornwall, Cong. ch. and so. 29,15; less exp. 25c.; 28 90
Shoreham, Cong. ch. and so. to cons. Rev. WM. N. BACON an H. M. 56 00—84 90
Caledonia co. Conf. of chs. E. Jewett, Tr.
Lower Waterford, A friend, 10 00
McIndoe's Falls, Cong. ch. and so. 32,50; Rev. M. B. Bradford, 5; 37 50
St. Johnsbury, 2d cong. ch. and so. 31 97—79 47
Chittenden co. Aux. So. E. A. Fuller, Tr.
North Underhill, Two friends, 10 00
Franklin co. Aux. So. C. B. Swift, Tr.
Montgomery, Cong. ch. and so. 14 85
Swanton, Rev. S. Parmelee's cong. 46,83; fem. cent so. 13,17; 60 00—74 85
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Bradford, Cong. ch. and so. 71 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Brownington, Cong. ch. and so. 20 43
Greensboro', do. do. 25 00
Holland, A. Kidder, 5 00
West Charleston, Cong. ch. and so. 75; Mrs. Cummings, 3,55; 78 55—128 98
Washington co. Aux. so. G. W. Scott, Tr.
Waterbury, J. G. Stimson, 100 00

549 20

Bennington, 1st cong. ch. and so. m. c. 32,76; Miss L. F. Harwood, 1; 33 76
Guildhall, R. W. Freeman, 1 00
Wolcott, Rev. H. Herrick, 4 00—38 76

587 96

MASSACHUSETTS.

Barnstable co. Aux. so.
North Falmouth, Rev. L. Wheaton, to cons. JOSHUA NYE an H. M. 150 00
Truro, A friend, 3 00
Waquoit, Cong. ch. and so. 13 15
Wellfleet, A friend, 15 00—181 15
Berkshire co. Aux. So. James Sedgwick, Tr.
Glendale, Sophia Perry, 5 00
Pittsfield, South cong. ch. and so. ladies, 42 60
Richmond, Cong. ch. and so. 44 08
Sheffield, Cong. ch. and so. m. c. 7 05
Stockbridge, do. do. 80 00—178 73
Boston, (of wh. from a friend, 500; do. 30; do. 1; Laura A. Morrison, 2;) 7,583 13
Essex co. Aux. so.
Lynn, 1st cong. ch. and so. m. c. 24 70
Marblehead, 3d cong. ch. and so. m. c. 10 00
Methuen, A friend, 25 00
North Andover, Trin. cong. ch. and so. to cons. B. F. HAMILTON, EZRA CLARK and J. H. D. SMITH, H. M., 306,95; less counterfeit 50c., 306 45
Salem, Crombie st. cong. ch. and society, 189 43
Topsfield, Cong. ch. and so. 165 27
Wenham, Cong. ch. and so. m. c. 1 25—722 10
Essex co. North Aux. So. William Thurston, Tr.
Newbury, 1st cong. ch. and so. 55 52
Newburyport, North cong. ch. and society, 75 55—131 07
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Washington st. cong. ch. and so. to cons. WM. A. WEBBER an H. M., 100 00
Hamilton, Cong. ch. and so. 88 00
Middleton, do. do. 25 00
South Danvers, Cong. ch. and so. coll. 364,68; m. c. 92,63, to cons. J. PERKINS an H. M., 455 31—668 31
Hampden co. Aux. So. J. C. Bridgman, Tr.
Monson, Rev. Dr. Alfred Ely, 15 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, Faculty and students, Amherst Coll. to cons. Prof. W. S. CLARK, and Prof. E. HITCHCOCK, H. M. 252 00
Easthampton, Laura S. Place, deceased, 1 00
Greenwich, Cong. ch. and so. 55 11
Northampton, Lucy S. Sanderson, 30 00
South Hadley Falls, 1st cong. ch. and so. 40 50—378 61
Middlesex co.
Cambridge, Shepard cong. ch. and so. coll. 588,94; m. c. 34,79; 623 73
Cambridgeport, Stearns Chapel, m. c. 18; S. T., 1; C. F. B., 3; 22 00
Charlestown, Winthrop cong. ch. and so. 2,000 00
Concord, Trin. cong. ch. and so. m. c. 60 00
East Cambridge, Evan. cong. ch. and so. m. c. 10 67
Lowell, 1st cong. ch. and so. 122 00
Medford, Mystic cong. ch. and so. 84 50
Natick, 1st cong. ch. and so. m. c. 17 13
Newton Centre, Cong. ch. and so. m. c. 51 56
North Chelmsford, A friend, 5 00
Reading, Richard Parker, 10 00

Wilmington, Ortho. cong. ch. and so. to cons. J. L. HOWARD and Mrs. C. C. BUCK, H. M., 200 83-3,207 42
Norfolk co. Aux. so.
Brookline, E. S., thank-offering, for National blessings, 25 00
Jamaica Plain, Mather cong. ch. and so. m. c. 18 00
Medway, Village cong. ch. and so. (in part,) to cons. Rev. H. M. HOLMES, Elliot, Me., an H. M., 86,34; 1st cong. ch. and so. (ad'l,) 13; m. c. 18,60; 117 94
Roxbury, Vine st. cong. ch. and so. m. c. 30; Eliot cong. ch. and so. m. c. 13,17; 43 17
West Roxbury, South evan. cong. ch. and so. m. c. 31 63
Wrentham, A friend, 6; Mrs. P. V. Markham, 2; 8 00—243 74
Old Colony Aux. So.
Marion, Cong. ch. and so Friends, 15 75
Middleboro', 1st cong. ch. and so. 63 36
New Bedford, North cong. ch. and so. 252,48; Pacific cong. ch. and so. 50; 302 48
Rochester, 1st cong. ch. and so. m. c. 12; la. miss. so. 28; 40 00—421 59
Palestine Miss. So. E. Alden, Tr.
Abington, 1st cong. ch. and so. gent. asso. 228,75; la. do. 95,16; m. c. 90,75, (of wh. from friends to cons. J. W. BROWN an H. M., 100; from Rev. F. R. Abbe, to cons. Mrs. MARY T. ABBE an H. M., 100;) 414 66
Braintree, South cong. ch. and so. (ad'l,) 5 00
Bridgewater, Cent'l Square, Cong. ch. and so. 13 00
East Abington, Cong. ch. and so. gent. and la. asso. 158; m. c. 12; 170 00
East Randolph, Winthrop cong. ch. and so. gent. asso. 69; la. do. 34,88; m. c. 99,13; 203 01
Hanover, 2d cong. ch. and so. 20 75
North Bridgewater, Porter cong. ch. and so. gent. and la. asso. 209,80; m. c. 48,20; 254 00
Randolph, 1st cong. ch. and so. gent asso. 205,52; la. do. 55,43; m. c. 59,76; 320 31
Scituate, Trin. cong. ch. and so. 23 00
South Abington, Cong. ch. and so. 234 50
South Weymouth, Union cong. ch. and so. 41,50; 2d cong ch. and so. 34,19; 75 69-1,733 92
Plymouth co.
Plympton, A thank-offering, for a little child, 15 00
Worcester co. So. Aux. So. W. C. Capron, Tr.
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15,481 77

Chelsea, Broadway cong. ch. and so. m. c. 57,29; Winnisimmet cong. ch. and so. m. c. (24,10, less counterfeit 10c.,) 23,60; 81 59

15,563 36

Legacies.—Beverly, Manasseh Trask, by A. W. Trask, Ex'r, 94 00

15,657 36

RHODE ISLAND.

Central Falls, Cong. ch. and so. 82 45
Portsmouth Grove, Lovell Gen. Hospital, 12 00
Providence, A friend, 5 00—99 45

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Stratford, G. Loomis, 5 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Sherman, Cong. ch. and so. 30 00
Southport, Cong. ch. and so. to cons. Mrs. E. M. SMITH an H. M. 115 29—145 29
Hartford co. Aux. So. A. G. Hammond, Agent.
East Windsor, 1st cong. ch. and so. 97 50
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New Hartford, South cong. ch. and so. 12,58; Rev. E. Hall, Jr., 3; 15 58
South Canaan, Cong. ch. and so. 33 66
Winchester Centre, do. 5 00—54 24
Middlesex Asso. John Marvin, Tr.
East Haddam, Rev. I. Parsons, 5 00
New Haven City, Aux. So. F. T. Jarman, Agent.
North cong. ch. and so. m. c. 12,25; Yale coll. ch. and so m. c. 6,47; Davenport cong. ch. and so. 6; United m. c. 7,68: a lady, by Rev. H. Bingham, 7; S. W. Barnum, 5; Miss J. M. R., 8; Unknown, 50c. 52 90
New Haven co. East, F. T. Jarman, Agent.
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Waterbury, 2d cong. ch. and so. m. c. 9 16
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New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
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Somers, A friend, 10 00—14 83
Windham co. Aux. So. Rev. S. G. Willard, Tr.
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Willimantic, Cong. ch. and so. m. c. 18 00—29 00

610 67

A friend, 25 00

635 67

Legacies.—Litchfield, Fred'k Buel, by G. C. Woodruff, Tr. Litch. Co. Aux. So. 200; int. 6; 206 00
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4,204 85

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North Bergen, Pres ch. 21 00—40 00
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Oneida co. Aux. So. J. E. Warner, Tr.
New Hartford, Pres. ch. to cons. Rev. E. B. FURBISH an H. M. 96 19
Utica, 1st pres. ch. 575 03—671 22

5,198 67

Albany, 2d pres. ch. 867,23; State st. pres. ch. 71,10; Rev. D. Dyer, 25; 963 33
Aurora, Pres. ch. (in part.) to cons. Mrs. MARIA A. HOWARD an H. M. 100 00

Cambria, (of wh. from T. Scovell, 20;) cong. ch. and so. 70 38
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Coxsackie, M. Lusk, 10 00
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Durham, 2d pres. ch. 13 00
Eaton, Cong. ch. and so. 10 00
Eddytown, Pres. ch. Hester Ayres, 7 25
Elmira, 2d pres. ch. (of wh. from Clara Thurston, to cons. Rev. A. T. YOUNG, Oak's Corners, N. Y., an H. M., 50; m. c. 21,99;) 175,63; a thank-offering, 5; 180 63
Franklin, 1st pres. ch. 12 83
Franklinville, (L. I.,) Pres. ch. 28 00
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Havana, 1st pres. ch. 22 50
Leon, Mrs. S. M. Wellman, 3 69
Messina, C. A. Boynton, 5; E. Howard, 3; Friends, 3; 11 00
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Ogdensburgh, E. Thompson, 100 00
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Penn Yan, Pres. ch. 78 30
Richfield Springs, Pres. ch. 11 60
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Sherburne, Pres. ch. Wm. Newton, to cons. Mrs. H. A. NEWTON, New Haven, Conn., an H. M. 100 00
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Texas Valley, Freetown pres. ch. 4 00
Troy, Nail Factory, m. c. 15 00
Woodhull, Pres. ch. 22 35—2,495 71

7,694 38

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New York City, Mary H. Hinton, 100 00
David Stevens, 25 00—132 00

7,826 38

NEW JERSEY.

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Elizabeth, J. Townley, 30 00
Orange, 1st pres. ch. 124 12
Patterson, Mrs. L. Atterbury, 25 00—198 71
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386 71

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Delaware Water Gap, Mount'n ch. 3 56
Philadelphia, Calvary pres. ch. (of wh from M. W. Baldwin, 500;) 1,147; Walnut st. pres. ch. 496,21; J. D. L., 110; 1,753 21-1,889 52
Lock Haven, G. B. Perkins, 4 68
Mt. Pleasant and Pleasant Unity, Pres. chs. 23 20
North East, Pres. ch. m. c. 13 00
Philadelphia, H. W. Pitkin, 1,000; a lady, 5; 1,005 00-1,045 88

2,935 40

Legacies.—Norristown, Hester Cowden, by John Cowden, Ex'r, 93 25

3,028 65

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By Samuel Work, Agent.
Wilmington, Hanover st. pres. ch. 28; Olivet chapel, 22,72; 50 72

DISTRICT OF COLUMBIA.

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Toledo, 1st cong. ch. and so. 466 92—551 63
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Circleville, Pres. ch. 78,56; Rev. H. Calhoun, 10; 88 56
College Hill, Ohio Fem. College, 14 00
Dayton, J. A. P. Inskeep, 10 00
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Ripley, 1st pres. ch. 84 00
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760 67
Less exch. 70—759 97
Birmingham, Pres. ch. (in part,) 11 25
Florence, do. do. 4 00
Milan, do. do. 75 00
Rockville, J. H. Baird, 3 00
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1,588 15

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Toronto, Pres. ch. 2 80—46 40

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Beardstown, Cong. ch. and so. to cons. Rev. W. A. CHAMBERLIN an H. M. 90 25
Chicago, 2d pres. ch. 600; New Eng. cong. ch. and so. coll. 170,40; m. c. 66,16; 836 56
Como, Cong. ch. and so. (in part,) 10 00
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Monticello, The church of Christ, to cons. PHILENA FOBES, Godfrey, an H. M. 101 00
Payson, J. K. Scarborough, 50; S. M. Spencer, 50; others, 2,65; 102 65
Polo, Independent pres. ch. 83 00
Rushville, Pres. ch. m. c. 14 85
Tolono, Wm. Keeble, 10 00-1,326 56

1,376 56

MICHIGAN.

Clinton, Cong. ch. and so. 10 00
Detroit, Fort st. pres. ch. 173 30
Jackson, 1st cong. ch. and so. (of wh. from a friend, 25; do. 40;) to cons. Rev. G. H. COFFEY an H. M. 172 40
Kalamazoo, P. L. H. 3 00
Lodi, Rev. R. Nutting, 5 00
London, Rev. W. Hall, 5 00
New Hudson, Cong. ch. and so. 5 10
Saint Joseph, do. do. 8 92
Salem, do. do. 1 90
Somerset, do. do. 40 00
Summit, Cong. ch. and so. 6,16; Rev. R. J. Williams, 1,84; 8 00—432 62

WISCONSIN.

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Faribault, do. do. 24 00
Shakopee, Rev. S. W. Pond, 15 00—50 45

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Cedar Rapids, 1st pres. ch. coll. 28; m. c. 10; 38 00
Clarence and Wheatland, Pres. chs. 21 00
Colesburg, Rev. L. P. Matthews, 2 00
Davenport, Rev. J. A. Reed, 10; Mrs. Reed, 5; 15 00
Decorah, 1st cong. ch. and so. 38 00
Earlville, Cong. ch. and so. 5 50
Independence, S. W. Noyes, 10 00
Lansing, Rev. J. B. Gilbert, 2 00
Lima, Miss E. A. Hyde, 2 00
Lyons, Pres. ch. 10 00
Muscatine, W. F. Johnson, 22,50; a lady, 2; 24 50
Nugent's Grove, Rev. O. Littlefield, 10 00—184 15

MISSOURI.

New Providence, Pres. ch. 10 00
St. Louis, 1st pres. ch. (in part,) 442,80, less exc. 45; (of wh. 100, to cons. Mrs. LUCY I. LAMB an H. M.) 442 35—452 35

KANSAS.

Hampden, Cong. ch. and so. 6 50

NEBRASKA TERRITORY.

Omaha City, Pres. ch. 10 00

CALIFORNIA.

Grass Valley, Cong. ch. and so. m. c. 21 90
Oakland, 1st cong. ch. and so. m. c. 41 20
San Francisco, 1st cong. ch. and so. m. c. 53 90—117 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Brantford, Canada West, Cong. ch. and so. 10 00
Montreal, Canada East, Am. pres. ch. and so. (in part,) 250; gold prem. 98,75; 348 75
St. Catharine's, Canada West, 1st pres. ch. 21 87—380 62

MISSION SCHOOL ENTERPRISE.

MAINE.—Bethel, Cong. ch. s. s. 40; East Machias, Cong. ch. s. s. 50; Farmington, Seed money, 2,65; Hallowell, cong. ch. s. s. 35; Minot, Cong. ch. s. s. 7,50; Monson, Henry M. Loring, dec'd, 3,85; Hattie M. Loring, 61c.; Searsport, 2d cong. ch. s. s. 4; South Berwick, Cong. ch. s. s. (ad'l.) 2,60; Yarmouth, 1st cong. ch. s. s. 84,39; 230 60

NEW HAMPSHIRE.—Boscawen, Cong. ch. s. s. 22,75; Candia, Cong. ch. s. s. 5; Colebrook, Cong. ch. s. s. 8,33; Concord, Myrtle miss. sch. (in part,) 10,37; Greenland, Cong. ch. s. s. 10,25; Hanover Centre, Cong. ch. s. s. 3; Harrisville, Cong. ch. s. s. (ad'l.) 13,25; Hopkinton, Cong. ch. s. s. 30,65; Keene, 1st cong. ch. s. s. for ed. a native preacher, 41,63; Milford, Cong. ch. s. s. for schools in Persia and India, 81,50; Nelson, Cong. ch. s. s. (ad'l.) 25c.; New Castle, Cong. ch. s. s. for Rev. S. C. Dean's sch., Mahratta, 5; Pelham, J. and Elizabeth W. Tyler, 25; 256 98

VERMONT.—Brookfield, Cong. ch. s. s. 25; Brownington, Cong. ch. s. s. 4,30; Danville, Cong. ch. s. s. 7,50; Dorset, Cong. ch. s. s. 30; Enosburgh, Cong. ch. s. s. 16; Franklin, Clara A. Demming, dec'd, 1,50; Montgomery, Mary Paine, 1; L. Durkee, 10c.; Sheldon, Little boy, 10c.; Thetford, 1st cong. ch. s. s. 61; Townsend, 1st cong. ch. s. s. 12; Williamstown, Cong. ch. s. s. 5,50; 164 00

MASSACHUSETTS.—Boston, Park st. ch. s. s. for Madura, 11,90; Phillips ch. inf't class, 10; Hanover, 2d cong. ch. chil. miss. so. 5,70; Holyoke, 2d cong. ch. s. s. (quar. dona.) for India, 15; Saxonville, Edwards cong. ch. s. s. 21,74; South Deerfield, 1st cong. ch. s. s. Miss J. Stowell's class, 2; Sutton, for heathen child, 2,50; Wenham, Cong. ch. s. s. 15; 83 84

CONNECTICUT.—Granby, 1st cong. ch. s. s. for sup. teachers under care Rev. J. E. Chandler, India, 39,40; Middlebury, Cong. ch. s. s. 10; Preston, Cong. ch. s. s. (18,46, less counterfeit 50c.) 17,96; Suffield, 1st cong. ch. s. s. 25; West Haven, Cong. ch. s. s. 10; Windsor, 1st cong. s. s. 12; 114 36

NEW YORK.—Auburn, 2d pres. ch. s. s. for schools in Madura, wh. with prev. dona. cons. N. HOYT and J. PORTER, H. M., 50; Brooklyn, Boerum st. miss. Sab. sch. (15 gold,) 21,70; Butternut's Pres. ch. s. s. 10; Cambria, Cong. ch. s. s. for Madura, 19,23; Franklinville, (L. I.,) Pres. ch. s. s. 14; Penn Yan, Pres. ch. s. s. 10; Sherman, Cong. ch. s. s. 7,10; West Newark, Cong. ch. s. s. 1,84; 133 87

PENNSYLVANIA.—Delaware Water Gap, Mountain ch. s. s. 1,44; Hartsville, Neshaminy pres. ch. s. s. 3,50; Philadelphia, Walnut st. pres. ch. s. s. 40; West Chester, Pres. ch. juv. miss. so. 118; 162 94

DELAWARE.—Wilmington, Hanover st. pres. ch. s. s. 18 62

OHIO.—Ashtabula, Pres. ch. s. s. for Rev. H. J. Bruce's sch. India, 20; Cincinnati, 1st Ger. pres. ch. s. s. 3; 6th pres. ch. s. s. 2,75; Circleville, Pres. ch. s. s. (of wh. from Mrs. C.'s infant class, 6;) 28,45; College Hill, Ohio Fem. Coll. s. s. for Mrs. Bonney's sch. Canton, China, 50; Delaware, 2d pres. ch. s. s. 42; Middleport, Pres. ch. s. s. 1,26; Toledo, 1st cong. ch. s. s. 43,08; 190 54

INDIANA.—Greenwood, Pres. ch. s. s. 6; New Albany, 3d pres. ch. s. s. for schools at Bombay, 73; Plymouth, Pres. ch. s. s. 18; 97 00

ILLINOIS.—Alton, 1st pres. ch. s. s. 20; Cerro Gordo, Pres. ch. s. s. 3; Freeport, Pres. ch. s. s. 57,18; Lake Forest, Pres. ch. s. s. (bal. for the year,) for the sup. of catechist Keroba, near Ahmednuggur, 15; Lanark, Union s. s. 50c.; Mounds, Mt. Pleasant Pres. ch. s. s. 5; 100 68

WISCONSIN.—Boscobel, Cong. ch. s. s. 1,50; Wauwatosa, Cong. ch. s. s. E. A. Swan, earned hoeing corn, 35c.; Harriet F. Warren, egg money, 25c.; 2 10

IOWA.—Granville, Ger. cong. ch. s. s. 3,35; Kossuth, 1st pres. ch. s. s. 6,10; a little girl's legacy, 75c.; Lyons, Pres. ch. s. s. for Rev. J. E. Chandler's sch. Madura, 5; 15 20

ARKANSAS.—Little Rock, 1st colored Sab. sch. 10 00

OREGON.—Salem, 1st cong. ch. s. s. 10 00

1,590 73

Donations received in June, 36,085 06

Legacies, 4,126 43

$40,211 49

☞ **TOTAL from September 1st, 1864, to June 30th, 1865,** $ 331,399 11

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. SEPTEMBER, 1865. No. 9.

MISSIONS AMONG THE ISLANDS OF THE PACIFIC.—No. 2.

Native Agency.

In the Herald of April last, a brief view was presented of results, in the way of hopeful conversions among the people, of missionary effort in the islands of the Pacific Ocean, as indicating that such missions had by no means been in vain, though among small and perishing tribes of men, but had been wisely ordered in the providence of God. At the close of that article it was stated that some other results and features of the work among the islands were worthy to be considered, as also pointing to reasons which the Head of the Church may have had for leading his people to the prosecution of that work. Some of these may be seen in connection with the extensive and remarkably successful employment of a comparatively uneducated and rude native agency. No sooner had success begun to attend the labors of English missionaries at the Society Islands, than those natives who had been instructed began to employ themselves in teaching others, and very many of the islands which have renounced their paganism, destroyed their idols, and fully embraced Christianity as their religion, have been led to this almost wholly by the labors of native helpers. In 1821, two natives were publicly set apart for the service at the Society Islands, and sent to Aitutaki, of the Hervey group. Within little more than one year, the people of several districts brought their idols to the teachers, and soon after a general meeting of the inhabitants was convened, at the close of which idol temples were set on fire, and the next morning not one remained. The whole population then came in procession, district after district, chiefs and priests leading the way and the people following, laying their rejected idols at the feet

of the teachers, and receiving elementary books and copies of the Gospels in return. Some other islands soon followed the example of Aitutaki. About 1823, teachers were placed on Rarotonga, the largest and most populous island of the group, and two years later a missionary testified: "In Tahiti, European missionaries labored fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist; . . . the Rarotongans did not know there was such good news as the gospel; and now, I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighboring islands. And when we look at the means, this becomes still more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the means of effecting this wonderful change." A little more time did indeed show, here, that the knowledge and the conduct of the people did not much accord with their profession of Christianity, and that the teachers had by no means exhibited all the discretion of well-trained European clergymen; but still, great good had been accomplished, the foundations for a substantial work were laid, and after the people had been instructed for a few years by an English missionary, there was here one of the most prosperous stations in Polynesia.

In 1830, Mr. Williams placed native teachers upon Savaii, one of the Samoa or Navigators' Islands. Visiting the group again in 1832, as the vessel approached Manua, the most easterly island, canoes put off from the shore with natives shouting, "We are sons of the Word; we are sons of the Word; we are waiting for a religious ship to bring us missionaries." Like salutations welcomed him at other islands, with earnest calls for missionaries or teachers. In less than twenty months, an entire change had taken place in the outward habits and character of the Samoans. Chapels had been built, and everywhere the people seemed waiting to receive instruction; and when, four years later, missionaries arrived from England, they found that, already, large numbers of the people could read, nearly 5,000 were under religious instruction, and thirty places of worship were well frequented.

In 1821, certain natives of the Austral Islands, who had been under instruction for a short time at Raiatea, (Society Islands,) were returned to their own group, accompanied, at their earnest request, by two native deacons of the Raiatea church. The next year they were visited by Messrs. Turner and Bennet, who found that many of the people had learned to read and some to write, that the teachers had comfortable dwellings, and that a large, neat chapel had been erected, with decorations of spear handles in the railings around the pulpit, to testify that the people had abandoned war as well as idolatry. Here the work has been continuously and successfully carried on by native agents, with only occasional visits from missionaries.

The Reports of the London Society furnish but very partial returns of the number of native agents employed in the Pacific, but such returns as are presented show that the whole number must be very large. Thus the last Report gives, on the island of Savaii,—"Native agents, 24; viz: 8 pastors

and 16 evangelists;" on Manua, 88 native agents; on Tutuila, 72. There are Seminaries, or Institutions for training native preachers and helpers, at the Society, the Hervey, the Samoa and the Loyalty Islands, attended by large numbers of students.

Not less remarkable illustrations of the usefulness of native agency are furnished by the history of Wesleyan missions among the islands. In no other field of its operations has the Wesleyan Society raised up so large a number of native teachers and preachers. The last Report gives, in Australia and Polynesia, no less than 1,695 native teachers of day-schools, and 2,189 local native preachers. Most of these must be men of very little education, but obviously much has been done by their means, to lead the people to renounce their idols, and to prepare the way of the Lord. And letters from the Micronesia mission of the American Board, published in the Missionary Herald within the past two years, have indicated how much may be accomplished in such ways, among their own people, by the most uncultivated, when their hearts are touched by the love of Christ. Do not such facts teach important lessons, or at least suggest important questions, as to the course which should be pursued in conducting missionary effort among any heathen people?

The Gospel as a Civilizing Power.

Another point strikingly illustrated by these island missions is the power of the gospel as a civilizing and humanizing agency. Much space cannot now be given to this topic, which, however, should not be passed by entirely.

Mr. Ellis, in his History of the London Missionary Society, alludes to the failure, in the islands, of early attempts, when even some of the missionaries supposed this needful, by a civilizing process to prepare the way for the reception of the gospel; and Mr. Williams, the martyr missionary, wrote thirty years ago, reviewing the work in the Pacific:—"I am convinced that the first step towards the promotion of a nation's temporal and social elevation, is to plant amongst them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion, they have no desire for the arts and usages of civilized life; but that invariably creates it. The missionaries were at Tahiti many years, during which they built and furnished a house in European style. The natives saw this, but not an individual imitated their example. As soon, however, as they were brought under the influence of Christianity, the chiefs, and even the common people, began to build neat plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. The females had long observed the dress of the missionaries' wives, but while heathen they greatly preferred their own, and there was not a single attempt at imitation. No sooner, however, were they brought under the influence of religion, than all of them, even the lowest, aspired to the possession of a gown, a bonnet, and a shawl, that they might appear like Christian women. I could proceed to enumerate many other changes of the same kind, but these will be suffi-

cient to establish my assertion. While the natives are under the influence of their superstitions, they evince an inanity and torpor from which no stimulus has proved powerful enough to arouse them but the new ideas and the new principles imparted by Christianity. And if it be not already proved, the experience of a few more years will demonstrate the fact, that the missionary enterprise is incomparably the most effective machinery that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual interests of mankind."

It is hardly needful to refer at all to the change which has been effected at the Sandwich Islands, with which readers of the Herald are so well acquainted. A nation of almost naked savages; abandoned to utter and shameless licentiousness; living "in the surf and in the sand," or in the poorest huts; rapidly destroying themselves and one another by vice, infanticide, and the most cruel wars; wholly subject to the capricious will of an irresponsible king and despotic chiefs; with no literature and no written language; has been, by the gospel, raised to the condition of a civilized and Christian nation; with a constitutional government and written laws; life and property as safe as in New England; a very general though partial education; a general system of schools; and general observance of the Sabbath and attendance on public religious services.

Like results have followed the evangelizing efforts of English and native missionaries, all through the South Pacific. Mr. Ellis visited Tahiti in 1821, and thus describes the appearance of the missionary station at Burder's Point: "Newly planted gardens and inclosures appeared in every direction; several good houses were finished; some were plastered and thatched, while only the frames of others were completed. A school-house and chapel had been erected, and the latter was neatly finished with a gallery, the first built in the South Sea Islands."

In 1829, nineteen years after the natives became Christians, the Rev. Mr. Stewart visited the Georgian Islands, as chaplain of the United States' frigate Vincennes, and gives this testimony: "A single glance around was sufficient to convince the most skeptical observer of the success and benefit of missions to the heathen; for it could not be made without meeting the plainest demonstration, that such can be rescued from all the rudeness and wildness of their original condition, can be brought to a state of cleanliness and modesty in their personal appearance, can be taught to read and write, (for many, besides the intelligent and familiar use of the Scriptures and their hymn-book, took notes in pencil of the sermon delivered,) in a word, can be transformed into all that civilization and Christianity vouchsafes to man."

In 1843, the Directors of the London Missionary Society stated respecting the Hervey Islands: "The entire aspect of society is changed from the savage to the civilized; and misery, strife and bloodshed, have given place to the comforts and amenities of social life. Education is generally sought for, and the members of the church adorn their profession."

Mr. Young, sent from London some years since, to visit the Wesleyan

island missions, reported of the Friendly Islands people: "Though as a nation they are, after all, but in a transition state, yet in point of truthfulness, and honesty, and hospitality, and temperance, and chastity, they might be placed in most advantageous contrast with the refined and polite nations of the civilized world."

The Church Missionary Record for October, 1853, presented a general view of the New Zealand mission, and stated respecting the people: "At the present moment, the remnant of heathenism among them is so small as not to interfere with their being pronounced a Christian people. A corresponding influence has been exerted on their native character. Cannibalism is extinct, and the sanguinary spirit that gladly availed itself of every pretext to break forth in deeds of blood is laid. The New Zealanders have exchanged the spear and club for the ploughshare and the reaping-hook; and tribes which once wasted the districts of their neighbors, are diligently employed in cultivating their own. Christian Sabbaths and Christian ordinances are generally observed over the island, and this national profession is inclusive of a large proportion of genuine godliness. If it be asked by what means this change has been accomplished, we answer, by the preaching and teaching of Jesus Christ and him crucified, and God's promised blessing on the same."

LETTERS FROM THE MISSIONS.

Sandwich Islands.

WAIMEA, HAWAII.

LETTER FROM MR. LYONS, MAY, 1865.

THIS letter is in the form of an annual report of the work at Mr. Lyons's station, where, he remarks, "things temporal and spiritual, civil and religious, have exhibited but little change," though the year had been one of excitement and solicitude with reference to affairs in the United States, and Government revolutionary movements at the Sandwich Islands. He speaks of his Sabbath and week-day labors, and of various meetings, and then notices the common schools, his intimate connection with and abundant labors for them, for many years, and the change now made in the Board of Education, "by virtue of which the American missionaries are relieved, i. e. excluded, from taking part in the management of the schools." "What the result of the new educational system will be, remains to be seen." Respecting his efforts to train Hawaiians for the work of the ministry he remarks,—"My theological class has continued through the year. Sometimes it has met weekly, then once in two weeks, and now it is monthly; embracing only the pastors and the candidates for that office in my field, though others come in occasionally."

Conventions.

Referring to quarterly and annual meetings of some importance in his field, he says:

The annual meetings have been two; one of the church officers, and one of the teachers. As I have often described the character of these conventions, I need not repeat. They were quite interesting. Much business was done in the ecclesiastical body. We had sermons, addresses, essays, discussions, &c. &c. In this convention is determined what shall be done the ensuing year; what contributions shall be made, and for what objects, &c. We could not well manage without this meeting. The teachers' convention wore a melancholy aspect. It was the last to be held under the superintendence of the old missionary. The closing meeting was most affecting. How often have I met the teachers and discussed important sub-

ects, and planned with them the work for the year! But it is all at an end.

The Native Ministry.

With reference to another subject of much importance, the establishment and promise of a native ministry, Mr. Lyons bears gratifying testimony.

The great work of the year has been the dividing up of my field into five sections, or five churches, and placing pastors over each. Of this you have been previously informed, and the Missionary Herald has informed the community; but you are doubtless anxious to hear of the results of this late movement. Of these I will speak briefly. The five divisions are:

1. Waimea proper, L. Lyons, pastor. 2. Kohala Hema, A. Pali, pastor, (ordained.) 3. Western Hamakua, S. Kukahekahe, pastor, (ordained.) 4. Central Hamakua, P. Kaaekuahiwi, pastor, (not yet ordained.) 5. Eastern Hamakua, S. Kamelamela, pastor, (not yet ordained.)

A. Pali and S. Kukahekahe were ordained and installed over the churches in October. They had been placed over the churches as sub-pastors before; and had labored faithfully, and rendered themselves worthy of taking the responsibility of pastors in full. I am happy to say, they have done and are doing well. No more could have been required of them than they have accomplished. I had some fears at first; was afraid every thing would go down under their administration; that contributions would greatly diminish, God's house be deserted, the churches be scattered, and devastation follow. Especially would this be the case, as I was unable to make my usual tours and exercise a fatherly supervision. But my fears have not been realized. There has been, perhaps, a special providence in my being prevented from visiting the different parts of my field. The Lord has shown that his work can go on without my personal presence. The contributions in South Kohala have been all they would have been had I been around among the churches, exceeding the sums proposed to be given. Contributions in Hamakua have not been as cheering; but the churches there are waking up, and beginning to do better, both by way of benevolence and of attendance on meetings. With the exception of one small district in Hamakua, there is a very good state of things.

The two ordained pastors have been several times through the whole field, stirring up the churches, administering the Lord's supper, baptizing children, examining candidates, and receiving to the church those who gave evidence of being Christians. I am very much encouraged with the experiment, thus far, of having Hawaiian pastors. My brethren are also much encouraged. We have been too unbelieving, too reluctant to move in the matter. The visit of the Secretary was timely; the results will fill Christendom with joy and rejoicing. We shall forever bless God for disposing you to make this most important visit in your advanced age. I am happy to report that Hawaiian pastors are being multiplied. Only one has fallen, and he professes repentance.

Syria Mission.

TRIPOLI.

(46 m. N. N. E. of Beirut.)

Letters from Mr. Post, April 29, and May 8, 1865.

The facts mentioned in these communications, while they will interest the friends of missions, as they do the laborers in Syria, and should stimulate to prayers for the parties concerned, are not developed results, but may be the first springing up of the blade which shall yet produce the full corn in the ear.

New Movement at Safeeta—Its Origin.

There has recently been a movement in the direction of Safeeta (the Castello Bianco of the crusaders,) promising much for the spread of the gospel in a region hitherto quite inaccessible to missionaries. The movement,—though from the

first, I trust, by the Holy Spirit, for the purpose of rousing the minds of the people to a new and better life,—had at the outset a merely worldly cast. There is a governor over the district of Safeeta who has done many things to outrage the people, in the way of unauthorized additions to their taxes, confiscations, and the like, so as to have earned the cordial hatred and fear of all under his power. You are aware that here, in Syria, every thing moves according to sect; so the people imagined that by changing their sect they would get into new relations, have a new governor appointed for them, and terrify all parties by the alliance which they would thus make with a foreign consulate. This thought led them to come to Tripoli, and offer themselves as Protestants, and ask the protection of the American consulate here.

We, of course, lost no time in explaining to them that we are teachers of religion, and have nothing to do with temporalities. I advised them, however, to go to the government office and register themselves as Protestants, if they were indeed minded to be such; one result of which very likely would be that their enemies would dread the English influence, and be careful how they wronged or oppressed them. I also took the opportunity to preach the gospel to them, and show them the spiritual and inward nature of true religion, and the emptiness of mere forms and ceremonies. The whole number of heads of families that came was about sixty, representing nearly five hundred souls.

They then went to our excellent consul, Mr. Yanny, who made an unofficial representation to the Government, begging the favorable attention of the authorities to their claims in reference to changing their religion, and protection from persecution in consequence thereof. I was careful to advise him not to allow his mediation to take an official form, nor in any way to pledge the consulate to their protection and support in matters of worldly business. The result of our efforts, by the blessing of God, was that the Government received the names and registered them, and in addition to our most sanguine hopes, gave them aid in their worldly matters also.

Progress towards the Light.

During their residence here, I took every occasion to talk to them with the utmost plainness on the nature of true faith, and to urge upon them the importance of the salvation of their souls. They listened with most marked attention, and evidently heard for the first time in their lives, what God had done to save man. Yesterday they were about to start for home, but sent a deputation to ask for books, and a more thorough induction into the new way. I gave them Testaments, Catechisms, and tracts of various kinds. I told them that hereafter they must abandon their custom of working on Sunday, and confine their occupations on that day to works of necessity and mercy, acts of religious devotion, and the seeking of improvement to their souls. They asked if they might not feed their silk worms, as they would not thrive if left till Monday. I told them that was not only proper but necessary, and gave them a talk on the Christian's idea of the sacred day.

They asked for our book of prayers. I explained that God is our father, and that whatever we ask of him he is more than ready to hear and answer; that he does not wish eloquence from us, or any thing more effective than a simple statement of our wants and desires. So they continued to ask and I to answer questions that a simple child among us would smile to hear. It was the first dawn of religious light into darkened souls, which had not yet rejoiced in the liberty wherewith Christ makes us free.

I am aware that movements with such an origin are very likely to result in a relapse, but from the evident hold which the religious aspect of the case finally took upon their minds, and their readi-

ness to ask for Testaments and books, and their eagerness to know how we serve God, I have a strong hope that they will be brought to a saving knowledge of the truth; the more so as they have a feeling of gratitude to us for having exerted ourselves in their behalf.

Mr. Jessup is at present in Hums, to superintend the organization of a church there, and I cannot as yet go to Safeeta to "teach them the way of God more perfectly." But I am only waiting for an opportunity to go, and try to plant more deeply the seed which as yet lies on the wayside, and may be plucked away by the birds.

The Place Important.

If, according to our hopes, the gospel should gain entrance into Safeeta, the influence would not easily be estimated. The whole region is new to the labors of Protestant missionaries, and is very populous and fertile. It, moreover, borders on the Nusaireyeh, and offers a most favorable means of reaching a hitherto unevangelized race. I neglected to say, that among the names handed to me were those of one hundred and fifty of this strange people. There was a respectable contingent of them in the deputation that came, and this number are, in so far, committed to the entrance of the gospel among them. This movement is therefore entitled to the most earnest prayers of God's people in America.

Mr. Post also mentions, as an incident in which some interest is felt, that the son of a distinguished and learned member of the Greek church, who was killed in the massacre at Damascus, recently entered a monastery, alleging as a reason, a troubled conscience seeking rest. Not finding this rest, and hearing of the missionaries, he went to them to ask counsel and to seek admission to the school at Abeih. Mr. Calhoun had advised him to wait, and test his own convictions. "What may come of the case remains to be seen."

Another Visit to Safeeta—The Place.

In a later communication, dated May 8, Mr. Post reports another visit to Safeeta, where, he says, all arrangements with the government "have come about in a way which we could not have anticipated, and with a wonderful result in opening the door for Christian teaching." After referring to his former letter and these civil arrangements, he writes:

I have just returned from a visit to the village. It is a beautiful town, built on three conical hills, in the lower slopes of the Nusairy mountains. On the centre of the three hills is an ancient castle, known in the middle ages as Castello Bianco, bearing evident marks of having been at least remodeled by the Crusaders. The foundations are of the beveled stones, which are looked upon as characteristic of Phœnician and Canaanite architecture, and are very extensive. In fact, the summit of the central hill is everywhere channeled with the vaults of the old fortress, now laid open by the falling away of the outer walls, down the steep sides of the mountain. The outworks and bastions are many of them hollowed out by the removal of the rubble, formerly put in to fill behind the facing of squared stones, and are now used for dwellings by the wretched people. The tower itself is built with three stories, and has, within, a very large, fine chapel, which is now used as the principal Greek church.

Improved Civil Condition.

I found the people rejoicing in their emancipation from the tyrannical family that has long lorded it over all this region, and been a means of degradation and misery to them beyond anything except actual slavery. The principal man of the sect of Protestants informed me that he had been more than once tied up and publicly beaten by irresponsible men of that wicked family, and without accusation or defense. These days, thank God, seem to have passed. The sheikh is now acknowledged as the lawful representative of the community, and his people have the privileges of subjects of the Sultan allowed them. While I

was there, an occurrence took place which completely settled, in the minds of the members of that race of tax gatherers, that their day was gone. * *

Religious Prospects.

But I am glad to turn to the more spiritual aspects of the case. The people whose aims were clearly and purely temporal at first, are now open to the preaching of the gospel. I had audiences of one hundred and fifty, men, women and children, every night, listening with most profound and reverent attention to sounds which they had never heard before. I taught them hymns, and heard them repeat passages of Scripture and answer religious questions. On Sunday they commenced coming at five, A. M., and kept pouring in upon me all day, from that early hour until ten, P. M., —just allowing me to eat between times, and not even leaving the room while I did that. Our large meetings were held under the sky, in the evenings, by the light of the moon generally, as an open light would not continue burning in the wind, and we had no lantern. A most interesting feature was the number of women in the audiences, an exceptional thing in all new religious movements in Syria.

We have opened a school, under the auspices of Asaad el Kondeluft, our excellent young colporter. He is also to act as evangelist for the summer. The movement seems to be destined to be much more extensive than we at first supposed. There is a stirring in all the province of Safeeta, and those adjacent. While I was there, two horsemen came in from distant villages, to inquire about the new faith and sect. Doubtless their motives are worldly, but God will use this worldly policy to confound the wicked, and then cause it to glorify his great name. Great efforts have been made to bribe the Protestants back, but they are sensible of the advantages of their position and refuse to return. Moreover, not a few of them are having their eyes opened to the truth as it is in Jesus. There is strong hope of seven or eight of the young men, that the Spirit is touching their hearts. Doubtless there will come here, as elsewhere, a sifting time; but I think we may fairly count, that there is much wheat in that region for the garner of the Lord.

Letter from Mr. Samuel Jessup, June 20, 1865.

Mr. Jessup writes that the state of things at Tripoli continues to be interesting, and that the people of Bano, who drove the helper from that place last winter, have been so "thoroughly frightened" by the Government that they are now very civil, so that the way seems opened for more effort there.

Hums—Church Organized and Pastor Installed.

From Hums he also reports good things. He had just returned from a visit there, the object of which was to organize a church. Eight persons were admitted, after full and quite satisfactory examination. He writes:

The day of the establishment of the church will be long remembered in Hums. These eight men stood up in the presence of a large assembly, and assented to the articles of faith, covenanted with each other before God, and partook of the communion, which now for the first time was publicly administered by Protestants in Hums. The little church then made out a call to Suleeba Jerwan, our only ordained native minister, which he gladly accepted. Mr. Calhoun and Dr. Post have just been there to install him as pastor, and had a very pleasant time. This is a step in the right direction. The people are very earnest in all they do. When they objected to Suleeba a year ago, it was with the hope of getting a foreign missionary to live among them; but they now say they are learning to love and respect their pastor, who has been virtually such to them for six months past.

There are now eight other men applying for church membership, who will be

received this summer. These, with the four in Tripoli, will make the church of Tripoli and Hums number twenty members.

Prospect as to Self-support.

All the Protestant community in Hums are very poor, depending on their daily wages for support—the greater part of them being silk weavers and shoemakers. They will be able, at present, to pay only a portion of their pastor's salary, but they are willing to give to the extent of their ability. I am not without hope that soon the Board will be relieved of the support of this pastor. The community have been in the habit of giving a little for the support of their teacher, and also of sending out those who could go on short missionary tours among the villages, thus spreading the light they have received. They are now supporting a teacher in Safeeta for a month. At present, their great need is a church building, but it is not possible for them yet to build or buy one.

Since the establishment of the church, there is a prospect of many more people coming out from the Greek sect and embracing the truth. Sheik Mustafa,—a Moslem of whom I wrote a year ago, as being so severely beaten for coming to the meetings of the Protestants,—has recently barely escaped imprisonment for public discussions on behalf of the Protestants, declaring that there is no salvation out of Christ.

There is much encouragement in the region round about Hums and Hamath. We ought to have the means of sending a man there regularly, to stay a few weeks each time. There are no Protestants in Hamath, but some families have learned enough from Hums to make them uneasy where they are. They are principally "Syrians," or of the Jacobite Syriac church, using the Syrian Testament. We are trying to get a place for the sale of books, thus putting in an entering wedge.

The Movement at Safeeta.

Dr. Post has written you about the new and interesting work in Safeeta, where there are about three hundred new Protestants. We have sent them our only available native helper, and must trust to the churches to increase their contributions enough for his support. Here are several hundred people suddenly leaping out of the Greek and Nusaireyeh religions, and asking us to teach them and preach to them. They beset us day and night until we gave them a man who teaches the children by day and the men in the evening. This community is in a fire of persecution, and they are not yet well enough acquainted with the truth to bear much for its sake. They of course look for Government protection, which they find it difficult always to get. But we trust the Lord will use this opening for the thorough introduction of the gospel into a hitherto entirely new field. Pray for them, that they may be true Christians.

Other Openings—Help Needed—Schools.

Turning to the south, we find also growing interest. Nearly twenty persons in the village of Ghezzooz have petitioned us to open a school for their children. I have just been there, and arranged to employ a young man from Abeih seminary, giving him a small salary, hoping it may be supplemented by the people, though they are not yet prepared to pay for their education. We need the agency of common schools taught by pious young men. *We can get the men if we can get the money to support them.* Will not the churches give us more means? Our field is comparatively new, but very encouraging. Christian people at home may be sure that it will pay, abundantly, if they will support a few young men as teachers in these parts. They may reap a harvest of souls.

The girls' school in Hums is very flourishing, having about forty-five pupils, and has been the means of obliging the

Greeks to open a school also. The boys' school in Tripoli we believe will prove a success.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, MAY 25, 1865.

THE first pages of this communication relate to matters which have been noticed before, and in regard to which readers will be glad to obtain the information now given; while the statements respecting a call for the Scriptures and other books are of much interest.

The Persecuted Mohammedans.

In my letter of March 14, I spoke of the Damascus Mohammedan who had been imprisoned in this city. It is now ascertained that there were two distinct individuals, Moslems, who became Christians in Damascus. The first, Mesaud, is from one of the highest families in Damascus. . . . . He visited Abeih, and our brethren, Calhoun and Bird, became much interested in him. His knowledge of the Scriptures was remarkable. After a few days they gave him a letter to me, and on Wednesday, February 8, he came down to Beirut to see me. That same day I went to Abeih, and passed him on the road, without recognizing him. On Saturday, I made inquiry for him in Beirut, but could hear nothing of him. The next day, February 12, we were informed that a Damascus Mohammedan, who had turned Christian, had been brought into Beirut handcuffed, and was in chains in the government barracks. We naturally supposed that it must be the same man, Mesaud, who brought the letter from Abeih and never delivered it; but subsequent inquiry proves that the man imprisoned was another Damascus Moslem, named Ibn el-Jebban, who was accused of having apostatized from the faith, was summoned before the Pasha, and finally sent off to Beirut, en route for Constantinople. It was not a little remarkable that he should have been imprisoned in Beirut at the very time when we were looking for the other Moslem, Mesaud; and still more remarkable is the impenetrable mystery which hangs over the fate of both of them. About the middle of March, a Mohammedan of Beirut called at the American Press, and stated that the man in prison for apostasy had been *put to death in the night.* Others said he had been sent off to Constantinople by a Turkish steamer. Since then, several persons, of different sects, have told us, privately, that the man Ibn el-Jebban *was put to death.* But whether put to death or exiled, the principles of religious toleration have been grossly violated. . . . *Not one word has been heard of Mesaud* from that time to this,—more than three months.

The Lost Child Recovered.

The little girl who was seized by the papists and thrust into the institution of the Sisters of Charity, at Beirut, has been released. The credit is due to His Excellency Daoud Pasha, and to the new French Consul, who proves to be a man of liberal views.

Demand for the Scriptures.

Never before has there been such a demand as now, for Bibles and religious books in Arabic. The cry comes from every quarter, "Send on the new Arabic Bible." "Send on religious books." "What new books are you printing?" Many books are out of print, and though our press is taxed to its utmost capacity, printing the pocket Bible and other books, we cannot possibly meet the demand. The door is open, and Christian literature should be multiplied and scattered abroad. We have just sent a box of Arabic Testaments to Adin, on the Red Sea, for distribution under the auspices of the Bombay agency of the British and Foreign Bible Society, in Southern Arabia and Muscat.

We see, every day, the necessity of electrotyping the Arabic Scriptures. The Reference Bible is now in the hands

of the binder, and yet so large and numerous are the orders for it, that the edition of 3,000 will probably be exhausted before Dr. Van Dyck *begins* his work in New York.

Dr. Van Dyck has made an estimate of the working capacity of the press in Beirut, and of the probable time required to supply every person of the one hundred and twenty millions of the Arabic speaking race with a copy of the Scriptures. The sixteen workmen in the Beirut press can print an edition of 10,000 Bibles in six months, or 20,000 a year. At that rate it would require *six thousand years* to supply the Arab race. Giving one copy to every family of five persons, it would require twelve hundred years. With the electrotype plates, the Bible Society in New York may be able to print in a year two hundred thousand Bibles, and would not be able to supply the Arab race in less than *six hundred years*. Surely there is room enough for all the presses of all the Bible Societies in this great field.

The addition of three persons to the church, by profession, on the first Sabbath in May, is mentioned; and Mr. Jessup dwells somewhat upon the reduced strength of the mission, and the immediate and urgent need of reinforcement.

Eastern Turkey Mission.

KHARPOOT.

(About 175 miles South of Trebizond.)

LETTERS FROM MR. WHEELER, MAY 13, AND JUNE 20, 1865.

TAKING the opportunity when "weary and worn in body, by the labors and excitements of the week, but more joyful in spirit than ever before," Mr. Wheeler, in his first letter, presents some retrospect of the past, in contrast with the present, at that mission station. He remarks, "We think we see that we have passed a crisis in our work, which opens to a future of still more heart-cheering promise."

A Week of Labors and Joys.

As if to prepare us for the week's joys and labors, by removing a heavy load of anxiety from our minds, the last week's mail brought the news, "Richmond taken! Lee whipped and captured! Johnson's army routed! and the doxology sung in Wall street!"—putting us, and the Protestant community, into a fever of gratitude and exultation.

At the church meeting preparatory to the communion, eight members were added to the city church, three of whom hope to be preachers of the gospel; and during the week, with our theological students and a goodly number of "brethren," we visited Hulakegh and Perchenj, forming two churches with 28 members, 11 being newly received, and 6 or 7 intending to enter the theological seminary the coming year.

The Sabbath —Contrast and Joy.

At the Sabbath morning service we were suprised to see about 500 people, twice as many as the usual audience, drawn together by an ordinary Bible lesson; but at the noon concert and the communion service, it reached, by actual count, 420 males and 232 females, exclusive of some fifty small children, who all gave earnest attention through two services of two hours each, and of whom more than 100 were communicants. When we contrasted the state of things now with that of a few years since, we rejoiced as only those can to whom it is given to see such blessed fruit from the good seed sown. A brief retrospect will show the contrast as it struck us.

Retrospect.

In 1857, my brother Allen and myself came here with our families, and began to learn the language; he, a year older than I in the missionary work, then exchanging the Turkish for the Armenian tongue. Mr. Barnum and wife joined us in 1859, Mr. Dunmore having left in 1858. Before our coming, Mr. Dunmore had spent two years here, most of the time entirely alone, and much attention to the truth had been excited; but except in this city, there were scarcely any

visible fruits. Contrary to his own judgment, yielding to the earnest wishes of two clerical travelers, he had thus early formed a small church, more than half of whose members proved to be unrenewed persons. Now, besides those excommunicated and those dismissed to other churches, there are 146 members, nearly all of whom give good evidence of piety; and we shall soon receive twelve more.

In place of the unstable, ragged, unwashed, uncombed and too often disorderly audience, of from 40 to 60, who met in a little, dark, inconvenient hired room, to hear a gospel so literally *free* that even the fire by which they were warmed was fed by the Board, a reliable, really clean, well-dressed and well-behaved audience of 250 now meet regularly in two commodious and pleasant chapels, towards the cost of which they have paid more than $600 in coin, and all whose incidental expenses, besides more than half the cost of their schools, and $160 of their pastor's salary, are paid by themselves. With the communities at the out-stations, they have paid during the past year, $1,224 in coin, towards their own institutions.

Then, there were the feeble beginings of an evangelical work in two out-stations. Now, in seventeen of the eighteen out-stations occupied, and in two other villages, there is a well begun evangelical work in progress, while the city church has secured a pastor; and three newly formed churches have pastors, whose rent and half of whose salaries, (in one case two-thirds,) they pay. And we hope ere long to organize three or four more churches, and to give them pastors upon the same terms; the condition of forming a church and giving a pastor being, in each case, that the people shall, *at the first*, pay half his salary, and that our aid shall be so decreased from year to year, as to cease entirely in six years.

Then, all our so-called chapels were merely hired rooms. Now, eight out-stations have built or are building convenient chapels and pastor's houses, four of them having been paid for chiefly by the people, while two other communities will probably erect chapels this year, chiefly at their own expense.

Then, we had but one reliable helper, and he was wholly untaught except by the Holy Spirit. Now, with the four pastors, (two of whom we shall ordain in a few weeks,) and four licensed preachers, we have, including students of the theological seminary, who spent five months of the year in active labor, a really efficient force of twenty-two helpers, of whom at least twelve more will, as we hope, be ere long pastors of churches. Most of the wives of these twenty-two men, and several other pupils of the female seminary, are more or less efficient as teachers of female schools. About an equal number of pastors, teachers and helpers, male and female, have also gone or are about to go from our seminaries to other mission fields.

Then, the great mass of the people were in the deepest spiritual darkness, no females and not one in fifty of the males knowing how to read. Now, hundreds of women and girls, and thousands of men and boys are intelligent readers of the Scriptures, of which more than 5,000 copies, and 10,000 other books, chiefly religious, have been sold since 1857.

Then, the prevailing idea, not only of the mass of the people, but even of those who professed love for the truth was, that they had nothing to do but to open their mouths and hands for us to fill, and that a great favor was done us in listening to our preaching. The idea of their *paying* for preaching, or laboring to help on the work, except as moved by a mistaken zeal for Protestantism, or as employed by us, entered but few if any minds; and our first efforts to excite a correct feeling, and secure the partial support of preachers and teachers from the people, met with quite determined opposition from both parties. "What, shall we become beggars!" was the exclamation of all our helpers, when we

first informed them that henceforth a part of their support must come from the people. And even the truly excellent and Christian pastor of the city church, no longer ago than 1862, was deeply offended at our efforts to get an additional share of his salary from his people. Now, all that has passed, and while, perhaps, the preachers are as proud and the people nearly as covetous as before, they both covet the pride of position which independence of foreign aid will give them. All our helpers enter heartily into our efforts to make the people do all in their power, and not only the churches, but also communities where no churches have been formed, are generally active and earnest in efforts to give to others the light which they have received. Home Missionary and Bible Societies are formed in this city and at nearly all the out-stations, and on Sabbaths, scores of unpaid laborers go forth in all directions into the whitening harvest field.

As a result of this changed state of things, no efforts of the Turkish Government, or of the Armenian ecclesiastics, have yet succeeded in exciting among the people any general feeling of hostility to us or our work; and while the ecclesiastics are doing their best to hinder us from entering new places, earnest calls for helpers, with offers of partial support, come from places where, two years ago, we could with difficulty have secured the reception of a helper if sent. The mass of the people now feel that Protestantism, instead of being a faith hostile to their own, is only their own purified from its errors; and one of our most violent enemies recently said, "Would that I too could be a Protestant; but I cannot."

As upon the last Sabbath I looked over the large audience, containing representatives from twenty-two cities and villages, in all of which a general gospel work has begun; and as by faith I saw the little circle of some twenty churches which, ere the lapse of ten years, we hope to see about us, each with its own pastor to break to it the bread of life, and each a centre of light and life amid surrounding darkness and death; and when I contrasted all this now great and prospectively greater work with what appeared eight years ago, I could not refrain from saying to the people, "Did I not think that God has still a good work for me to do among you, I should say, 'Lord, now lettest thou thy servant depart in peace, for my eyes have seen thy salvation.'"

Did time permit, I would like to relate many interesting incidents,—such, e. g., as the offer of the Protestants and some wealthy Armenians in Mezereh to build the city pastor a house, and support him, if he will go and make his home with them. But I stop, with a request that all who rejoice at these victories of king Jesus over the great rebellion, will join us and Wall Street in singing the doxology; and that they will sing with purse in hand, ready to help on the good work.

The following extract from a subsequent letter is of a gratifying character, like other statements which have been published recently respecting the same field, and others in Eastern Turkey. It is, for many reasons, specially encouraging to see evidence of a readiness on the part of new Protestant communities and churches to sustain, as far as may be, their own institutions, and spread the light.

Encouragements—Self-support.

The work, in most parts of our field, never looked so promising as now. We are specially cheered by seeing the "willing mind" which the people show in helping on the good work by their own efforts and contributions. In four out-stations, the people are erecting chapels and parsonages,—in another a chapel, the parsonages being already erected,—in another a parsonage, and in still another they are enlarging and improving their chapel and erecting a school-house, while in this city the work of erecting a parsonage is about to begin. The cost of all these improvements will be about $2,300, besides a large amount

of labor by the people, and of this we are to pay $775. It is our special joy, that in so many cases this laboring and giving seems to be from Christian principle, and not from mere enthusiasm, or any other more mistaken motive.

The people in Shukhaji, though very few in number, having undertaken, in 1864, to erect a chapel and parsonage, and having incurred considerable expense in purchasing land and commencing the work, finally lost all through the opposition of the chief Turk of the place. Not disheartened, they this year bought another place, and again began to build; but again the devil was awake, and the Armenians rose in their might to prevent the building of the Protestant place of worship. Having spent several weeks and considerable money in contesting the case, they are at length, as we hope, about to succeed, and erect the building at an expense of about $250, in gold, of which we have promised $50. But what most gratifies us is the spirit manifested. A few days since, learning incidentally that one man, who, to get the privilege of sharing in the good work, had at a loss divided the paternal estate with a hostile brother, had already paid $97 from his own purse, I said to him: "How is this! this is more than your share!" His reply was, "Do not say so. I have given all I have to Christ." In the village of Hoghi, where last year they bought a lot and built a parsonage at the cost of $143, (in gold,) with $11 aid from us, they are now building a chapel to cost about as much more, of which we pay $44. The people are very poor, and, to pay the expense, each man borrows money on interest and gives to the chapel fund, so that the community may not be in debt.

Female School.

I must add a word in regard to the female seminary, which is prospering beyond our previous highest expectations. We owe it to God's special providence that, notwithstanding the disciplinings and threatened disaster of early days, all goes on so well. Miss West is doing a work, in training these future pastors' wives, which will amply repay for all the discouragements and losses of past years. Miss Pond, not yet seven months in the land, is very efficient, useful and happy in filling her place in the school. Here in Kharpoot the work is so abundant, pressing and enlivening, that no one with a heart to work can consent to sit idle. Sometimes it seems to us that the Master gives our new comers, to a degree at least, the gift of tongues.

Central Turkey Mission.

(Around the north-east angle of the Mediterranean Sea.)

General Letter.

Call for Help.

The annual meeting of this mission was held at Aintab, closing early in May. The general letter, after mentioning the small number of members who could now be gathered at the meeting—only five—"hardly enough to organize," remarks:

While we are thankful for the arrival of Mr. and Mrs. Adams, we cannot but urge, and that in the most earnest language, the necessity of further reinforcements. Dr. Pratt's temporary absence, and Dr. Nutting's vist to America, [both on account of health,] leave us with only three missionaries, having a full command of the language. Should death, or prostration of strength, contingencies always to be kept in view, diminish our force still further, the work at some of the stations must be wholly neglected, while with our present force, even, it cannot be properly cared for. We have six stations and only five laboring men; Adana is wholly unprovided for; Aleppo needs at least one man; and to put the theological school into operation at Marash, two men, with full command of the language, are required. Though we have a comparatively large number of native pastors, the presence and influence

of missionaries are needed still, until the relations of pastors and their people to each other are properly understood, and the matter of self-support is placed upon a secure and immovable foundation. Were there an abundance of funds and a good supply of men, in our native land, we should ask for six more men; but in view of the scarcity in these respects, we would be satisfied with four. This is the lowest number with which our work can possibly be properly prosecuted; and we would, in the most urgent tones, ask for them, to be forwarded with the least possible delay. Are there no young men who will come to our aid? Are there none whose love to Christ and his cause will induce them to make the sacrifice of leaving home and friends, to take part with us in this ministry? We can assure them, from experience, that if they enter upon it with all their hearts, it will, with all its trials, be to them most delightful work,—work that will fill them with joy and peace. We wait for a response from some of them.

Review of the Year.

In reviewing the year, while some undesirable things are observed, on the whole there is much to encourage. At most of the stations there has not only been progress, but it has been marked and decided. Additions to the communities and churches have been cheering; and in Oorfa there has existed an unusual state of seriousness, for a considerable period, and many have been inquiring after the way of salvation.

You will rejoice to learn, that a member of the last theological class was settled over the second church in Marash, a few days since, under very favorable circumstances. The first church in that place has just given a call to another member of that class, who spent the last year in labors at Kessab, and we hope it will be accepted by him. Arrangements are also nearly completed for an ordination at Adiaman, and a call from the church at Kessab has recently been accepted by another of our helpers, thus holding out the prospect of his speedy settlement in that place. When these prospects shall be fully realized, we shall have twelve native pastors within the bounds of our mission. We would be sincerely grateful for the progress made in this direction.

Western Turkey Mission.

Annual Meeting—General Letter.

The mission to Western Turkey held its 25th Annual Meeting at Constantinople, commencing May 22, and closing June 6. Much business was transacted, and there were interruptions,—to attend annual meetings of the Evangelical Alliance and the Constantinople Bible Society, to observe the day of humiliation and prayer on account of the death of President Lincoln, and for the examination and ordination of Prof. H. A. Schauffler, of the Robert College, son of Rev. Dr. Schauffler, who has been appointed a missionary of the Board, and is stationed by the mission at Constantinople, to labor among Mohammedans.

Extracts from that portion of the mission-letter in which the call for a reinforcement of six additional missionaries is presented, have been already published in the Herald for August. But urgent as the need of more missionaries is felt to be, the brethren say, "the need of more native pastors and preachers is yet greater." They deeply feel, therefore, the importance of the theological school at Marsovan, which, yet in its infancy, is believed to be starting upon right principles. At the close of this letter the brethren remark:

It is now a quarter of a century since the first annual meeting of this mission was held. During this period, many faithful missionaries in this land have been called to their rest, and many others have come forth to take the place of those who have fallen. The original mission has become three missions; in the older of the three there are now missionaries laboring especially for the Turks and Bulgarians; native churches have been planted in many towns and villages throughout the country, from Adrianople to Mosul and from Erzroom

to Aintab; and we believe that many native brethren and sisters have died in the faith, and have gone home to glory.

It would not be unprofitable nor uninteresting to enter more fully into a review of these twenty-five years, but this the limits of our letter will not permit. We can only say, briefly, that many mistakes have undoubtedly been made; still, we wonder at what God has accomplished. The experience that has been gained in the practical conduct of missions we consider of the greatest value. The most encouraging of all facts is the extent to which the Bible has gone into circulation and Bible truth has taken hold of the common mind. As we look back, we thank God and take courage; and we desire to give all the glory to the Head of the church, Jesus Christ, our divine Redeemer.

Station Reports.

The reports of the different stations, read at the meeting, present statistics and details of the work for the past year, but most of the more interesting facts have been noticed in letters to the Missionary House, and have already appeared in the Herald. It is therefore thought advisable to present here only a brief abstract of these reports.

Constantinople.

At this station the brethren have gone steadily forward in their work. Reference is made to the closing of the book-store by the police in July, 1864, and the death of Mr. Williams, the Turkish preacher. Mr. Riggs, aided by Mr. Long, of the Methodist mission to the Bulgarians, has completed the revision of the Bulgarian New Testament, and is now engaged upon a second revision of the Old Testament. Mr. Trowbridge is encouraged in his labors for the "bekyars," or floating population of the khans. Mr. Herrick's service for the Turks has been kept up, though for five months after the breaking out of the persecution no *Turk* was present, and the audience dwindled to ten or twelve, mostly Armenians. During the winter the audience again increased to an average of about 30. There are indications of a spirit of inquiry among Turks, with an increased circulation of tracts prepared for them. At Yeni Kapoo, the congregation has somewhat increased, (to an average of 84 for the year,) the attendance on the Sabbath school is much larger than in former years, and the day-school has increased from 22 to 48. The congregation at Hasskeuy has been much favored in having their house of worship completed, and the attendance is now 60 or 70. Amicable arrangements have been made by which pastor Simon, of the Pera church, is to aid the missionaries in preaching and other labors, and to be supported in part by funds of the Turkish Missions Aid Society. The affairs of the Protestant civil community are still in a very unhappy state of confusion. Rev. I. G. Bliss, agent of the American Bible Society, continues to render the station very valuable aid, in the care of the book department and tract distribution.

Smyrna.

(About 200 miles S. W. of Constantinople.)

One of the two missionaries at this station, Mr. Van Lennep, was absent about four months of the year, superintending the building of a chapel at his former field, Tocat. A regular service is now maintained at Smyrna in the Armenian language, (Turkish having been the language mainly employed heretofore,) and the congregation has increased, but is still quite small. The average since the first of January has been 32. Some of the Armenians are engaged in an earnest effort to remove the pictures from their church, and a hopeful evangelical element has been infused into the struggle. There is an improved state of feeling among the Protestants—more harmony and brotherly love—and a strong desire on the part of the church to have a native pastor settled over them.

Broosa.

(57 miles S. S. E. of Constantinople.)

In this field the work has been generally prospered, and in some places there has been special religious interest, with a large increase of avowed Protestants. The manifested unfriendliness of Turkish authorities, and the opposition of corrupt ecclesiastics have been made to help on the good work. Efforts have been made by the missionary and native helpers in quite a number of the thirty-one towns and cities in this field containing Armenians. The whole number of Protestants in the field is now 444. The missionary employed 82 days on tours during the year, and a native pastor and preacher spent about half their time laboring away from home. Contributions of native brethren to religious and benevolent purposes amount-

ed to more than $380. The receipts for books sold were not far from $300. At Broosa, which is but one of three important centres in this field, the dissensions which have been so trying among the Protestants in years past have disappeared, and "the attitude of other civil communities towards the Protestants is favorable." Interesting statements respecting other places may be found in a letter from Mr. Greene, published in the Herald for April last. "The Macedonian cry," the report states, "reaches us from every portion of the field."

Nicomedia.

(55 miles S. S. E. of Constantinople.)

The native pastor of the church in Nicomedia, ordained in September, 1864, and who seems to have been doing a good work, was removed by death in April. The church at Baghchejuk has been without a pastor, but the able and faithful teacher of the school "has rendered valuable aid in the supply of the pulpit." His school — "everything that can be desired, so far as his ability and faithfulness are concerned"—is entirely supported by the people, and the school for girls is still popular and useful. There are several other out-stations, and the missionary and an itinerant helper have repeatedly visited numerous towns and villages. Sales of books have amounted to more than $200, there is some progress in the way of self-support, and a few persons manifest a truly liberal spirit, giving from principle, and largely according to their means, for various objects.

Marsovan.

(About 350 miles E. of Constantinople.)

Difficulties and contentions, which were very serious at this station, have now, in great measure, disappeared; the spiritual state of the church is much improved; congregations have increased again, to from 100 to 150; the Sabbath school is flourishing, numbering 90 at the place of worship, while another, mostly of non-Protestant children, in another part of the city, numbers 40. The select girls' school, in charge of a native female, is doing a good work; "at the out-stations there is progress and encouragement;" and "hearty friendliness among the lower and middling classes of Mohammedans." The "preparatory class," of five, gathered in July, 1864, looking forward to the opening of the theological school, conducted and studied well, and made good progress. The first regular term of the school opened in April, with ten students, three of whom soon left. Six of those who remain design taking the regular course of four years' study. This school is yet in its infancy; and the report of the female boarding school for the year "is one of plans and purposes rather than of work done." Miss Fritcher, who is to be the principal, and Miss West, were at Kharpoot during most of the year, filling the vacancy there, occasioned by the failure of Miss Babcock's health and her return to the United States.

Cesarea.

(376 miles E. S. E. of Constantinople.)

"Peace, and some degree of prosperity," are spoken of here. Mr. and Mrs. Giles joined the station in November, 1864, and are making good progress in the language. Seven persons were added by profession to the church at Cesarea, and four to that at Yozgat during the year. The latter church is still in a very unhappy condition, with "coldness among brethren, self-confidence in some members, jealousy in others, and a general lack of confidence in their teacher." There are seven congregations in this station field, and religious services are well attended. Eight Sabbath schools report an average aggregate attendance of 356. Nine common schools have about 320 pupils. The progress of the people in the matter of self-support is gratifying, the amount contributed for various purposes having been in 1861, $145; in 1862, $292; in 1863, $232; and in 1864, $362. Books were sold during the year to the amount of $289.44 (Spanish). Some new fields are referred to as opening with promise, and there are signs of good among Moslems.

Sivas.

(About 400 miles S. of E. from Constantinople.

The year has been one of trial to the missionaries here, one family having lost a dear child by death, and another being constrained, by failing health, for a time at least, to relinquish missionary work. But, meantime, labor has not been in vain. There have been "no quarrels among native brethren," as in previous years; seven persons were added to the church, (four by profession); the average congregation has been fifty; and a chapel is building. The work at out-stations would seem to have been much as usual; nine helpers are employed; an interesting opening seems more and more presented among the Koords, if there were men and means to prosecute the work; and it is said, "from the villages throughout the field the most encouraging reports reach us. Everywhere our helpers are most cordially welcomed."

Adrianople.

(European Turkey. 137 miles W. N. W. of Constantinople.)

This station, without a missionary most the year, is now occupied by Mr. Ball. Until November, the brethren were without a preacher, but did not forsake their meetings, which were conducted by the deacon, who is also teacher and bookseller. In November, a native preacher, Baron Muggerdich, went there from Constantinople, and "labored with zeal and acceptance till near the close of April." There seems to have been steady progress during this time, with some cases of hopeful conversion. The congregation numbers about fifty; there are ten or twelve children in the school; and Mr. Ball, on entering the field, reports that he finds before him "a wide and open door of usefulness," with much to encourage.

Eski Zagra.

(European Turkey. 200 miles N. W. of Constantinople.)

Here the missionary "has been at length permitted to hear from Bulgarian lips words which seem to show that they have been taught of God." The Armenian colporter has labored with his accustomed earnestness and success. The Sabbath congregation is still quite small, but larger than in previous years; three young men meet the missionary three times a week, for theological instruction; and "the Lord has continued to favor the school," (for girls,) in which there are now twenty-seven pupils, in some of whom, it is hoped there has been "a real work of grace." "The present state of the school is deeply interesting."

Sophia.

(320 miles W. N. W. of Constantinople.)

Some interest is reported, on the part of a few young men at Berkovtza, fourteen hours north of Sophia. There has also been interest at Sophia, especially in the family of a priest, now deceased. Two helpers, (colporters,) have been admitted to Christian fellowship, and one or two other persons are thought to give some evidence of piety. But very few attend the Sabbath services. The work at Samokave "has made considerable progress," and in other places in the field there are individuals who manifest some interest in the truth, and an inquiring state of mind respecting the errors and corruptions of their own churches. The missionary believes that much good might be accomplished by the circulation of tracts and books of the right character, if they were to be had more freely.

Philippopolis.

(225 miles W. N. W. of Constantinople.)

Very few persons here attend upon Protestant religious services, except students in the mission school. 470 copies of Bulgarian scriptures, 938 other books, and 5,393 tracts have been put in circulation, mostly by sale. But the more special mission work has been in the school for young men, (which had, when the report was written, fourteen pupils,) and in touring. The students have made "good improvement in mental and moral character," have manifested a good degree of religious feeling and principle, a spirit of benevolence, and a readiness to make effort for the good of others, which are encouraging. During vacation, six of them were employed as colporters. Nearly all the older students "seem ready to take their stand on the Bible, and do not fear the name of Protestant." Upon mission tours, the brethren have found intercourse with the people increasingly free, and it is thought that "God has been breaking down barriers, and preparing all classes to receive the truths of the gospel."

MISCELLANIES.

Large Missionary Conventions.

It is a cheering fact that immense missionary meetings are becoming somewhat common in different parts of Continental Europe. Larger than any anniversaries held in Exeter Hall, and larger than the most crowded assemblies of the American Board, are the convocations held in Switzerland, Holland, &c. The Christian Work for August has a communication, describing the jubilee of the Basle Missionary Society, the most efficient and successful of all the organizations in the interest of the heathen, which the Continent has ever known. After saying that the receipts exceeded 700,000 francs, the writer makes the following instructive statement: "A thing perhaps still more

gratifying than the prosperity which it enjoys, and the success which God allows to the labors of its missionaries, is the Christian interest which it exercises amongst our populations, as well in Switzerland as in the parts of Germany near Basle, that is Wurtemburg, and the Grand Duchy of Baden. You would not believe with what zeal and what love the inhabitants of the last-named countries have taken to the Basle Institute, what considerable sums they have, notwithstanding their poverty, contributed to it, and to what an extent they have interested themselves in the smallest details of the work. Hence it was by thousands that they came to the festival, filling the whole town, resigning themselves to their inability to find room in the assemblies even at the cathedral, and coming together in the streets and in the walks to listen to that which was told them by those who had had the happiness to get in and to hear."

Still more remarkable is the account of the Evangelical Netherlands Missionary Festival, which the same number of the Christian Work contains. It was held, July 6, in the woods of Maarsbergen, near the railway which runs from Utrecht to Arnheim. "The weather was most favorable, and the gathering is computed to have numbered from 10,000 to 12,000 persons. Special trains left Rotterdam, and Amsterdam, and other large towns of the Netherlands early in the morning, some of them conveying upwards of one thousand passengers to the Festival. The scene of the gathering was a gently rising ground covered with fir-trees, whose shade from the bright sun was as necessary as it was grateful. The aggregate meeting commenced at 10.30 A. M. A temporary rostrum was erected, commanding a good view of the people, around which a small space was inclosed for reserved seats; and on the left hand of the speakers was a gallery occupied by the band that led the singing. The President (Pasteur O. G. Heldring) commenced by giving out Psalm xcviii. 1, 2, and then delivered with much force the inaugural address. Pasteur M. Cohen Stuart, of Rotterdam (the Secretary) introduced the deputations from England and Scotland. Rev. C. R. Alford, as a deputation from the Church Missionary Society, addressed the meeting, (Pasteur Stuart at intervals interpreting, as not more than a third of the assembly understood English.) He assured the meeting of the catholic spirit of the Church Missionary Society, and offered the conference its salutation. The object of Christian missions was the proclamation to the nations of the message of grace as revealed in Holy Scripture. The message was fully unfolded (Christ, God and man; the Lamb of God; the One Mediator; the Dispenser of the Spirit, &c.) as the basis of all missionary union. The messengers were next alluded to, especially the continental supply, in such missionaries as Hinderer, Rebmann, Leupolt, &c. The deputation concluded by urging on the meeting the spiritual nature of the work, and especially on the pastors present the exhortation of Bishop Crowther to the native clergy of Sierra Leone—that they themselves cultivate a missionary spirit, and encourage it among their flocks. Dr. Duff spoke as the representative of the Free Church of Scotland. He re-affirmed with great force and precision the doctrinal statements of the preceding speaker, referred to his own missionary experience in India, and while he showed how much yet remained to be done, combated the statements of a continental reviewer, who had cast aspersions on missionary work. He spoke of the conversion of high-caste Brahmins, and bore a faithful and powerful testimony against modern rationalism, describing it as the same enemy at home he had for years been fighting abroad. In Africa he had seen and conversed with the Zulu who had perverted Dr. Colenso, and expressed it as his opinion that he had only been made a tool of by the Bishop. Dr. Duff concluded with a heart-stirring appeal on behalf of missionary effort. A German missionary next addressed the assembly. In the afternoon the aggregate meeting of the morning was broken up into smaller assemblies. Rostrums were erected in convenient localities, from one of which the claims of Israel were advocated by Dr. A. Capadose and the missionary Schlitt; from a second, Asia, *e. g.*, Java, and the Karens; from a third, Africa, *e. g.*, Capeland and Sierra Leone; from a fourth,

America, *e. g.*, Surinam; from a fifth, Australasia, *e. g.*, New Zealand; and from a sixth, Europe, *e. g.*, Turkey and Lapland. Collections were made in behalf of missions, and the devotional spirit which appeared to animate the various groups and the whole assembly betokened a large revival of real religion among the people. This annual festival was the third of its kind. The locality is changed every year, and the great interest awakened was manifest in the multitude attracted."

Christian Education in India.

Mr. Ballantine, of Ahmednuggur, reporting for the year 1864, speaks of the examination of the girls' school, which was attended by many natives, and to show the influence of that examination, and of other educational and mission work on native mind, he sends extracts from a communication published in a native newspaper. He remarks: The writer, a native gentleman of the highest caste, holding the place of Assistant Judge at Ahmednuggur, and the first native who has risen to that post in the service of Government in this country, endeavoring to account for the progress of Christianity here, says: "The Mahars, by becoming Christians, see that their daughters and sons are educated and elevated; that they obtain favor and support from the great, and are employed as teachers and in other ways by which they acquire money, and thus they obtain what they have long desired, a competency as long as they live. The boys and girls now receive an education which the boys and girls of Jaghiredars, [land owners and village owners,] and Joshees, of Koolkumees and Pateels, [the highest officers of villages,] of the very towns to which these Mahars originally belonged, do not receive. The son and daughter of the Jaghiredar must hide their faces for shame when they see the son and daughter of the very Mahar [lowest menial servant] of their village far better educated than themselves. The daughters of these Mahars would even put to the blush the wives of our greatest Rajahs. This is the fruit of labor and of industry. * * *

"The Sikh and Mohammedan powers, have all been subjected and reduced to the condition of mere puppets and kinglings by these low caste armies of the English, who have been rendered so efficient and powerful by the instruction which they received in military tactics. Yes, the proud Sudars, flaunting their splendid turbans and gold-embroidered dresses, and all the paraphernalia of wealth and state, become objects of contempt before the meanly-dressed Mahar. This is all the fruit of instruction. Let us learn from this that those very Mahars and Mangs, whom we look down upon with contempt, may hereafter become great writers, preachers, clerks and even judges in the courts. There is nothing to prevent this. And just as, formerly, those who called themselves high, were subdued by the low caste armies of the English, so by the influence of education these low caste people may obtain a footing among the so-called high castes, and even become exalted above them.

"We cannot now predict what the result of all these efforts to educate the low castes may be. But this we do say, that if the children of our most distinguished native families were brought face to face with the children of these Mahars and Mangs, they would appear far inferior. So also the wives of our great men, who, like kept animals, have grown fat by their generous diet, and who cover themselves with their gold ornaments, if brought face to face with the daughters of these Mahars, would appear far inferior in excellence. It is unnecessary to add, that the offspring of Mahars, if already so much elevated by education, will hereafter become more and more intelligent and refined. And another thing may be said. Our people may refuse to give attention to this matter, and may utterly despise these Christians because they are few, yet no one can say what the results of this elevation of the Mahars may be, but they will certainly be great. Bajarow would not regard the increasing power of the English army, but when the time of conflict came, he was defeated by it whenever he attempted to oppose it. Thus we think in regard to the Mahars, that the missionaries have delivered them from great degradation, and indeed have, as it were, given them a new birth. Such

are the wonderful fruits of laborious effort. Jesus Christ was not born in this country. Here, Ram and Krishna and Dryanoba are renowned. But men have left these gods and heroes of their own land, and have put their faith in the instructions of missionaries, and have begun to worship Jesus Christ and sing his praises. This is certainly no small result of these efforts. Doubtless great labor is necessary to impress Christian sentiments on the minds of Hindoos, and to lead them to abandon all their former views; but it is evident that Christianity is spreading more and more; it has the aid of science, wealth and intelligence, and how can it be otherwise than that it should spread far and wide?

"To extend this religion in our land, some of these missionaries have exerted themselves to the utmost for twenty or thirty years, without interruption; some have grown old in this work; their wives and children are all devoting themselves to the same labors, and thus Christianity has spread and is spreading. And those in this land who are counted as lowest of all, and are thrust outside of the villages, (being not considered pure enough to live within the walls,) have now become great helpers in this work; for the missionaries easily drew them over to their side and gave them the necessary instructions to fit them for efficient service; and they naturally and properly regard the missionaries as their great benefactors. The Mahars look upon the Brahmins and other high castes as their great oppressors, and as anxious to keep them down beneath their feet, and they feel that the missionaries have been sent of God to be their deliverers; and who can deny that they are right in their opinion? Is it not a great favor indeed, that those whose lives were once without any object, who had no hope or ambition of any thing better, who were not, indeed, allowed to live within the walls of villages, and who were thus reckoned in the lowest ranks of the community, should be raised to a level with the highest? * * *

"I beg our countrymen to consider this whole matter, and to apply themselves in earnest to the work of educating their sons and daughters in science and in virtue, and to labor also for the improvement of the lower classes. But if the higher classes in our country make no efforts to teach their own children, how can we hope they will give attention to those far beneath them."

Increased Cost of Living in India.

The following extract from a letter dated May 12, 1865, from Messrs. Capron and Chandler, of the Madura mission, brings to view, distinctly, a difficulty now met, and very seriously felt, by our missionaries in many fields, and clearly shows the importance of doing more for their support. They quote the following sentence from a letter to the mission: "If the increase in the cost of needful articles with you is twenty-five per cent, here it is fifty, seventy-five, in many cases a hundred per cent, and sometimes even more," and say in reply; "Now, so far from the cost of needful articles here being only twenty-five per cent, we wrote in 1863 that it would average nearly fifty per cent, and only arrived at that result by excluding from the estimate, as far as possible, what we hoped was the temporary influence of the American war. If we add this influence of the war upon the price of cotton goods, your account of the rise of prices in America is really inadequate to describe the state of things here two years ago; while, with the exception of cotton goods, the price of almost all needful articles with us is still advancing.

"We have not wished to urge upon you the special influence of the war upon prices here. If we feel that influence, we know that you feel it still more, and that you are prepared to take it into account in making provision for our support. But the circumstances of this country are peculiar, the enormous rise in prices and wages being the consequence of great general prosperity and of the influx of money, which is rapidly diminishing in value. The rise in prices cannot stop but must go on; and though in a time of trouble, when we should have been glad to be silent, we asked for an addition of twenty-five per cent to our salaries, we do not feel that that sum would allow us to labor on with the freedom from pecuniary care, and from debt, of former times. On the contrary,

we fear that the time is near when we shall have to ask for fifty per cent addition, not only to our salaries, but to all your appropriations for our missionary expenditure. But American Christians, who, in defense of the national life, have witnessed the accumulation within four years of a debt of $2,000,000,000, and who have no other thought than that the debt is to be paid in full, will not falter, though the salvation of India should prove more costly than they had anticipated.

"We love our country; and when we hear of its sacrifices we have to reason ourselves out of a feeling that we are not in some way shirking duty by not hastening with our brothers and friends to the front. But if we cannot take our places with them, least of all would we exhibit, at such a time, a love of ease, and unreadiness for self-denial."

American Affairs in Persia.

Mr. Rhea, of the Nestorian mission, wrote from Oroomiah, May 31, "The mail received on the 29th instant, brought us full particulars of the fall of Richmond and the surrender of General Lee; the simple announcement of which we had received on the 9th by telegraph to Erzroom, thence by special and swift couriers to Tabreez and Oroomiah. We soon met in a body, in the parlor of Dr. Perkins, and under the old flag flying from the roof, and beautifully unfurled by a breeze sweeping down from the Koordish mountains, we took up your grand chorus of praise. I love to look back of our distinguished civic rulers and our great chieftains, to Him in whose train are the armies of heaven, on whose head are many crowns, on whose vesture is written King of Kings and Lord of Lords, who in righteousness doth judge and make war. These are only a part of *His* embattled hosts; these are the victories of *His* own right arm. I love to look back of the dread 'pomp and circumstance of war.' This clash of arms is only the echo of the grand struggle of ideas. These astounding victories are but the thoughts of Jesus Christ, marching on.

"But a few days elapsed, before another courier came in with a telegraphic despatch, announcing the assassination of President Lincoln. How it went like an arrow into our very souls! Mr. Lincoln dies, but his proclamation of freedom lives! A glorious martyr, he. Our pure and patriotic Chief Magistrate, (with hundreds of thousands of our heroic officers and soldiers,) has, with his blood, embalmed forever in the heart of the nation his own memory, and the cause of constitutional liberty for all races, in all climes, and to the coming ages. In these four years baptism of *suffering*, culminating in the martyrdom of its chief, shall not our nation rise to the loftiest elements of greatness?"

New Superstition.

In New Zealand, where, by missionary effort, the gospel had obtained great triumphs, the desolating war between the natives and the English Government, of itself a fearful evil, has led many to apostatize from the faith, (though many have stood firm, and the influence of Christianity has been exhibited often in a wonderful manner,) and has also led some to adopt a new superstition, a mixture of ideas derived from Christianity with heathenism, of which the bishop (of the Church of England,) says: "It is a superstition which has sprung up at Taranaki; an effort of Satan to turn to his account the unhappy circumstances of the country. It had its origin from a dreamer of dreams; and it is given out that the angel Gabriel will enable them to overcome all their enemies, and to drive the English from the country. The Virgin Mary also will be their especial protector; and while, in this particular, there is a savour of Roman Catholic leaven, there is also another remarkable point of agreement, for the Bible and other religious books they have received are all to be destroyed. If they go to fight, it is to be under the auspices of Gabriel and the Virgin Mary, but not under Christ." This false religion has not only led away many Maoris from the worship of the true God, but has also—if the last account from New Zealand be true—been permitted to bring a violent death on one of the missionaries, the Rev. C. S.

Volkner, who has been killed by a band of fanatical natives.

A Merited Testimonial.

The Honolulu *Friend* for June, states: "We learn from Mr. McBride, our Minister Resident, that, in accordance with his instructions from Washington, he procured two gold watches, two guns, two silver medals, and a quantity of clothing, to be presented to those persons at the Marquesas Islands who rescued Mr. Whalon, mate of the *Congress*. The Rev. Mr. Kekala and the Rev. Mr. Kaukau, Hawaiian missionaries, each received a gold watch. One of the guns was presented to a chief, and the other to a German. The watches were suitably engraved, with an inscription in the Hawaiian language, and presented in the name of President Lincoln."

MONTHLY SUMMARY.

Home Proceedings.

The present financial year of the Board will end soon after this number of the Herald shall have reached its destination. In what way it is to end, whether *with* or *without* a serious deficit, it is impossible, at the time when this publication leaves the Missionary House, to conjecture. Some donations have been received within a few days, that are very gratifying; and if the many who have not made their offerings, shall "do likewise," there will be no indebtedness to report at Chicago.

Still there is reason to fear that the large sum ($135,000) which is needed in August to prevent a debt, will not be obtained. Though the amount received in August, 1864, was $134,815, the prospect of securing a like amount, the present month, is not altogether satisfactory. *An earnest and united effort is required.* Shall it not be made? Sums remitted immediately on the receipt of this number of the Herald, with a request that they may be placed among the August donations, will help to prevent a debt.

It is very desirable that those who are accustomed to make their collections during the first months of the financial year, should bear in mind that there will be abundant occasion, at the proper time, for their generous endeavors. The cost of exchange, though greatly reduced, is still a serious item; and our missions *ought* to receive more liberal appropriations. This is becoming more and more apparent. Let those churches, therefore, which constitute "the advanced guard," remember the injunction, "Let us consider one another, to provoke unto love and to good works."

Missions of the Board.

Sandwich Islands.—The letter from Mr. Lyons, (page 261,) presents a very cheering view of the prospective success and usefulness of native pastors. In his field, "they have done and are doing well," his previous fears, that "things would run down," "contributions be diminished," "God's house be deserted," &c. &c., under their administration, are not realized, and he and his brethren are very much encouraged.

Syria.—Letters from Mr. Post, of Tripoli, (page 262,) give particulars of a movement at Safeeta which is thought to promise much for the spread of the gospel in that region. Mr. Samuel Jessup notices the organization of a church and the ordination of a pastor at Hums, where the Protestants now seem united and earnest, so that both there and in the region around, "there is much encouragement," and Mr. Jessup reiterates the call for help, especially for *means* to employ native teachers, &c., saying, "*We can get the men if we can get the money to support them.* Will not the churches give us more means?"

Mr. H. H. Jessup, (page 267,) again notices the case of the persecuted Mohammedans, whose fate is still an unsolved mystery, and states that "never before has there been such a demand as now, for Bibles and religious books in Arabic." In a more recent letter, dated July 8, Mr. Jessup says: "Beirut is almost deserted. A panic, such as I have never seen or heard of, took possession of the people about the

first of July, owing to reports of the ravages of *cholera* in Egypt. Although no case had occurred or has yet occurred in Beirut, a general stampede commenced. Thousands upon thousands of the people, men, women and children, shut up shops and houses, and started for the mountain villages in hot haste. Schools of all kinds were disbanded; silk factories stopped running; and the men of our Press went in a body. A spirit of lying seemed to have entered the people. False reports of numerous, sudden deaths from cholera were spread on every side. Men ran about with blanched faces, trembling for fear, and offering any price for animals to carry them to the mountains. . . . About two thousand refugees from Alexandria have been brought by steamers to Beirut and placed in quarantine. A few have died in the quarantine, but the health of Beirut, thus far, is as good as usual at this season. . . . One can hardly credit the events of the past ten days. The panic came suddenly, and swept the population into the mountains very much as the panic of 1860 swept the mountaineers down to the plain, during the Druze massacres.

"The missionaries are all in Lebanon, and all well as usual. One of the Beirut Mohammedans has turned Christian and has disappeared. So great is the derangement of all business and the dispersion of the people, that the exact fate of the man cannot be ascertained. He was a Mohammedan Sheik, a teacher, and became enlightened by reading a voweled Arabic Testament. His wife first observed his abandonment of Islamism and raised the alarm, and he was hurried off to prison."

Eastern Turkey. — Letters from Mr. Wheeler, of Kharpoot, (page 368,) are very cheering, noticing 19 additions to the churches; the formation of two new churches at out-stations; a congregation, on one Sabbath, of 500 in the morning, and in the afternoon, "420 males and 232 females, exclusive of some fifty small children, who all gave earnest attention through two services of two hours each, and of whom more than 100 were communicants;" a view of progress within eight years which is truly wonderful, and should be read and pondered gratefully; the prosperity of the female seminary "beyond our highest previous expectations;" and a general aspect of the work "never before so promising."

Central Turkey.—The general letter from this mission (page 271,) states that on a review of the year, matters appear encouraging, and presents a very urgent call for more laborers, a call which should not be disregarded.

The report of the Marash station notices the ordination of a young native pastor over the Second church at Marash, on the 23d of April. The health of the pastor is not good, but he had "won his way to all hearts." The examination, "in the presence of 400 hearers, was perfectly satisfactory," and the ordination service, as the church would not hold the congregation, was held in the court yard of the mission houses, "an audience estimated at more than 2,000 giving most serious and delighted attention to the close." This second church has now 97 members. Within a little more than twelve months previous to the date of the report, 44 members were added to the two churches, which now number in all, 339, of whom 134 are women.

Mr. and Mrs. Adams, who sailed in March last to join this mission, after being detained at Tripoli several weeks by the illness of Mrs. Adams, arrived at Kessab on the 9th of June. In a letter dated July, this brother says: "There is so much to do, and there are so few here to do it, that you may have little fear that we shall be very idle. Six thousand miles makes the indifference we sometimes know of in American churches, respecting our work, appear like a prodigious wonder. How it is consistent with a hope of heaven that is good for anything, is a problem not easily solved we think. . . . I saw enough in Antioch the other day to sadden my heart. . . . There seems, in fact, to be a wide-spread spirit of religious inquiry there. The field is exceedingly white for the harvest, but *who* can go to occupy it? CAN'T you send us just *one* man for Antioch? . . . It seems to us, that America is to encounter a danger tenfold greater than that from the rebellion, in her exposure to a spirit of pride and

selfishness towards the rest of the world; of pride because victory is yours, and selfishness in respect to the salvation of other nations, from the great and crying demand for ministers and missionaries at the South. We trust that every nerve will be strained, by true Christians in the United States, to combat and counteract such a tendency."

Western Turkey.—A brief abstract of station reports may be seen on pages 272-275. The call for reinforcements for this field has been before inserted in the Herald, but an extract from the general letter now given, briefly reviewing the 25 years of the mission history, will be read with interest.

Nestorians.—Mr. Rhea wrote, May 31, that the agent for the Christians, who had of late been making a more decided show of opposition to the mission work,—closing churches against the evangelical party, committing acts of violence on the property of helpers, &c.,—had been suddenly brought to a stand. Some of his misdemeanors have been strongly reported to the government, the Christians whom he was sent to protect have petitioned against him, he was called to answer for the shameful beating of a respectable Armenian, a Russian subject, and the Prince, enraged by his insolence, "reviled him in true Persian style, and threatened to beat him." "Just now he is in great disgrace."

Madura.—Mr. Capron writes, from Mana Madura, that he finds there are many more villages in that field than he supposed, forty within four miles of the station. He is working at great disadvantage for want of catechists. The mission feel the necessity for some new educational measures, by which they may bring forward helpers, and keep pace with the progress of the people and the demands of the time. Mr. Capron remarks: "You can scarcely imagine the rapidity with which India is changing in almost every respect. We must be careful that in this progress we do not lag behind." At Sivagunga, a place in which recent events have given the missionaries new interest, arrangements are in progress for building a nice chapel and stationing a catechist.

Canton.—Letters from this field announce the death, by scalding, of Mr. Vrooman's eldest child, apparently in April. Particulars not received. The health of Mrs. Vrooman was such that Mr. Vrooman felt obliged to go with her to San Francisco. They expected to sail from Hong Kong on the 25th of May. Mrs. Bonney had 40 pupils in her girls' school. Mrs. Vrooman's school, of 14 girls, had been dismissed for the summer.

Fuh-chau.—Mr. Hartwell writes that arrangements have been made with the Methodist mission for some division of the fields of labor in the Fuh-chau Prefecture, giving two districts to each mission; and he strongly urges a reinforcement for that field. The brethren are having unlooked-for difficulty with the authorities, who refuse to register deeds of the premises purchased by them on South street, in the city, and give possession; because some of the people object, saying that their occupancy will injure the "good luck" of the city and province, though English missionaries have already two churches on important streets in the city, one on this same South street. No such opposition was anticipated, and the brethren think it very important to secure the place, and not suffer ill-disposed persons to triumph, thus establishing an unhappy precedent.

West Africa.—Mr. Bushnell announces the death, in May, of another native member of the mission church, making nine deaths of church members within little more than a year. He also mentions the sore affliction of the Presbyterian mission at Corisco, by the death of Mr. Paull, a young man of much promise, who joined the mission but about one year previous to his decease.

OTHER MISSIONS.

Jews.—The Secretary of a Committee having charge of an Asylum for Jewish girls, opened last year at St. Petersburg, under protection of the Russian authorities, writes to the London Jews' Society. "The different donations and monthly collections [for the Asylum,] have been wonderfully blessed. More than 120 books

for subscriptions have been distributed, and we have been enabled to cover all the expenses of the first organization and sustenance of our institution. The number of our scholars has greatly increased. We have at present sixty pupils; but though we have been enabled to add a few rooms to our lodging, we are so crowded that we cannot take in more, and only ten of them are staying as boarders at our asylum. The parents have shown us great confidence; their only objection is our food not being prepared according to the Jewish rites. * * * From the South of Russia, where there are thousands of Jews dwelling in almost every town, we have received letters of heart-thrilling interest, telling us of a most wonderful movement going on silently amongst the Jews inhabiting that part of this country."

India.—Mr. Ferguson, of the Chumba mission, (Church of Scotland,) wrote in April last: "Since October 18, 1863, fifty-four persons in all have been baptized, seven of them within the last three weeks, and I hope to baptize five more to-morrow. Such is the hopeful state of things now that the baptismal font is filled with water every Lord's day, and the Lord's Supper is dispensed on the last Sunday of each month."

North West America. — Rev. W. W. Kirkby, of the Church Missionary Society, writes from Fort Simpson, "in the far North-west of British America:" "There are no other evangelical churches within 2,000 miles of us. Not only have we no fellow-laborers near, with whom we might take counsel, or exchange words of comfort and sympathy; we have active enemies around us to oppose. Rome has her agents here—a staff of seven priests, with a bishop at their head, and doing all they can to crush my work. But the natives here, under the sway of Popery, are just as unimpressed with the great truths of religion as they were before the priests came. A religion, therefore, that bears no fruit cannot be from above, neither can it endure. This gives me comfort, and all the opposition that I meet with will not move me, I trust, except to greater prayer and diligence in scattering abroad the precious truth committed to my care. But I need help. For four years I stood alone, 1,600 miles in advance of our English River Mission. After that a dear brother joined me, just as I had returned home from a most successful missionary tour among the Kutchin Indians of the Youcan, 1,500 miles north-west of this, and 1,000 miles beyond the reach of Rome. My dear brother hastened at once to occupy that spot, and is there now, much blessed in his work. Rome sent one of her priests there last year, but, after remaining nine or ten months, without gaining the ear of a single Indian, he returned, and, I hope, will not venture again. From this you will learn a little of my position here. My nearest brother missionaries are 1,600 miles on the one side, and 1,500 on the other. My little mission stands as a landmark of the gospel of Jesus, in the midst of surrounding heathenism and error."

Deaths.

At Oroomiah, Persia, May 21, Robert Leighton, son of Rev. Samuel A. Rhea, of the Nestorian mission, aged one year and one week.

A letter from Denmark, Iowa, announces the death, at that place, on the 8th of July, of the Rev. Jacob Hitchcock, for many years a missionary of the Board among the Cherokee Indians. He had been a "refugee" at Denmark for a year or more, and "is now gathered as a shock of corn fully ripe," in the 73d year of his age.

Annual Meeting.

A notice of the next Annual Meeting of the Board will be found on the last page of the cover of the Herald. It will be seen that the Committee of Arrangements ask the "special attention" of those who expect to be present, on this occasion, to certain "particulars." (See 1 and 2.) Those who have had any experience in making provision for these large assemblies, will fully appreciate *the reasonableness*, and also *the just importance*, of a due observance of these conditions. And all, it is presumed, will be pleased to lessen as much as possible, the burden which of necessity falls upon the Committee.

GRATUITOUS CIRCULATION OF THE HERALD.

Last year the plan of sending the Herald to Honorary Members, gratuitously, was adopted. To avoid *mistakes* and *waste*, it was proposed to forward it, "for one year, to such members as make application." Changes occasioned by death, removal, &c., cannot be known at the Missionary House, unless they shall be reported. *Hence the need of renewing the application annually.* If any Honorary Member shall find hereafter that his Herald is discontinued, he may be sure that it will be sent again with pleasure, if he will notify Mr. Durant of his wish to receive it still.

DONATIONS.

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Brunswick, Two sisters, for support of pupil in Miss Rice's sch. Oroomiah, 18 00
Gorham, Cong. ch. and so. (of wh. fr. E. P. Weston, 30;) 122 60
New Gloucester, A. C. M. Foxcroft, 15 00
North Yarmouth, Ladies, 19 75
Portland, Mrs. Eliphalet Greely, 100 00
Saccarappa, James Haskell, 8 00
West Minot, Rev. H. Ilsley, 10 00—293 35
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Farmington, Cong. ch. and so. m. c. 16; two friends, to cons. Rev. ALPHA MORTON, West Auburn, H. M. 50; 66 00
Hancock co. Aux. So.
Castine, Cong. ch. and so. add'l, 14 25
Kennebec co. Conf. of chs.
Gardiner, Cong. ch. and so. wh. with prev. dona. cons. Rev. A. L. PARK an H. M. 19 00
Hallowell, A lady, 6 00—25 00
Lincoln co. Aux. So.
Bath, Charles Clapp, Jr., to cons. Mrs. NANCY E. CLAPP an H. M. 100 00
New Castle, 2d cong. ch. and so. 15 00
Phipsburg, Friends, 14 50—129 50
Somerset co. Aux. So.
Skowhegan, Mrs. E. D. 1 00
Washington co. Aux. So.
Calais, Cong. ch. and so. m. c. 77 41
Machias, Center st. cong. ch. and so. 26 90—104 31
633 41

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Jaffrey, 1st cong. ch. and so. 25 00
Westmoreland, Cong. ch. and so. and s. s. 20 00—45 00
Grafton co. Aux. so.
Hanover, S. 5 00
Lebanon, Cong. ch. and so. 75 00—80 00
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Amherst, Cong. ch. and so. 57 09
Hollis, do. 40 27
Pelham, Miss A. Cutter, 25 00—122 36
Merrimack co. Aux. So. G. Hutchins, Tr.
Pittsfield, James R. Thompson, 20 00
Warner. Cong. ch. and so. (of wh. fr. M. D. Wheeler, 5;) 36,40; less exp. and counterfeit, 1,75; 34 65—54 65
Rockingham co. Conf. of chs. F. Grant, Tr.
Greenland, A friend, 20 00
Kingston, Cong. ch. and so. and s. s. 24 12
North Londonderry, N. D. Fisher to cons. ARMINA E. FISHER an H. M. 100 00—144 12
Strafford Conf. of chs. E. J. Lane, Tr.
Gilmanton, An honorary member, 10 00
Rochester, Cong. ch. and so. 16 32
Wolfboro', Rev. S. Clark, 3 00—29 32
475 45

Legacies.—Winchester, Henry Kingman, 5,000; Almira Kingman, 1,000; less tax, 300; by O. Sprague, Ex'r, 5,700 00
6,175 45

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.
Ripton, Miss S. E. Everett, 10 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Cong. ch. and so. 38 00
St. Johnsbury, T. Fairbanks, (special dona.) 500; friends, 300; South cong. ch. and so. 41,44; 841 44—879 44
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, 1st Calv. cong. ch. and so. m. c. 14 48
Westford, Samuel Rice, 4 50
Williston, Cong. ch. and so. 33 05—52 03
Franklin co. Aux. So. C. B. Swift, Tr.
Fairfield, Thomas Morse, 6 00
Georgia, Cong. ch. and so. 18 00
Swanton, H. Stone, 15; Harriet M. Stone, 2; Rev. S. Parmelee's cong. J. Frink, 5; 22 00—46 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Chelsea, Ziba Woodward, 1 00
Newbury, Cong. ch. and so. 60 00—61 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Craftsbury, Mrs. D. W. Loomis, 19 70
Rutland co. Aux. So. J. Barrett, Tr.
Westhaven, Cong. ch. and so. 60 00
Washington co Aux. so. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 15 74
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Central cong. ch. and so. m. c. 53 40
Dummerston, Cong. ch. and so. 15,20; m. c. 21; 36 20
Fayetteville, Cong. ch. and so. 6 00
Grafton, do. add'l, 20 00
Putney, Cong. ch. and so. 22 66
Townshend, 1st do. 25 00
W. Brattleboro', Cong. ch. and so. 100 00
Windham, do. 65 00—328 26
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Gaysville, Rev. T. S. Hubbard, 10; E. McCollum, 1; 11 00
Springfield, A. Woolson, to cons. Mrs. MARY E. WOOLSON, Springfield, and MARIA P. ARMS, Townshend, H. M. 200 00—211 00
1,683 17
A thank-offering, 25 00
Hyde Park, Cong. ch. and so. 27 82—52 82
1,735 99

Legacies.—Peacham, Mrs. Lydia C. Shedd, by Ezra Chamberlain, Ex'r, 701 53
St. Johnsbury, Erastus Fairbanks, by H. Fairbanks, Ex'r, 500 00
West Brattleboro', S. Dunklee, (bal.) by C. Jacobs, Ex'r, 35 35-1,236 88
2,972 87

MASSACHUSETTS.

Barnstable co. Aux. so.
Centreville, Cong. ch. and so. wh. with prev. dona. cons. Rev. E. P. STONE an H. M. 40 00
Truro, 1st cong. ch. and so. 25 00—65 00
Berkshire co. Aux. So. James Sedgwick, Tr.
Hinsdale, Cong. ch. and so. coll. 168; m. c. 75,93; 243 93

North Adams, H. E. M 7 00
South Egremont, Cong. ch. and so. 20 00
Stockbridge, Mrs. C. S. DeForest, 10 00
Williamstown, Williams College, 301 48—582 41
Boston, Of wh. from Homer Bartlett, (ad'l) 50; Mrs. L. F. Bartlett, (ad'l) 50; a friend, 50; do. 2,30; do. 2; do. 3; Mrs. Sarah B. Putnam, 10; 3,343 97
Brookfield Asso. W. Hyde, Tr.
Brimfield, Cong. ch. and so. (bal.) 2 25
Dana, Cong. ch. and so. 6 74
Hardwick, Cong. ch. and so. (bal.) 13 00
Monson, Rev. D. N. Coburn, 10 00
North Brookfield, Persis Howe, 5 00
Ware, Orrin Sage, 500; Mrs. C. McClintock, 4,25: 504 25
541 24
Less bal. printing bill, 27 44—513 80
Essex co. Aux. so.
Andover, Theo. sem. ch. and so. m. c. 112; S. K. 10; 122 00
Lawrence, A friend, 10 00
Lynn, 1st cong. ch. and so. m. c. 106 17—238 17
Essex co. North Aux. So. William Thurston, Tr.
Amesbury and Salisbury Mills Vil. Cong. ch. and so. (special dona.) 62 25
Newburyport, Mrs. S. W. Hale, 100 00—162 25
Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, Evan. cong. ch. and so. 228,52; prem. on $1 gold, 41c.; 228 93
Lanesville, Ortho. cong. ch. and so. 10.60; a friend, 10; 20 60
Lynnfield Centre, Evan. cong. ch. and so. 22 73—272 26
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 1st cong. ch. and so. 25 00
Conway, Cong. ch. and so. m. c. 12 64
Deerfield, A. C. Williams, 1 00
Greenfield, A friend, 5 00
Montague, 2d cong. ch. and so. m. c. 43 00
Sunderland, Cong. ch. and so. 100; a friend, by hand of R. D. Fish, 12,50; 112 50—199 14
Hampden co. Aux. So. J. C. Bridgman, Tr.
Agawam, Cong. ch. and so. 65 81
Blanford, Cong. ch. and so. (ad'l,) 50
Chicopee, 3d cong. ch. and so. to cons. ROLAND T. OAKES, Mrs. SARAH T. AMES, and Mrs. C. W. COOLEY H. M. 300 00
Huntington, 2d cong. ch. and so. m. c. 40 80
Monson, Cong. ch. and so. 147,61; Mrs. E. White, 10; 157 61
North Wilbraham, Cong. ch. and society, 64 26
Springfield, North cong. ch. and so. 135,52; Olivet do. do. 42,76; 178 28
Westfield, 1st cong. ch. and so. 105; m. c. 38; 2d do. do. 51,86; 194 86
West Springfield, 1st cong. ch. and so. m. c. 16 54
Unknown, 24 63-1,043 29
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst College, Prof. E. S. Snell, (ad'l,) 10 00
Cummington, Village cong. ch. and so. 36,96; West cong. ch. and so. 4,30; 41 26
East Hampton, 1st cong. ch. and so. 45 94
Florence, A. L. Williston, 100 00
Granby, Cong. ch. and so. ladies miss. so. 75 45
Hadley, Russell cong. ch. and so. coll. 70,30; m. c. 90,45; 1st cong. ch. and so. m. c. 44,90; 205 65
Northampton, 1st cong. ch. and so. 1,006,94; m. c. 296,05; Edwards cong. ch. and so. 230,39; m. c. 52,25, to cons. A. J. LINCOLN an H. M.; Nath'l Sears, 20; Mrs. Margaret Hall, 20; C. E. L. 1; 1,626 63
North Hadley, 2d cong. ch. and so. 2; m. c. 19; 21 00
Southampton, D. B. Phelps, 10 00
South Hadley, Pupils in Mt. Holyoke sem. 15 00
Westhampton, 1st cong. ch. and so. to cons. Z. S. CLARK an H. M. 117 07
Williamsburgh, Cong. ch. and so. 227 25
2,495 25
Less counterfeit, 75-2,494 50
Middlesex co.
Cambridgeport, Stearns chapel, m. c. 4 18
East Cambridge, Evan. cong. ch. and so. m. c. 10 86
Grantville, Cong. ch. and so. coll. 24,41; m. c. 24,87, to cons. D. D. DANA an H. M. 119 28
Lowell, Kirk st. cong. ch. and so. (of wh. from C. F. Battles to cons. MARY F. BATTLES an H. M. 100; W. S. Southworth, to cons. Mrs. J. K. S. HORROBIN an H. M. 100; S. W. Stickney, to cons. Miss S. E. HALE, Salem, Mass., an H. M. 100;) 825,50; Sarah V. Hosmer, for Ra Sheed, at Abeih, Syria, 50; 875 50
Malden, B., a thank-offering, 10; a friend, 3; 13 00
South Reading, 1st cong. ch. and so. (ad'l) 262,37; m. c. 45,73; (less 3;) 305 10-1,327 92
Middlesex Union.
Groton, Union cong. ch. and so. 103,55; m. c. 44; less c'f't 50c.; 147 05
Lancaster, Mrs. M. K. Jones, 5 00
Townsend, A thank-offering, 3 00
Westford, Joel A. Fletcher, 5 00—160 05
Norfolk co. Aux. so.
Dedham, A friend, 15 00
Dorchester, 2d cong. ch. and so. gent. 516,50; ladies, 477,55, (less c'f't 50c.); m. c. 58,40; A. W. and L. C. Clapp, 2; 1,053 95
Medway, Village cong. ch. and so. (ad'l,) 3 00
Roxbury, Vine st. cong. ch. and so. m. c. 36; Eliot do. do. do. 16,98; 52 98
South Dedham, Cong. ch. and so. 64 00
Stoughton, 1st cong. ch. and so. m. c. 85 00
West Medway, Cong. ch. and so. 76 80
West Roxbury, South evan. cong. ch. and so. m. c. 39 68-1,390 41
Old Colony Aux. So.
Middleboro', 1st cong. ch. and so. m. c. 18 41
Palestine Miss. So. E. Alden, Tr.
A thank-offering for peace from an invalid mother, 5 00
Braintree, South cong. ch. and so. m. c. 3 01
Bridgewater, G. H. Martin, 5 00
Cohasset, Beech Woods, Evan. Union ch. and so. m. c. 10 00
Hanson, Cong. ch. and so. 9 50—32 51
Taunton and vic. Aux. so.
Fall River, Richard Borden, 500 00
Mansfield, Ortho. cong. ch. and so. 7 20
Norton, Wheaton fem. sem. m. c. 15 00—522 20
Worcester co. North, C. Sanderson, Tr.
Ashburnham, F. 10 00
Hubbardston, Hannah Bennett, 10 00
Petersham, Cong. ch. and so. 13 05
Southboro', 2d cong. ch. and so. m. c. 2 28—35 33
Worcester co. Central Asso. E. H. Sanford, Tr.
Worcester, Union cong. ch. and so. m. c. 238,91; Central cong. ch. and so. m. c. 119,91; a friend, 10: 368 82
Worcester co. So. Aux. So. W. C. Capron, Tr.
Upton, Cong. ch. and so. 13 69
12,784 13
Chelsea, Winnisimmet cong. ch. and so. m. c. 16,46; Miss M. I. Chittenden, 3; 19 46
Edgartown, C. Coffin, 3 00
Nantucket, 1st cong. ch. and so. m. c. 8 50—30 96
12,815 09

Legacies. — Deerfield, Mrs. Sidney Benton, through Franklin co. Aux. So. 30 00
Marblehead, William Reed, by H. Hill, Ex'r, 8,000 00
Westminster, Hittie E. M. Jackson, by J. Whitney, Ex'r, Leominster, 22 50—8,052 50

20,867 59

RHODE ISLAND.

Providence, H. W. WILKINSON to cons. self and Mrs. A. R. WILKINSON, H. M. 200 00

CONNECTICUT.

Fairfield co. East, Aux. So.
Stratford, G. Loomis, 5 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Fairfield, Mrs. Ann Kellogg, 10 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Bristol, Miss Beckwith, $1, silver, prem 30c.; 1 30
Bloomfield, Mrs. L. S. Adams, 2 00
Collinsville, Cong. ch. and so. 81 66
East Glastenbury, Cong. ch. and society, 11 74
East Granby, Mrs. D. Skinner, 2 00
East Windsor, Misses S. and L. Wells, 10 00
East Windsor Hill, Rev. Wm. Thompson, 20 00
Hartford, Pearl st. cong. ch. and so. bal. of sub. of Sept. 1864, 500; Centre cong. ch. and so. m. c. 17,42; 517 42
Unionville, Cong. ch. and so. 8 75
West Hartland, do. 10 00
Windsor, 1st cong. ch. and so. 50; Rev. C. H. and Mrs. A. M. Bissell, 10; 60 00—724 87
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Barkhamstead, Cong. ch. and so. 15 00
East Canaan, do. 34 19
Watertown, B. DeForest, 100 00—149 19
Middlesex Asso. John Marvin, Tr.
Centre Brook, Cong. ch. and so. 50 00
East Hampton, Rev. H. A. Russell, 5; Mrs. S. S. Russell, 5; 10 00
Old Saybrook, Cong. ch. and so. m. c. 50 00—110 00
New Haven City, Aux. So. F. T. Jarman, Agent.
Ansonia, 1st cong. ch. and so. 39 00
New Haven, Yale coll. faculty and students, 747,50; m. c. 14,09; Centre cong. ch. a friend, to cons. MARY L. STONE an H. M. 110; a friend, by E. Whitney, 50; Davenport, cong. ch. and so. m. c. 9,71; Mrs. T. Hooker, 10; 941 30—980 30
New Haven co. East, F. T. Jarman, Agent.
Branford, Cong. ch. and so. 49 50
East Haven, A friend, 5 00
West Meriden, S. B. Little, 25 00—79 50
New London and vic. and Norwich and vic. L. A. Hyde and C. Butler, Trs.
A friend of missions, the 2d dona. of same amount during the year, 500 00
New London, Thomas W. Williams, 200; Henry P. Haven, 200; 400 00
Norwich, 1st cong. ch. and so. m. c. 12,41; Broadway, do. do. m. c. 14,25; 26 66—926 66
Tolland co. Aux. So. E. B. Preston, Tr.
Rockville, 1st cong. ch. and so. 25; m. c. 43,10; 68 10
Union, Mrs. Julia A. Walker, to cons. Mrs. L. W. SESSIONS, Binghamton, N. Y., an H. M., 100 00—168 10
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Pomfret, 1st cong. ch. and so. m. c. 45 20

3,198 82

Legacies.—New Preston, Mrs. Lorana Whittlesey, (in part,) 70 00

3,268 82

NEW YORK.

Geneva and vic. W. H. Smith, Agent.
A friend, 10 00
Canoga, Pres. ch. 28 00
38 00
Less exch. 10—37 90
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Holley, O. C. Bushnell, 10 00
Rochester, Central pres. ch. 319,05; Brick pres. ch. m. c. 7,72; 326 77—336 77
Oneida co. Aux. So. J. E. Warner, Tr.
Boonville, Pres. ch. to cons. JAMES WARD an H. M. 100 00
New York and Brooklyn Aux. So., Agency of the Board, Bible House.
(Of wh. fr. 3d pres. ch. [Brooklyn,] m. c. 50,06; 3d Av. miss. chapel, 50; John Slade, 200; a friend, to cons. Mrs. S. S. V. BURBANK an H. M. 100; M. D. 20; C. Abernethy, 5; B. B. Yale, 50; F. Bond, 50; L. Atterbury, 25; C. M. Mather, 25;) 631 66

1,106 33

A friend, 250 00
A missionary's daughter, for Dindigul, 5 00
Amsterdam, Rev. A. L. Chapin, for North China, 20 00
Attica, 1st cong. ch. and so. 50 63
Brasher Falls, Pres. ch. m. c. with prev. dona. to cons. Mrs. LUCILLA B. F. PRATT an H. M. 9 00
Brockport, S. Hubbell, 10 00
Buffalo, A friend, 1,000 00
Castile, Cong. ch. and so. m. c. 16 00
Catskill. Pres. ch. m. c. (of wh. fr. a lady, 5;) 60 89
Clinton, Students of Hamilton College, 15 00
Corfu, Pres. ch. m. c. 20 50
Cortlandville, A friend, 10 00
Coventry, 2d cong. ch. and so. to cons. Rev. A. J. BUELL an H. M. 100; less exc. 25c.; 99 75
Cuba, 1st pres. ch. to cons. Rev. C. B. GARDINER an H. M. 60 22
David's Island, J. H. Pedro, 5 00
Elmira, Mrs. F. C. Curtis, 50 00
Florida, 1st pres. ch. 81 18
Greene, 1st cong. ch. and so. 26 00
Howard, Pres. ch. 8 00
Irvington, Pres. ch. (of wh. fr. John T. Terry to cons. Rev. JOHN DEWITT an H. M. 300; G. S. Howland to cons. FLORENCE K. HOWLAND an H. M. 100;) 1,003 34
Ithaca, Pres. ch. (48,45 less prev ack'd, 10;) 38,45; Rev. William Wisner, D. D. 10; 48 45
Jamestown, L. Hallock, 5 00
Kinderhook, Two friends, 20 00
Lockport, Cong. ch. and so. 24 43
Ludlowville, A friend, 10 00
Madrid, Cong. ch. Mrs. Winchester, 1 00
Maine, Pres. ch. of wh. fr. Mrs. F. Kelsey, 10; 31 46
Mannsville, Cong. ch. and so. 16 89
Massena, Cong. ch., Julia Orvis, 2 00
McGrawville, Pres. ch. 43 00
Newark Valley, Cong. ch. and so. 71 22
New Lebanon, A friend, 5 00
New Rochelle, Pres. ch. 138 68
Ogdensburgh, do. Rev. L. M. Miller, 5 00
Plattsburgh, 1st pres. ch. 43 00
Poughkeepsie, Pres. ch. 109 43
Rochester, D. W. M. 9 00
Rome, Pres. ch. 167,34; I. T. Miner, to cons. HERBERT I. MINER an H. M. 100; 267 34
Sandy Creek, Cong. ch. and so. 30 00
Shelter Island, M. D. Loper, 11 00
Sherburne, Pres. ch. (add'l,) 62 44
Southampton, Friends, 4 00
Stockholm, Cong. ch. and so. m. c. 11 50
Troy, F. H. Knight, 50 00

Tuscarora, Abigail Peck, 10 00
Union Centre, Cong ch. and so. 9 50
Unionville, 1st pres. ch. 25 00
Walton, Mrs. S. A. Benedict, 5 00
Waterloo, Pres. ch. 83; less exc. 41c.; 82 59
Watertown, Miss P. F. Hubbard, 15 00
Westernville, Pres. ch. to cons. MARY HARRIS an H. M. 143 14
Whitehall, 1st pres. ch. 125; m. c. 43; (of wh. fr. M. J. Myers, wh. with prev. dona. cons. Miss E. S. MYERS an H. M. 50:) 168 00
Windham Centre, Pres. ch. m. c. 10 64—4,289 22

5,395 55

Legacies. — Lysander, Mrs. Mary Townsend, by Justus Townsend and Asa Benedict, Ex'rs, 400; less tax, 24; 376 00
Springfield, Benjamin Rathbun, (int.) 72 73—448 73

5,844 28

NEW JERSEY.

Cedarville, Pres. ch. m. c. 27 38
Englewood, Pres. ch. 76 15
Newark, South Park pres. ch. m. c. 80 18
Plainfield, 2d pres. ch. 73 70
Princeton, Rev. Geo. Hood, 5 00
South Orange, F. W. Newton, 500 00—762 41

PENNSYLVANIA.

By Samuel Work, Agent.
Darby, 1st pres. ch. m. c. 5 77
Delaware Water Gap, Mountain ch. m. c. 12 00
Germantown, Market Square Pres. ch. 80 00
Hartsville, Neshaminy pres. ch. 58 53
Marple, Pres. ch. 40 00
Philadelphia, Mantua pres. ch. 100; J. D. L. 50; 150 00—346 30
Belle Valley, 1st pres. ch. 12 00
Erie, do. do. 100 00
Lock Haven, G. B. Perkins, 3 80
Montrose, Pres. ch. m. c. 25 00
North East, do. do. 14 00
Philadelphia, M. K. Wetherill to cons. ALBERT WETHERILL an H. M. 100; F. A. Packard, 25; 125 00
Pittston, A few friends, by Mrs. H. D. Strong, 35 00
Springfield, 1st pres. ch. 5 00—319 80

656 10

DELAWARE.

By Samuel Work, Agent.
Wilmington, Hanover st. pres. ch. 70 00

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 500; S. H. H., 25; J. Dimick, 2,50; 527 50

OHIO.

By William Scott, Agent.
Baltimore, Pres. ch. 50
Central College, Pres. ch. 35 85
Cincinnati, 3d pres. ch. 143,74; m. c. 12,66; 1st Ger. pres. ch. 25; 2d pres. ch. m. c. 13,40; 194 80
Circleville. Pres. ch. (bal.) 1 00
College Hill, Pres. ch. 17,30; less mutilated 35c.; 16 95
Coshocton, Pres. ch. 16; m. c. 10; (less exc. 25c.) 25 75
Galena, Marcus Curtiss, 5 00
Oxford, Western fem. sem. 236,25; 2d pres. ch. 101,15; 337 40
Roscoe, Pres. ch. 50
Sharon, do. 14 20

631 95
Less exc. 50—631 45

By T. P. Handy, Agent.
Cleveland, Euclid st. pres. ch. 176,25; m. c. 39,69; 215 94
Peru, Cong. ch. and so. 17 25
Richfield, N. and M. Hammond, 10 00
Twinsburgh, Cong. ch. and so. 29 58
Willoughby, do. do. 20 00—292 77
Ashtabula, Pres. ch. 28 53
Belpre, Mrs. E. M. Goodno, 1 00
Canton, Pres. ch. PETER HOWSEL, to cons. himself an H. M. 100 00
Cincinnati, A congregationalist, 500 00
Cleveland, 1st pres. ch. to cons. Rev. JOHN A. DELAMATER, East Cleveland, an H. M. 1,076 87
Cuyahoga Falls, 1st cong. ch. a friend, 20 00
Johnstown, Rev. H. A. Merrill, 10 00
Kelloggsville, F. Stoddard, 5 00
Margaretta, Cong. ch. and so. 11 30
Newark, Benjamin Ells, bal. dona. of land, per A. D. 50 00
Youngstown, 1st pres. ch. 92 32—1,895 02

2,819 24

INDIANA.

By William Scott, Agent.
Danville, Pres. ch. 42 30
Fort Wayne, 2d pres. ch. 31,40; less counterfeit 25c.; 31 15
Indianapolis, 2d pres. ch. m. c. 15 00
Kingston and Clarksburg, Pres. chs. 81 93
Mishawaka, Pres. ch. 6 00
Rochester, Hopewell pres. ch. 2 00
Shilo, Pres. ch. 2 50—180 88
Green Castle, 1st pres. ch. 40 00
Madison, 2d pres. ch. m. c. 100 00
Orland, Cong. ch. and so. 22 00
Spencerville, Asa Fletcher, 4 00—166 00

346 88

ILLINOIS.

By William Scott, Agent.
Danville, Rev. E. Kingsbury, 6 00
North Fork, Pres. ch. 4 00—10 00
A friend, 30 00
Aurora, 1st cong. ch. Thos. Pierce, 10 00
Batavia, Cong. ch. and so. 61 60
Brookfield, Pres. ch. 2 00
Chicago, Westminster pres. ch. 87,51; Salem cong. ch. and so. 53,25; 140 76
Danville, Pres. ch. 16 75
Elmwood, Cong. ch. and so. 39 10
Freeport, 1st pres. ch. 85,16; F. Klein, 2; Hagedorn, 2; 89 16
Lake Forest, Pres. ch. 143 00
Marseilles, Cong. ch. and so. 3 10
Noyesville, (Harlem station,) Independent ch. 8 41
Peoria, Mark Aiken, 2 50
Perry, 1st pres. ch. and so. (in part,) 25 15
Peru, 1st cong. ch. and so. 35 35
Quincy, 1st pres. ch. (of wh. from F. S. Giddings, 20;) 85; a young lawyer's first fee, 3; 88 00
Rockford, Teachers and pupils fem. sem. to cons. MARY E. B. NORTON, and ELIZABETH EMERSON, H. M. 200 00
Springfield, 2d pres. ch. Messrs. Francis, 25; others, 40; 65 00—959 88

969 88

MICHIGAN.

Augusta, Cong. ch. and so. 6 50
Detroit, D. G. 10 00
Hillsdale, 1st pres. ch. 147 77
Homer, Pres. ch. 53 00
Kalamazoo, P. L. H. 28; M. Heydenburk, (ad'l,) 10; S. M. H. 1; 39 00
Morenci, Pres. ch. 6 00
Niles, Rev. T. D. Hunt, 5 00
Schoolcraft, 1st pres. ch. 24 00
Tecumseh, H. C. Conkling, 25 00—316 27

WISCONSIN.

Beloit, S. T. S. 20 00
Columbus, Pres. ch. m. c. 6 00
Fort Atkinson, 1st cong. ch. and so. 25 35
Janesville, Cong. ch. and so. to cons. JOSIAH WRIGHT, Jr., an H. M. 100 00
Lodi, Pres. ch. m. c. 15 00
Watertown, 1st cong. ch. and so. 63 00
Wauwatosa, Cong. ch. and so. 23 15—253 50

MINNESOTA.

Minneapolis, Plymouth cong. ch. and so. m. c. 47 65
Stillwater, 1st pres. ch. 15 00—62 65

IOWA.

Almoral, Cong. ch. and so. 9 55
Big Rock, do. do. 5 00
Fontanelle, Mrs. I. S. Davis, 5 00
Independence, A friend, 25 00
New Liberty, Cong. ch. and so. 10 00
Pine Creek, Ger. cong. ch. and so. 27 00
Sioux City, Cong. ch. and so. 7 00—88 55

MISSOURI.

St. Louis, 1st pres. ch. (in part,) (of wh. from Mrs. S. L. Pinneo, to cons. Miss C. C. WILCOX an H. M. 100;) 203 55

KENTUCKY.

Louisville, A friend, 5 00

KANSAS.

Albany, Cong. ch. and so. m. c. 7 00
Atchison, Cong. ch. and so. 13 00
Junction City, Rev. Wm. Todd, 10 00—30 00

OREGON.

Forest Grove, Cong. ch. and so. m. c. 10 00

CALIFORNIA.

A friend, by Chas. Boardman, of Middletown, Conn. 140 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Aintab, Syria, Sabbath school and individuals, for the Gaboon mission, W. Africa, ($70, gold,) 70 00
Dakota Mission, Isabella B. Riggs, 5; Communion coll. of ch. in the prison, at Davenport, Iowa, 4,40; 9 40
Montreal, Canada East, (of wh. from Am. pres. ch. (ad'l,) 215; James Court, 25; F. W. Torrance, 10;) 250, gold, prem. 108,75; 358 75
Paris, Canada West, Cong. ch. and so. N. Hamilton, 20 00
Toronto, do. A friend, 1,50; Miss J. M. W. 1,50; 3 00
Seneca Mission, Lower Cattaraugus, N. Y., m. c. 6 68

467 83

MISSION SCHOOL ENTERPRISE.

MAINE.—New Castle, Cong. ch. s. s. 15 00

NEW HAMPSHIRE.—Haverhill, Cong. ch. s. s. Miss Cooper's class, for Rev. A. Hazen, 1; Northampton, Cong. ch. s. s. 12,77; Orford, Cong. ch. s. s. 10; Salem, Cong. ch. s. s. (8,28, less c'ft, 1;) 7,28; Sanbornton Square, Cong. ch. s. s. (29,81, prem. 19c.;) 30; 61 05

VERMONT.—Brookfield, Cong. ch. s. s. 25; Burlington, 1st calv. cong. ch. s. s. 9,22; Dummerston, Cong. ch. s. s. 2,69; East Berkshire, Cong. ch. s. s. 11; Hyde Park, Cong. ch. s. s. 6,57; Peacham, Cong. ch. s. s. 9,25; Randolph, Cong. ch. s. s. 5; Waterbury, Cong. ch. s. s. 6,25; Westford, Cong. ch. s. s. 4,50; West Haven, Cong. ch. s. s. 10; 89 48

MASSACHUSETTS.—Billerica, Ortho. cong. ch. s. s. for sch. in Madura, 10; Braintree, South, Cong. ch. s. s. 2,60; East Longmeadow, Cong. ch. s. s. 11,83; Ipswich, 1st cong ch. s. s. 20; Plymouth, 5th cong. ch. s. s. 6; Salem, South cong. ch. s. s. for support of sch. in India, 50; South Dedham, Cong. ch. s. s. 18,38; Waltham, Trin. cong. ch. s. s. 12,18; Waquoit, Cong. ch. s. s. for sch. in Ceylon, 7; West Boxford, Cong. ch. s. s. 13,25; Worcester, Union cong. ch. s. s. 62; 213 24

CONNECTICUT.—Cromwell, Cong. ch. s. s. 31,40; Rockville, 1st cong. ch. s. s. wh. with other dona. cons. EUSTACE C. CHAPMAN, FENELON MCCOLLUM, and CHAS. H. STEBBINS, H. M. 200; Sharon, Cong. ch. juv. miss. asso. for Rev. G. F. Herrick, 5; Stonington, 1st cong. ch. bal. for support of sch. in Madura, 5; Westport, Cong. ch. s. s. 17,23; Windsor, from the purse of little Flora Bissell, dec'd, 5; 263 63

NEW YORK.—Brasher Falls, Pres. ch. s. s. 14,35; New Hartford, Pres. ch. s. s. class, 1,50; Parishville, Mrs. Wakefield, 1; Preble, Pres. ch. s. s. 4,06; Poughkeepsie, Two miss'y children, 1; Sherburne, Pres. ch. s. s. with other dona. to cons. L. N. SMITH an H. M. 85; 106 91

NEW JERSEY.—Bloomfield, Ger. pres. ch. s. s. 14,50; Madison, Pres. ch. s. s. 40,61; 55 11

PENNSYLVANIA.—Darby, 1st pres. ch. s. s. 7 32

OHIO.—Athens, Pres. ch. s. s. for Rev. J. K. Greene, Turkey, 25; Circleville, Pres. ch. s. s. 60c.; Cleveland, 1st pres. ch. s. s. infant class, for Mrs. Lord's school, Madura, 15; Clifton, Mrs. Col. Bowler, for Mrs. Bonney's Chinese sch. 40; Reynoldsburg, Pres. ch. s. s. 2,49; 83 09

INDIANA.—Greencastle, 1st pres. ch. s. s. 2,25; Rockville, Children's miss. money, 17,85; 20 10

ILLINOIS.—Albion, Trinity s. s. 10; Chicago, 3d pres. ch. Williams st. miss. s. s. proceeds of Fair, 50,91; Union Park cong. ch. s. s. proceeds of Fair held by Alice W. Bartlett, Fanny S. Boynton, and Jessie L. Bradley, 21; South cong. ch. s. s. 5,25; Marseilles, Cong. ch. s. s. 1,39; Naperville, Pres. s. s. West Du Page, 8,20; 96 75

MICHIGAN.—La Plaisence Creek, s. s. 1,05; St. Joseph, Cong. ch. s. s. 15c.; 1 20

WISCONSIN.—Burlington, Cong. ch. s. s. 19,10; Delavan, Cong. ch. s. s. 61; Indiantown, Cong. ch. s. s. 1; Wauwatosa, Cong. ch. s. s. 6,95; 88 05

IOWA.—Danville, Cong. ch. s. s. 4,90; Garnavillo, Cong. ch. s. s. 2; Grand View, Ger. cong. ch. s. s. 3,35; (erroneously credited to Granville, in June receipts,); Sioux City, Cong. ch. s. s. 3; 9 90

KENTUCKY.—Louisville, from the purse of a liberal little boy, dec'd, 5 00

KANSAS.—Albany, Cong. ch. s. s. 8 00

1,123 83

Donations received in July, 33,317 50

Legacies, 15,508 11

$48,825 61

☞ **TOTAL from September 1st, 1864, to July 31st, 1865,** $ 380,224 72

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

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SPECIAL APPEALS.

Not a few warm friends of the missionary work and of the American Board, to say the least, deeply regret the fact, that very often, near the close of the financial year, the officers of the Board have been constrained to make earnest application for renewed or increased contributions, to meet the expenses of the year and relieve the treasury. And it may be safely said, that none feel the unpleasant nature of this fact—none regret the necessity—more deeply than those officers themselves. This state of things induces, often, painful weariness both of the flesh and of the spirit, and leads to the half desponding inquiry, Is there no remedy? It may not be amiss, therefore, at the beginning of a new financial year, to present some considerations connected with this subject to the readers of the Herald.

1. *The cause* of these appeals. (a) It is not that, during the year, the Prudential Committee have attempted too much in the missionary work. If we take—and we may fairly take—the last year as a sample, the importunate cries which have come from so many of the missions for relief—for more means and more laborers—abundantly testify, that not too much but far too little has been done. For a few facts in respect to this matter, reference may be made to articles in the Heralds for July and August—"A Call for Men," and "The Cry of the Missions for Help." It was announced as long ago as April last, that "statements have reached the Missionary House from abroad, and *from without the missionary circle, which plainly indicate that the Prudential Committee* MUST, *ere long, afford financial relief to the missions, or see them suffer very serious loss. Not only will helpers, and schools, and general efficiency be sacrificed, but in some cases, the present burden of care endangers health and even life.*" Too much has not been attempted. Much more should be attempted—should be *done*—without delay.

(b) Nor is it that the expenses have been suffered to go largely beyond appropriations for the year. For the sake of carefully considered and rigidly economical expenditure, the different missions are always required to send home, in advance, carefully prepared estimates of their necessary expenses for each year, and appropriations are made by the Prudential Committee, before the year commences, based upon these estimates and a full consideration of financial prospects. Of course there will be unforeseen occurrences, which will cause the actual to vary *somewhat* from the anticipated, and may increase or diminish, to some extent, the sum which was expected to be used. But in ordinary cases these variations are believed to be much less than those not connected with the business operations of the Board would expect. For the year ending with August, 1864, expenses were largely increased by an unexpected great increase in the cost of exchange. The churches, however, duly informed of the facts, nobly met this increased cost of the work, and the year closed without a debt. For the last year, on the other hand, a fall in the cost of exchange, owing to the close of the war, so diminished expenses that the actual cost of the Board's operations was considerably less than the sum appropriated.

(c) Nor, again, has the necessity for these special appeals grown out of any negligence of the officers of the Board, in not giving information to the public respecting the appropriations. The subject was amply considered in the annual meeting at Worcester, as it had been in previous meetings; the sum which the Prudential Committee supposed would be absolutely needed by the missions was distinctly announced, with the reasons which rendered that amount needful; the Committee were authorized and advised to appropriate $600,000; and the public were fully notified, through the Missionary Herald and other periodicals, of the facts in the case. Yet an urgent call was necessary at the end of the year, to secure the sum expended.

(d) These special appeals are rendered needful, therefore, simply because the churches, *with the facts in the case kept before them*, as far as this can be done by the officers of the Board, fail to furnish, seasonably, and without special solicitation, the necessary means. Yet one mitigating circumstance should perhaps be here alluded to. Many of the Board's most liberal supporters do make generous contributions, up to their full proportion of the sum needed, promptly, at the time of taking the collection in their respective churches, who yet are willing, rather than that the Board and the missions should suffer, to do more before the year closes. They desire that others also should do their duty, knowing how much better it would be for them to do it, and they wait to see what will be done, and wish to be seasonably informed of the prospects of the treasury. It would be *far better* if such a state of things did not exist, if all would act with *prompt generosity* and with *generous promptness*, so that the needed sum might be received easily, pleasantly, and in time; but until some change in this respect occurs, what can be done, as the year draws to a close, other than what has been done?

2. *The alternative.* It is a DEBT, with all the unpleasant consequences of a debt. An embarrassed treasury at the commencement of a new year; painful trials for the Committee as they make appropriations; yet more serious embarrassments in the missions; discouragements and hindrances in the work abroad, which should never come; the disheartening of friends at home, also; injury to the cause of Christ; and then, almost inevitably, *a special appeal for means to pay the debt* while yet the missions are sustained. It will be, thus, either an appeal in advance, to prevent a debt, or an appeal afterwards, that a debt may be paid. Who will doubt that the first is by very far the better of the two? It is not only better for the missions and better for the Board, it is also more satisfactory to the churches, and so in all respects better for the interests of the missionary work.

3. *The remedy.* This is plain, simple, easy, if those in whose power it lies can be induced to apply it. It does not lie with the officers of the Board, or with the missions, but with their supporters. It may be said, indeed, that operations have been permitted to outgrow the ability, or at least the benevolence of the churches, and that the work must now be so curtailed that it can be carried on by the regular and ready contributions made, without special appeals. The temptation upon the officers of the Board to take such a view, and enter upon a corresponding course of action, would be very strong could they forget the higher motives to this work, and the responsibilities resting on the church of Christ. But certainly very few well informed and conscientious Christians could take this view. Shall the pecuniary limitation now imposed upon the missions, which is known to be so trying, be increased? Shall the reinforcements so urgently called for, and so essential to the prosperity, if not in some cases even to the continued life of the missions, be withheld not only, but the mission forces be still more reduced? It may be said with all confidence, *the supporters of the Board do not desire such action.* If all the facts in the case could be brought before the whole body of these supporters, and the question be put to them (so that they would give an intelligent, deliberate reply,)—Shall the operations of this Board be diminished? the answer would be an almost unanimous, a most emphatic NO. Reverse the inquiry, and ask—Shall the missions be reinforced, and the financial pressure now resting on them be relieved? and the answer would be equally unanimous and decisive, YES. The course suggested, therefore, cannot be pursued, consistently with justice to our missionary brethren, duty to the heathen, fidelity to Christ and his cause, or justice to the benevolence and Christian principle of the churches at home. And who shall say that such a course once entered on would not necessitate its own continuance, to the utter ruin of the missions? If, this year, the work is curtailed to the measure of present apparent readiness on the part of Christians to sustain it, and the urgency of the call on them is thus diminished, would not contributions be equally diminished, and from year to year farther and still farther curtailment be demanded? No! the remedy is with the churches and the pastors. It may be found in more *prompt*, more *regular* and *systematic*, and more *liberal* contributions; in more

readiness to do, each man according to his own ability,—as the Lord hath prospered him,—with less waiting to see how others will act, and how urgent may be the Board's necessities. A glance at the receipts, for the different months of each financial year, shows where no small portion of the difficulty lies. There appears to be with the pastors and the churches, and still more, probably, with collectors and local treasurers, a habit of delay. The annual effort is not made—if commenced it is not completed—promptly, or the money is not remitted to the Board's treasury until the year draws towards its close, and not then, perhaps, until the so much dreaded "special appeal" calls attention to the fact that prompt and generous action only can prevent serious embarrassment. A tabular view of receipts from donations and legacies, for each quarter of the year, for a few years past, will present the matter to the eye at once. For the quarter just closed, at the time of writing this, receipts are not all in, so that the last year cannot be included in the table.

Year ending—	Receipts of First Quarter.	Second Quarter.	Third Quarter.	Fourth Quarter.
August 31, 1861, ...	$51,968	67,904	81,924	126,722
" 1862, ...	49,212	87,401	77,531	106,570
" 1863, ...	67,986	100,278	113,265	108,417*
" 1864, ...	64,618	112,600	109,228	232,704
Total for four years, ...	$233,784	368,183	381,948	574,413

Now might it not well be said to the churches, with reference to this support of the missions on a most limited scale, and that only in response to oft repeated and unwelcome special calls,—and with reference also to all objections to appeals thus necessitated,—"Ye have compassed this mountain long enough." In view of the wants of the missions, and of God's gracious dealings with them, calling for enlargement; in view of God's recent great goodness to this nation, also, and of the claims of Christ and of his cause upon us, as a people; in view of that ability in the churches so fully revealed by willing contributions to other objects within the last few years, and by income returns; and in view of Scripture promises with reference to the world's ultimate conversion, will not the pastors speak unto the disciples of Christ "that they go forward?" What is needed is, that Christians, no longer waiting to be drawn on, as if against their will, by their appointed agents in this work, should cheer those agents onward,—by a ready, *early*, *uniform*, and generous liberality,—to the devising of more liberal things, the carrying out of more extended plans; that appeals should come, not from the Secretaries and the missions to the churches, but from the churches to the Board and its officers.

* It is a significant fact, confirmatory of much that has been said, that in 1863, the special appeals, so far as any such were made, were earlier in the year, not during the last quarter.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

Meeting of the Evangelical Association.

The Hawaiian Evangelical Association held its annual meeting in June last, at Honolulu, and letters received speak of the occasion as one of much interest. One brother writes: "You will doubtless hear, from a number of pens, what a satisfactory meeting we have had. The Holy Spirit has been with us, not with any overwhelming effects, but in softening and quickening influences, that were very palpable. We experienced not a ripple of ill feeling. The Hawaiian language was used with the most perfect satisfaction and success, the number of native ministers present being thirteen, (three absent,) with sixteen lay delegates.

"The pressure of opposition from the English Papists, and the Government, is doing us all good. The children of the missionaries are evidently waking up. Last week we had a celebration of our Kawaiahao Sabbath school, nearly three hundred children marching through the town under banners, to music, with twelve or fifteen of the 'cousins,' [children of missionaries,] male and female, as teachers. They (the cousins) have been gradually coming in since the beginning of the year, and have established two branch afternoon Sabbath schools, at Manoa and Makiki. The sermons in native, on foreign and home missions, were largely attended and excited great interest. That on foreign missions was by Rev. H. Manase, (a native,) of Homaula, East Maui, and was a noble effort. These discourses were on the first Sabbath, June 12.

"On the 18th of June, Saturday, A. M., we held a great union meeting in Kawaiahao church, where three foreign and two native ministers spoke with power and effect. In the afternoon, the Lord's Supper was celebrated in the same place, there being present certainly over 1,200 communicants. This was the great day of the feast. We hope to feel the effects of this meeting during the whole year. The Lord grant his presence with us to the end."

Another writes: "The union of natives and foreigners in our meeting has worked better than last year, and notwithstanding the many influences operating apparently against us, the tone of the meeting was hopeful. The feeling is strong that the Lord is with us, and that his cause will triumph. On the whole, I consider it one of the best annual meetings we have ever had."

Prospects of the Native Ministry.

Mr. Snow, of the Micronesia mission, who has been on a visit to the Sandwich Islands, about to return to his own field, wrote from Honolulu, June 24.

It is peculiarly gratifying to me to see how pleased the believing, and how happily disappointed the unbelieving are, in the vigorous development and successful working of the native ministry. Brother B. is perfectly surprised that they had not seen its necessity before you came. Brother C. is yielding quite gracefully to what every body says is just the means to save the churches and deliver the land. Even Brother P. has at last set off two churches in his field, and would probably be glad to see native pastors settled over them. 'Brother Smith, of Kauai, cannot go with us to Micronesia, as he is expecting to get two or three pastors at work near him. It would have done you good to hear the admiration expressed at the preaching efforts of those natives who had parts to perform at the general meeting. At the meeting, and in discussions, they have, without an exception so far as I know, been manly and dignified in their acts and in their bearing. I have not profited so much as I should had not the exercises been in an unknown tongue.

Micronesia Mission.

PONAPE, or ASCENSION ISLAND.

(Latitude 6° 48′ N., longitude 158° 19′ E.)

Letter from Mr. Sturges, January and February, 1865.

It will be remembered that former letters from Mr. Sturges, published in July, with dates as late as December, 1864, presented a most cheering view of religious pro-

gress on Ponape. The death of the Nanakin was then mentioned, however, and it was stated that his successor was by no means a promising character; that an attempt had been made to break into the missionary's house in the night, when he was away; and that he thought of removing his family and goods to a safer place, as there was no chief to afford protection at Shalong. This letter brings down the history of events to a date near three months later; and while it indicates, still, much of religious prosperity, it narrates facts connected with the drunken rioting of the new Nanakin and his associates, of a very trying character, and which make it quite uncertain what may have been the experience, more recently, of our lone brother and his family, and of the native Christians on the island.

Tour—Encouragement—Need of Help.

Since the Morning Star left us, on the 7th of December, we have made a tour of the island, visiting all the old stations, and calling at some other places where there are praying ones, and where meetings are regularly held on the Sabbath. We had the communion service at but one place, where three were admitted to the church and several others propounded. It was our plan to organize a new society at Anak, on the extreme north of the island, but on the day we reached there most of the people were at the king's residence, some miles distant, to prevent an outbreak that was expected on the death of the head chief.

We were much encouraged to find most of our little flocks doing so well and so eager for instruction. It was often hard to close up our services, and leave the little green spots where the gospel seed is so evidently taking root. I am sorry not to have more time to spend at our several stations, but till our associate comes to our help, I see not how we can do more than to call upon our flocks, settle their little difficulties, drop a few words of advice, and then pass on. The people are suffering greatly for want of instruction, especially in the Johoitj tribe, where the head chiefs, with their people, have thrown off heathenism, hold meetings, and call loudly for teaching. My wish would be to go and spend a week or two at a time at some of those places, but this would be too much for my family in their present state of health, and I cannot leave them alone here, while there are so many robbers and drunkards prowling about. I am sometimes absent over night, but I can hardly look upon it as less than a sad necessity to be so away.

A Revelling Nanakin—Threats.

Since the present Nanakin came into office, we have had a reign of terror. He has given himself up wholly to revelling; while the people do just as they please, and some of them please to do very badly. Threats are often made that we are to be burnt out, and our property is tempting to the greedy natives. So long as I am at home things go on pretty well; but the Christians here dread to have us gone, so that, between my family and them, it seems to be the only way to make my tours of the island short.

Another Tour.

January 20. We returned yesterday from our second trip around the island, and everywhere met with encouragement. We organized a new Christian community at Anak, where the people have erected a very good "pilgrim" house, since our visit there last month. There were about one hundred and fifty present, and all the exercises were well attended. Three couples were examined for church membership, and married. We held a communion season at Tokai Eu, in the Meterlanim tribe. I feel sadly for the Johoitj people. The chief with whom Mr. Doane lived seems quite disposed to reform himself and his people. He has called some of the church members from another part of his tribe to his place, and with their assistance is holding meetings regularly on the Sabbath, with large congregations.

The Meeting House Burned.

Feb. 2. How suddenly human hopes are blasted! Last Sabbath was one of the best of all our missionary life. How nicely it fitted on to the week of our sunny tour of the island! Wife remarked, when we came home after the close of all our meetings, that she had changed her mind as to the size of our meeting house, saying we shall soon have little spare room; and so thought I. Some of our chiefs came who never before were in the church, and all seemed to be interested throughout the day, as I never saw a native congregation before. Was this ominous? Did our Father send us such a day that we might be the better reconciled to the fact that it was to be our last in that church? After the meetings were all closed, and the Christians mostly gone to their homes, the drunken Nanakin, with his howling mob, came along through the woods, and applied the torch to the thatching. In a few minutes the whole was one sheet of flame. We rushed out, made one effort to save the bell, but not a thing would the flames allow us. All, all must go! And even our own dwelling, and all the buildings on the premises must have gone, had not our Father spoken to the trade winds *just at the moment* the torch was applied, and turned them from bringing the flames directly down upon our house. We returned to find the yard full of burnt thatch; and as there had been no rain for near two weeks, it is a wonder that the premises were not swept clean. The Sabbath sun went down, clear and glorious as it arose, but not so the flames. These illumined the country all night, and are still burning. And this is the end of that church on which I, and the little flock here, have spent so much labor, and in which we have enjoyed so much! My heart sank within me. I could not weep, I could but bow and say, God's will be done.

Fears of Further Violence.

But it was no time to think of what *had been* done; we must make ready for other scenes and further fires. The mob were still revelling and howling within hearing, the leader of the gang was the Nanakin, the high chief of the tribe, and darkness was closing upon us! "Pickets" were stationed in the woods around our premises, messengers were sent to inform our friends in other tribes, and preparations for a night flight were made, by packing a few of our most needed articles in chests, and placing them where the little handful of Christians could lay their hands upon them at short notice.

The night passed, and Monday, quietly. A few came in from the country, who thought the Nanakin regretted what he had done, and would not further disturb us. It was, of course, some relief to hear that it was not in anger, but in a "drunk" that he did it; but as he was still with his mob, revelling—filling the whole region with their howls—we could not be blamed for thinking of more peaceful quarters.

Arrival of Friends.

On Tuesday, about noon, we were gladdened by the sight of eighteen large canoes entering our harbor. After two nights of suspense, surrounded by howling savages, it was good to grasp the hand of love, and see the sympathy and resolve beaming in so many faces, even if these are the faces of heathen. Soon after the arrival of our party, the Nanakin, half drunk, with his mob of drunkards, came; said he was sorry for what he had done, did not know what he was doing, &c.; promised to go home, get sober and come back in two days. His two days are more than out, drunken howling continues, and the promised visit is not made. Our friends remained with us one night; we still keep up our watch, and pickets are doing their duty; though I should be sorry to report them to General Grant, as I have found some of them, on my nightly walks, asleep at their posts. These Christians would

stand between us and danger at any time, but they are so like children that no dependence can be placed on them. If I were to station one at his post, with a charge not to leave it on penalty of losing his all, he would obey the first boy that came along and told him to come away.

That company of more than one hundred friends of the missionary, strong and resolute, who came so quickly on my summons, has had the effect I wished it to have; it has made these hungry savages see that we are not alone. We could have had a much larger crowd if we had sent to other parts of the island.

Holding on.

February 26. Weeks pass and we are still permitted to hold on to our "Sumter." The drunken mob still carry on their revellings; their howlings, at times, are frightful; but no further violence has been done us. The Nanakin has never made us his visit, and all efforts to "sober off" prove unavailing.

It is a question our Christians often ask, "Why is the devil so strong just where the missionary lives, and all so bright everywhere else?" Some answer the apparent difficulty in a very charitable way for us; saying that I am a strong man, and better able to deal with him than they, and so God allows him to entrench his forces right where the missionary forces can best meet him!

We hold our meetings again in our large hall. The first gathering here after the fire, so made us feel our loss in the meeting house, that my heart was very sad. We have cleared off the ground preparatory to putting up a temporary chapel; but I am so distrustful of our "mob," that I do not commence the enterprise with much spirit. We much need the house. The crowds that used to come to us from other tribes cannot now be accommodated here, so that we have very small congregations. I shall watch the signs, and if there is the appearance of safety for a temporary church, we shall try to get one up. But oh! that large, permanent church, such as we had, when shall we have another? In God's own good time, no doubt. So say our hearts.

We are now giving ourselves much to getting ready Luke and the Acts for the press. Our people are everywhere calling for the light, and we hope to keep the harvest from wasting, so far as we can. But what can we do? Need we say any more than to point to the labors and dangers of our field, to show that it is not best to be long here alone? When we hear of the calls from much larger fields, and think of the few who can come away from the defense of our country, we hardly have heart to ask for help. If you can reinforce us, we know you will do it. If you cannot, be assured we shall stand at our post as long as duty calls. "The Cross and the Flag," what music in these words! He that would not risk all for his God and his country, ought not to live in these times. We expect to hold communion service here next Sabbath, and a few will join the church.

Zulu Mission.—South-Eastern Africa.

General Letter, June 5, 1865.

This letter is dated at Amanzimtote, where the mission was holding its annual meeting. A few extracts only will be given here, presenting a view of changes effected and good accomplished by the mission; and calling for a reinforcement. The brethren first refer, feelingly, to the death of Mr. Lloyd, his devotion to the work, and his happy influence; to the death of his child, and to one recent case of sickness in a mission family; and then, reporting the year, they say:

The past season has not been a healthy one in this country. There has been more than usual sickness and mortality, both among the white and colored population; but aside from those above mentioned, there have been no cases of serious illness in our mission. Our

proper missionary work, that of preaching the gospel, has never been less interrupted than during the past year. None of our stations have been left without a missionary for any length of time.

Congregations—Religious Interest—The Churches.

The number of regular hearers of the word is increasing. This arises from a gradual increase of numbers on our stations, and also from a greater friendliness to our work on the part of the people living near us, in the kraals. We have never had greater evidence that the preaching of the word has not been in vain. At most of the stations there have been persons who have manifested unusual interest, and at some the interest has been general, and a goodly number have professed to give their hearts to Christ. The aggregate number of hopeful conversions, and of additions to our churches, is greater than in any previous year of our history. Never has the Lord more truly shown us his favor and loving kindness, never has he more obviously fulfilled the promise, "Lo, I am with you." The interest in the Sabbath school and the monthly concert has been well sustained. A lively interest was also taken in the world's concert for prayer during the first week of the year, and at some of our stations there were then tokens of the special presence of the Holy Spirit.

The conduct of the members of our churches has given us encouragement to believe that most of them are real Christians, and that they are advancing in knowledge and strength of Christian character, are growing in grace and in the knowledge of our Lord Jesus Christ. There have been but few cases requiring church discipline, while several who were under censure have exhibited such evidence of penitence as to enable us to restore them to fellowship.

Progress—A Contrast.

When we look upon the people of our stations, and compare them in their present state with what they once were, we cannot but say, "What hath God wrought!" A few short years since, they were like the thousands around us, living, as they themselves often express it, like the wild animals of the wilderness. Now, we see on a Sabbath morning, men, women and children, decently clad, issuing from respectable looking cottages, and wending their way to the house of God, which their own hands have constructed, where they engage in the study of his Word, listen with earnest attention to his truth, lift their voices, and we trust their hearts, in prayer and praise to the true God, come around the sacramental table, and bring their offspring to the baptismal font. We see them at their homes honoring the institution of marriage, and striving to honor God in their families and in their daily walk. We see them industriously engaged during the week with the plough, the wagon, the axe, the saw, the plane. We see them making efforts to clothe and educate their children, ready to make sacrifices to extend the blessings of the gospel to their benighted countrymen, and delighting to add their prayers and monthly contributions to those of Christians in America, for the conversion of the world.

What but the power of the gospel and the influence of the Holy Spirit can have wrought such a change! May not this change with propriety be called a new birth? Not unfrequently do we hear them say, "We are living in a new world."

Appeal.

Before concluding our report, we would unitedly and most earnestly appeal for a reinforcement to our mission. In many parts of this colony, the number of heathen not under immediate missionary influence is great, and new and inviting fields of usefulness are

continually opening before us. At no period of our history as a mission has there been more encouragement to extend our operations. Prejudice against the truth is in a measure disappearing, and we think the Zulus were never in a better attitude for receiving instruction. Shall we not regard this fact as an indication that the Lord is calling us to send forth laborers into this harvest? But our greatest reason for requesting further aid as soon as possible is, that we may strengthen the things that remain. The work has grown upon our hands with such rapidity that the laborers cannot perform what is required.

The death of Mr. Lloyd is again referred to, and the feeble health of some still laboring, and it is urged that a reinforcement of two or three men should be sent without delay.

Station Reports.

Umvoti.

(About 40 miles N. N. E. of Port Natal.)

Only two of the station reports from this mission have as yet reached the Missionary House. The following extracts from that of Mr. Grout, of Umvoti, present a very pleasing view of what has been accomplished there.

Progress.

Twenty years ago last August, I first spanned out my wagon on the site of my present station, the place at that time being a wilderness, inhabited only by wild beasts. I had spent ten years of my missionary life, to all human appearance, in vain. I had selected and built upon three different stations and had been routed from them.

My place selected at Umvoti, and my call sent out, I was soon surrounded by a population, and there I commenced my life's work. Just twenty years ago, when I was more than forty years old, I baptized my first convert. Every thing that now appears as a result of the missionary work of my past life has been effected since that time.

My station is nearly in the middle of a Reservation of about 9,000 acres of land, and on that Reservation one hundred and fifty-nine lots, of about fifteen acres each, have been set off, which are owned by one hundred and forty-nine persons, most of whom have titles to their lots, and all are soon to have them. Building lots have also been set off within half a mile of my house, for as many heads of families as choose to be near our school and chapel. Forty-five of these heads of families have built and live in upright houses, some of which are good buildings.

Our people have abandoned most other business for sugar growing, and have now about three hundred acres of land planted with canes. The sugar is made at a mill erected for the use of the people by the Governor of the Colony, and worked by agents of the Government, the people delivering the canes at the mill. The last crop will realize more than one hundred and fifty tons of sugar.

Chapel Building.

Our first chapel, a building of forty feet by sixteen, was soon found too strait for us, and we erected another, sixty feet by thirty, of burned bricks, thatch roof and board floor. That also has become too small, and we now have a third one, of burned bricks, sheet-iron roof and board floor, comfortable seats and a nice pulpit, all in a civilized way. It is seventy feet long, by thirty-five wide, and plastered with lime on the outside. The inside of the roof is lined with boards, and the window sashes are of iron. It will seat four hundred persons, and I expect hereafter to have a regular congregation of that size. The house has cost us £1,100, about one-third of which was given by the late Lieutenant Governor, in allowing the sugar of the people, given for that purpose, to be made at the Government mill free of charge.

Congregation, Church, and Sabbath School.

My congregation for the past year has averaged three hundred, as many as the old chapel would seat. My church numbered seventy-seven, my Sabbath school one hundred and seventy, and my day school about sixty. Our Sabbath school is one of our important institutions. Last year it exchanged love tokens with the Sabbath school at Aintab, Syria, ours receiving from that school each a copy of the Tract Primer in Zulu, which they have studied so faithfully, in Sabbath lessons, as to commit an important part of it to memory. We have not yet done saying, "God bless Dr. Schneider and his Sabbath school." Our school, in turn, sent to Aintab £6, to assist in making a pulpit in their new church. This year it has sent off a token of love, in the shape of £4, to the Rev. James F. Clarke, at Philippopolis, Bulgaria, for use in his school. We do not look for any thing substantial in return for this.

Day-School.

We now have also a day-school which we regard as a fixed and most useful institution. At first we were ourselves the teachers, but soon employed our best taught native, at a pay of ten shillings sterling a month, which was allowed by the Society. Soon we found a native who valued his services at three pounds a month, and when our Society could not help in his support, the people assumed the responsibility of paying it themselves. When this native had brought several of the pupils up to the extent of his knowledge, the parents inquired for, and found, a white man who would teach the school for seventy-five pounds a year, and assumed the responsibility of paying that sum annually, which they have done for one year. For the last six months the Government of the Colony has added to that sum fifty pounds, which enables us to employ a good, competent teacher.

The commissioners of our Reservation have now given us a grant of two hundred pounds, the avails of land sold, with which to erect a dwelling house for the teacher of the school. We anticipate, henceforth, a regular, permanent and efficient day-school, without any expense to the American Board. When our people add to this the salary of their missionary, we will join hands with the fathers and brethren of the Hawaiian Islands.

Religious Interest.

Very nearly fifty persons have expressed interest in religion since last January, and we have good hope of a large part of them. There are also cases of interest at the kraals, outside of the Reservation. We have never before seen, at this station, a state of religious interest so much like similar seasons enjoyed in America, and the same may also be said of several other stations.

The people of this station contributed during the year, at the monthly concert, £13 11*s* 8*d*, and for home missions £13. Adding the Sabbath school contributions, and what was raised for the day-school, the aggregate is £105 11*s* 8*d*.

Esidumbini.

(40 miles west of north from Port Natal.)

Mr. Tyler's report of this station speaks of "considerable encouragement during the year," and presents a brief view of the contrast between the present and the past, in keeping with statements in the general letter and in Mr. Grout's report. The chapel, "which holds about one hundred, has been well filled for the past six months. The Sabbath school numbers about fifty, the day-school twenty-five." The church numbers six, one having been received by profession during the year.

Western Turkey Mission.

BROOSA.

(57 miles S. S. E. of Constantinople.)

Letter from Mr. Greene, July 5, 1865.

This communication relates mainly to the persecution of Protestants at Istanos, a place

where, it will be seen, little missionary effort, of any kind, has been made, but where the simple reading of the Word of God has convinced several persons of the truth. The story of trials, as told by a native helper, will be read with interest and feeling. Angora, from which light has reached Istanos through a helper, is eight days' journey from Broosa, contains a population of about 35,000, (of whom 15,000 are Armenians,) is a centre from which two other cities and five towns, containing Armenians, can be conveniently cared for, and is one of the places for which the mission calls for new laborers from America.

Persecution at Istanos.

Six hours distant from Angora there is an Armenian town called Istanos, which contains a population of 3,000. No Protestant preacher has ever labored in the place, but the helper who resides at Angora has visited it two or three times a year, for the purpose of selling the Scriptures. Many Armenians have purchased the Word of God, and some fifteen men, solely by the study of the Scriptures, have become convinced respecting the truth. These brethren, hitherto unmolested, have now been called to endure persecution for Christ. The following is an abridged translation of a letter recently received from the helper at Angora, dated May 31.

"Sahog Vartabed, on behalf of the Bishop of Angora, came to Istanos on Friday, May 26, and assembling at the school-house three hundred men of the Armenian community, summoned the Protestants to the same place. As soon as the Protestants entered, he commanded them to give direct answers to his questions. 'Do you see this people?' said he, 'Yes,' they replied. 'And are you willing to unite with them in their confession of faith, and to walk in the way of our fathers, instead of following your own obstinate wills?' 'We were baptized in the name, not of man, but of the holy Trinity, and recognize the Word of God as the only infallible rule of faith,' replied the Protestants. 'How can you prove that our rule of faith is contrary to the Word of God?' Before our brethren could reply to this question, one of the Armenians exclaimed, 'Holy Father, these men calumniate us by saying that to perform the mass as a sacrifice for sin is both contrary to the Word of God and a reproach to the blood of Christ.' Thereupon one of the Protestants opened the Testament and began to read the 10th chapter of Hebrews. As soon as he had read the words, 'For the law, having a shadow of good things to come,' he was interrupted by one of the Armenian priests who exclaimed 'Do you see, do you see? *The mass* which we celebrate is the good things to come.' Our brother begged for time to read a little more, to show that it is Christ and not the mass of which the Apostle speaks, but in vain. The Vartabed commanded that the 15th, 16th and 17th verses of the 18th chapter of Matthew be read, and then said to our brethren, 'I have several times admonished you not to wander from the ways of our fathers, but you would not listen; and now I declare that, as heathen and publicans, you are cut off from this people;' and with reproaches he drove them from the assembly.

"As soon as the Protestants had gone out, the crowd of Armenians said to the Vartabed, 'Holy Father, let us finish up the business of these men while you are still here.' The Vartabed replied, 'I have committed that work to you, see you to it.' Thereupon the Armenians quickly resolved what they would do. All the Protestants are poor, and most of them are weavers, who were employed by the chief men of the Armenian community. Whoever had given work to the Protestants was required to take it back. The half-finished webs of cloth were taken from the looms, and our brethren were turned out of the places where they worked. Moreover, the keepers of coffee shops were commanded not to admit the Protestants; grocers, not to sell them goods; cowherds, not to pasture their cows; millers, not to grind their wheat.

One Protestant, who kept guard of certain vineyards, was dismissed. Another, who was engaged in trade with an Armenian, was obliged to give up his business. All the Protestants are now without work, and the Armenians have resolved that they shall be left to die of hunger, unless they renounce Protestantism.

"As soon as I learned what had occurred at Istanos, I informed the Pasha. He replied that he would write to the Mudir of Istanos and inquire if my statements were true. Yet, after all the injustice which we have suffered from this man, we have no hope that he will exert himself to protect our brethren.

"*P. S. June* 1. To-day I hear that the persecution at Istanos has increased in violence. Our brethren, no longer able to stay in the town, have fled to the mountain. Even their own wives have been incited to shut them out of their houses. As yet, the Pasha has taken no steps for their protection. May God help you to secure for us the enjoyment of our rights."

This case of persecution was promptly brought to the notice of the English Ambassador at Constantinople, and though we have no direct reply from him, it would seem that he made a representation of the matter to the Porte, for we now have information, that by order of the Pasha of Angora, who is a bitter enemy of the Protestants, and does nothing to protect them except as he is compelled, the case was examined before the Turkish court of Angora, and the persecuting Armenians were declared guilty. However, instead of securing recompense to our brethren for the injuries and losses which they had sustained, the Turkish court directed that the persecutors ask pardon of the Protestants, and give security to trouble them no more! Yet we are thankful to God for even this measure of redress.

Nestorian Mission.—Persia.

Letter from Mr. Coan, July 1, 1865.

Tour in the Mountain Field.

This letter gives an interesting account of a tour, by the writer and Mr. Shedd, in the mountain districts. The object was to attend a meeting of the helpers, and to visit most of them in their own fields. Leaving Oroomiah, April 14, the brethren went, on account of deep snows, "by the more circuitous route of Savojbulak and Ravendooz." Some portions of the narrative must be omitted.

Savojbulak—Suffering Jews—Lepers.

Our first Sabbath was passed in Sooldooz, a plain south of Oroomiah, where we have three helpers, and where we enjoyed delightful communion with brethren and sisters around the table of our Lord. We were delayed four days at Savojbulak for animals, but found pleasant opportunities for preaching Christ to Armenian, Chaldean and Jacobite merchants there. There are many Jews in that town, and their condition is abject in the extreme. The population is mostly composed of Koords, and a story was told of a young Jew and his bride, who, not long ago, on the night of their wedding, were separated, one to gratify the brutal lusts of the mob, and the other to afford sport to the savages who impaled him on their spears and tossed him into the river. A little east of the town is a community of lepers, who are deprived of all intercourse with their fellow men, as much as if they lived in the days of Joshua.

A Disturbed Country.

While we were there, the place was thrown into excitement by the news that a few hours distant, and near the frontier, a fight had occurred between the Koords and a company of Turkish soldiers, in which many lives were lost on both sides. Armed Koords came from every direction, rushing through the place to the scene of strife. But we passed on unharmed and spent our second

Sabbath at *Peschawa* the chief town of Sejan.

The plain of Sejan is a beautiful one, and capable of sustaining a hundred large villages, but it is now all a waste. The Koords, who have been wont for many years to plunder in every direction, have become restive under the restraints of authority recently established there, and have left their valley and gone to roam in quest of prey where they hope not to be disturbed.

Akra—The Chaldean Bishop.

Our third Sabbath was passed at Akra, a large Koordish town, romantically situated at the head of a wild gorge, the houses being in tiers one above the other, in a circle on the sides of the mountain. There are about fifty Jewish, thirty Chaldean, and twenty Jacobite houses there. Mar Elia, lately promoted to the bishopric in the Chaldean church, invited us to his quarters, but the place was thronged with people, who had come on business connected with their taxes, &c., so that there was little opportunity for quiet or religious conversation. The bishop is a shrewd man, with some learning, much force of character, and affable in his manners. His influence is great, and he exerts it to the utmost, to bring into his church all the surrounding Nestorian villages, which have not already been brought over.

Shirmia—Mosul—Chaldeans—Mr. Rassam.

Hearing at this place that Brother Williams, now a third time bereft of a wife, was in Mosul, two days distant, we determined to visit him. We passed our first night at the large village of Shirmia, where deacon Tamo had labored a year ago. We found pleasing evidence of his faithfulness. It would seem that he had saved, for the time being at least, that village from the grasp of the papists. They asked for a helper. We reached Mosul on the morning of May 4, and were disappointed not to find Mr. Williams. We were the guests of Meekha the three days of our stay there, one of which was the Sabbath, and had numerous calls from those who in other days had come for religious conversation. The desire seemed very great to have the labors of a resident missionary among them. Must the seed sown there be lost? Priest Mekhiel preaches to the little company on Sabbath mornings, and conducts a Bible class in the evening. We baptized a child of one of the brethren, and did what we could to encourage them and to strengthen the things which remain. Our hearts were chastened and sad by the contrast of the past with the present. They say, 'You come and stir up the hornet's nest, and then run off and leave us to be stung.'

The Chaldean church shows signs of much vigor. They have become disgusted with the domineering of French and Italian priests, and now have nothing to do with them. They support their own schools and ecclesiastics, have recently imported a printing press from France, and have built a fine printing office and a large seminary for young men.

We had a very pleasant visit at Mr. Rassam's, who invited us to conduct divine service at the consulate. He is very deeply absorbed in Biblical researches, and is preparing a new translation of Isaiah, which he maintains is eight-tenths Arabic, and of the very best style.

Berwer—Prospects.

From Mosul the brethren went to Elkoosh, where they were guests of the monks in the convent of Rabban Hermezd, and thence to Amadia. On Saturday they visited Berwer, and passed the Sabbath there. They found the helpers there "quite feeble, from long sickness," but the priest of the village where they reside seemed "friendly and enlightened, and the people disposed to receive the gospel." The illness of the helpers had been "a great hindrance to the work."

There are about twenty Nestorian

villages in Berwer, and brother Shedd went in one direction and I in another. The bishop of Duree, Mar Eshoo, called upon us on Sabbath afternoon, and invited us to have a service at the house of the priest, when a large company met. We were followed to our room, where we had a long and earnest talk both with priest and bishop, on personal repentance and faith. The bishop left for his home, several miles distant, about ten o'clock, after urging us to call on him the next day, which we did. We found the people of Berwer generally friendly and ready to listen. Its proximity to Tiary, from which it is separated by a range of mountains, enables the priests of Ashita frequently to come and prejudice the people against the truth.

Helpers Robbed.

On our return to Amadia, we were met by some of the helpers, who reported that on their way to the meeting, three of their number had been stripped in Tekhoma, and their lives threatened by the chief of Gorndikta, who proclaimed aloud that he had just been promoted to his office by the Patriarch, with the injunction to plunder, beat and kill the missionaries and their helpers, if they showed themselves in Tekhoma.

Meeting of Helpers—Deacon Tamo.

By Tuesday evening, about twenty of our helpers had come, some of them with their wives and children, and Priest Oshana, of Amadia, gave us a very good opening discourse, on the union of Christ with the believer. A programme had previously been forwarded to all the helpers, and parts assigned. This, with a few modifications, was carried out.

The day opened with a sunrise prayer meeting. Then, after breakfast, came a Bible class exercise, and this was followed by reports from different fields. These were submitted to a committee on narratives, which reported at a subsequent meeting. Several of the reports were very interesting, and showed marked progress in the work. In listening to them, as coming from such a corps of intelligent, educated men, I could not but compare the present with those dark days of toil when we were struggling to obtain a footing for ourselves in Gawar. Then we had but one helper, Deacon Tamo, and he a prisoner fourteen weary months. Now we have over twenty.

This same Deacon Tamo, who has labored the past two years as a pioneer in opening the work in unoccupied districts, gave us a glowing account of his last winter's labors in Usyan. The people heard of his coming, and went out to meet him, literally spreading their garments in the way. The entire village, old and young, assembled through the winter, morning and evening, to hear him discourse on the love of Christ, never tiring as he talked, sometimes two hours and more. We have sent two young men there and to a neighboring village this summer.

Essays and Discussions.

Essays were read on topics having a practical bearing upon the work, and these opened the way for animated discussion. They were upon themes like these: "How shall we secure more unity and co-operation among all who love our Lord in our field?" "How shall we best improve our schools?" "How shall we best secure the greatest regularity and fidelity in the discharge of our duties as ministers of the gospel?" "What is the design and use of the Lord's Supper?" &c. On Thursday evening there was a general conference, in which each brother gave an account of his personal joys and sorrows, trials and discouragements, comforts and hopes. There were also humble confessions of sin, and resolutions for a holier life, and a new consecration to the service of Christ.

The Lord's Supper—Additions.

On Friday morning, the children of some of our helpers were baptized, one of the missionaries preached a sermon, and the other administered the ordinance of the Lord's Supper. Six persons, who had previously been examined, stood up and witnessed a good confession, and entered into covenant with God and the church to walk in newness of life. It was a tender scene. The Lord was with us. All felt that it was good to be there. Some left that afternoon for their homes, and nearly all were away early Saturday morning.

It was a delightful meeting, harmonious throughout, and pervaded by the spirit of Christ. Such a meeting cannot fail to do great good, and its influence will be felt, I doubt not, through the year, in all the mountain field.

An Opposer Softened.

Priest Abraham, of Amadia, has been very bitter in his opposition, especially the past winter, and taking advantage of the illness of our helpers, had drawn away several from attendance upon the means of grace. One old man, who had seemed near the kingdom, was thus drawn off. He died suddenly while we were there, and we took occasion to point out to the priest the fearful responsibility he had assumed. Deacon Tamo kissed his beard, and plead with him with tears. It would seem that fear seized him. He attended all our meetings, and the following Sabbath forbade his flock from going away that day on business. In the forenoon he assembled them all in the church, when he made a humble confession of his sins and the sins of the people, and preached an able and pointed discourse, after which he invited us to speak. I could not refrain from taking him by the hand and thanking him for his discourse, and said to him in the presence of all, "If you would thus preach and practice, there would be no need of our labors here." He told the people that he should preach every Sabbath, and that he would not bury the dead of those who absented themselves from church. He said, "This is *my* work. My flock must be led to the kingdom by me." May his resolutions not be as the morning cloud.

A Godly Helper near to Death.

After the meeting the brethren went to Botan, where they found the helper, Deacon Isaac, sick, with little prospect of recovering. Mr. Shedd went to Jezireh, Mr. Coan remaining for a few days with the dying man. He writes:

He longed to partake once more of the emblems of his Saviour's love, and on the Sabbath we gratified his wish. His old mother and an interesting young convert were admitted to our fellowship, when we commemorated Christ's death in the holy supper, as it seemed, quite on the verge of heaven. The savor of the good man's prayers, preaching and godly life is evident in that village. Nightly they gathered before his door, and listened with tearful interest to the word of life. Their tender interest in him was affecting, as they came often, with solicitude, to inquire if I did not think he could recover. By his direction they had been accustomed to meet three times a week in the church, when a pupil of his would read a chapter, and the brother admitted to our fellowship would give an exhortation and close with prayer. The people sent a united petition for Mar Yosuph, of their village, now a teacher in our seminary, to return and be their pastor. We shall probably send him, and secure another man for the seminary. As I left them, a large company followed me a long way, and asked me to pray once more with them. We knelt under the wide spreading branches of an old oak, and commended the dear pastor and his flock, apparently soon to be left destitute, to the care of the Great Shepherd.

Dangers—Redress Sought in Vain.

The disturbed state of the country did not permit us to return from Botan

through strictly Nestorian districts, so we returned to Amadia by the way we went. We had written to Mosul, representing the case of helpers who had been plundered, and hoped to find authority to punish the offenders, and thus secure our return to Oroomiah via Tekhoma, and so through the districts occupied by our helpers. But in this we were disappointed, and so were obliged to take a circuitous route and disappoint helpers and friends whom we had designed to see. We are not without hope that redress will be obtained; if not, it will be in vain to try to prosecute labors among the Independent Mountain Nestorians. The advisers of the young Patriarch are most hostile to us and all efforts to evangelize the people.

Ardil—A Teacher Desired.

While on our way home, we sent one of our helpers, with *Kallash*, our Koordish messenger, as a guide, to pass the Sabbath in the large Nestorian village of Ardil, which was out of our way, and very difficult of access. That village, which formerly had eighty houses, had never been visited by missionary or helper. Deacon Sego was received with great demonstrations of joy. The people hardly gave the wearied man an opportunity to sleep, so anxious were they to hear the words of life. The head man entreated the deacon either to remain, come again himself, or send a man to teach them.

The brethren reached their homes in Oroomiah on the evening of June 16, very grateful for what they had been permitted to see of the work of the Lord in the wild mountain districts.

Letter from Mr. Shedd, July 1, 1865.

Encouragement.

Mr. Shedd writes briefly in regard to this mountain tour, and a portion of his letter also should be given. He remarks:

In the villages I visited about Jezireh there is considerable light, and in Mar Akha, the native place of Deacon Isaac, I found a few who seemed really brethren in Christ. They plead very earnestly for Deacon Isaac to return among them if he should recover; or if he be removed by death, to have some other person to care for the little vineyard that has been planted, but, as they express it, is now left to be trampled down. I will add a word in regard to the remnant of the Nestorians among the Koords, to the south and east of Amadia. They are in the mountains that skirt the great plains of Assyria, among the border villages of the Chaldean church. Through Deacon Tamo's labors, they have been brought to a partial acquaintance with the gospel, and their appeal is for more light, and that the light they have be not left to go out in papal darkness. The entire unanimity with which the village of Elsyan, of forty-two houses, accepts the evangelical doctrine, is without a parallel in the mountains. That with the same readiness they may yield their hearts to the spirit of the gospel is our hope and prayer. The short visit I made among them was every way delightful. The pathos of their plea I have never seen equalled. As we sat on the roof in the evening, with the whole village gathered to prayers, the chief man said, almost with tears, "Now that you have given us the pure doctrine of life for one winter, we pray you to see to it that we are not again left without it."

Thus, while in some places the soil is stony and thorny, in others the good seed is sown with every prospect of a rich return. The meeting of our helpers and pious laymen in Amadia gave cheering evidence of life and growth in the work. The spirit of lawless persecution now rife in Tekhoma and Tiary, and the bitter spirit of the Patriarch, are serious obstacles; but I cannot think that the Lord will permit the enemy to triumph even in those wild districts. The impression left on my mind, after our long tour among the dry bones of

the valley of the Tigris and the anarchy of the lawless mountaineers, is that *everywhere*, the seed of truth is indestructible. Not a prayer or tear, not a word dropped by the wayside, is lost. Silently, but surely, the spiritual temple is building in the hearts of men, and the headstone thereof shall one day be brought forth with shoutings, crying "grace, grace unto it."

PROCEEDINGS OF OTHER SOCIETIES.

Berlin Missionary Society.

The last annual report of this Society shows that its income for 1864 from all sources, (including a balance of 7,102 thalers from 1863,) was 52,029 thalers; and that the expenditures amounted to 52,309 thalers, 36,088 thalers having been remitted for the support of the missionaries and their operations.

The following table will show the present condition of the foreign operations of this Society:

Stations.	Commencement.	Congregations.	Communicants.
Cape Colony:			
Amalienstein,	1856	519	251
Lady-Smith,	1857	42	19
Anhalt-Schmidt,	1860	90	70
British Kaffraria:			
Bethel,	1837	108	53
Wartburg,	1855	65	35
Petersberg,	1855	56	32
Emdiseni,	1864		
Orange Free State:			
Bethany,	1834	210	110
Paardekuil,	1860		
Pniel,	1847	65	31
Natal Colony:			
Emmaus,	1847	30	10
Christianenburg,	1854	130	75
Stendal,	1860		
Emangweni,	1863		
Wartburg,			
South African Republic:			
Gerlachshoop,	1860	20	12
Bassootoland:			
Khalatloku,	1861	60	42
Phata-mesane,	1863	13	9
Charatau,	1864	70	40

Two new stations are reported; but the number of laborers on the ground remains the same as last year. A reinforcement of five was on the way to the different missions.

Presbyterian Church of Ireland.

The "twenty-fifth Annual Report of the [Irish] Assembly's Foreign Mission," July, 1865, mentions five mission stations, in India, (Rajkote, Gogo, Surat, Borsud, and Ahmedabad,) at which there were 75 baptisms during the year. The whole number "connected with the church by baptism" is about 300. About 1,000 children are on the school rolls. The number of missionaries is six. One returned during the year, after twenty-three years of service, two new laborers were sent out, and one more is under appointment. The collections, donations and bequests for the foreign missions, within the year, were £2,694.

The Assembly has a "Jewish mission" with three stations, (at Bonn and Hamburg, Germany, and Damascus, Syria,) and four missionaries, two at Damascus. The receipts for the Jewish mission were £1,970. It has also a "Home Mission," (receipts about £1,920,) a "Roman Catholic Mission," to Papists in Ireland, (receipts £2,990,) and a "Colonial and Continental Mission," with operations, mainly by pecuniary grants, in British North America, New Brunswick, Van Couver's Island, New Zealand, Australia, Natal, and several European countries.

Baptist Missionary Union.

The fifty-first Report of the Union, for the present year, presents the following satisfactory statement as to

Receipts and Expenditures.

The balance in the Treasury, at the commencement of the year, was $510.57. The receipts have been, from donations, $120,249.02; from legacies, $12,318.14; and from other sources, $20,117.84; making a total amount available for the ordinary expenditure of the year of $153,195.57. The total expenditure, including a small amount contributed last year to the Jubilee Fund, and this year transferred to that account, was $147,633.84, leaving an unexpended balance in the Treasury of $5,561.73.

The Jubilee Fund.—Previous to April 1, 1864, the amount contributed to the Jubilee Fund was $9,232.73. The expenditures from the fund in reinforcing our missions in Burmah, up to the same date, were $8,793.61, leaving an unexpended balance of $439.12. The receipts during the pres-

ent year have been $43,852.28. The total amount of the fund, since the account was opened, is $53,085.01. The amount expended during the last year was $28,651.52, and the balance now in hand belonging to the fund is $15,639.88.

The total amount received into the Treasury for jubilee purposes and ordinary expenses, including balances from last year, was $197,047.85. The total expenditures were $176,285.36. The aggregate of balances on hand is $21.201.61.

The amount required for the support of missionaries in the foreign field, during the whole year just closed, has been just about double the nominal allowance for each missionary. Yet by the blessing of God, we have been able to meet this heavy strain on our resources, and more than to meet it. The result has been beyond our most sanguine hopes.

Summary of Operations.

The number of missions at present under the patronage of the Missionary Union is 20, the Chinese Mission of Bangkok having been added during the year. In the Asiatic Mission there are 15 stations where American missionaries reside, and somewhat over 400 out-stations; in the German and French missions, not far from 1,100 stations and out-stations. The number of missionaries, including those in this country, and not reckoning those in Europe, is 41 males and 36 females. Native preachers and assistants, exclusive of those in Europe, and of whom 50 have been ordained, 500; in Europe, 170; making a total of 670. The report of baptisms is very defective, no returns of several of the Karen Associations having reached us; we therefore omit this item altogether, and give the total of churches, 469, and of members, 35,000; both the same as last year.

Reformed Dutch Board.

A summary view of the missions of this Board, taken from the *Sower* of January last, was published in July. The Report for the year ending with April last, states, respecting the financial condition of the Board:

The amount received by the Treasurer has far surpassed that of any previous year. The receipts for ordinary objects amounted to $74,025 24. To this sum must be added $1,855 received by Rev. J. Howard Van Doren, and paid over to the Board for his outfit, passage to China, and expenses in the field; $1,500, paid chiefly by Northwest Church, Twenty-third street, New York, for the outfit and passage of Mr. and Mrs. Talmage, and $2,357 98 contributed by the Holland Churches at the West, for the mission hoped for by them in Southern Africa. The gross receipts of the Board were $82,038 22; of this sum $2,300 was given by the American Bible Society, leaving $79,738 22 as the amount contributed by our churches and people for the support of the Board. This record assures us that, amid the national trials through which the Lord has led us, the church has not forgotten the cause and kingdom of Jesus Christ. The Board closes the year in debt to a serious amount. The amount borrowed upon securities of the Board, added to other obligations, makes the indebtedness $12,000 or thereabouts.

The missions are (1.) The Arcot mission, India, with 8 missionaries, 8 stations, 6 out-stations, 30 native helpers, 267 communicants, 156 pupils in schools. (2.) The Amoy mission, China, with 6 missionaries, (2 in this country,) 2 native pastors and 11 native helpers. A table is given of 8 churches "under the care of the Reformed Dutch and the English Presbyterian missions," with 455 members,—86 received on profession during the year. Three of these churches, with 309 members, are mentioned as under the care of the Reformed Dutch mission. (3.) The Japan mission, with 3 missionaries and 2 stations.

In concluding their Report, the Board say:

Since the beginning of our civil war, the Board has been restricting its expenditures. The Amoy mission cries for means to erect dwelling places for our missionaries, and points to the broken health of some of their number as the result of living in houses entirely objectionable in a sanitary point of view. The cry from India is for appropriations for better conducting the work. Our brethren in Japan ought to be established in the most permanent manner. This is financially economical, as well as politic in a missionary point of view.

We thank God that the Board has lived through the severe trials of the past four years. God has been on our side. The more deeply our missionary history is pondered, the more fully is this fact established. As we set up our Ebenezer, we ask for renewed consecration to the work, for a degree of consecrated gift and fervent prayer far beyond what the church has ever bestowed upon this work. May God bless his cause, and make us rejoice in our privilege of sustaining and strengthening it.

MISCELLANIES.

A Letter to the Treasurer.

From among many letters recently received at the Missionary House with donations, — from invalids, the very poor, parents who had lost an only child, and remit what was set apart for the education of that child to be a laborer in the Lord's vineyard here, &c.,—the following is selected for publication specially because of its suggestive character.

"Dear Sir: The inclosed is a contribution of mites, from a small female praying circle. The appeal in the Herald for more men and means to carry on the great work of Foreign Missions, was read in our praying circle and touched the hearts of all. One of our number proposed that a contribution be taken up at each missionary prayer meeting, in the hope that our *mites*, with millions more flowing into the treasury, would prevent the fearful calamity of a debt of the Board.

"The sum is small,—would that it were fifty times the amount,—but my heart swells with adoring gratitude to God for disposing the hearts of this feeble band to contribute this amount, as it is more than could be expected considering their pecuniary resources and the extra efforts they are making to raise funds to erect a house of worship, so greatly needed for this place.

"At the commencement of these meetings, the second Wednesday of each month was set apart for special prayer for our missionary sisters in heathen lands. The deepest interest and sympathy have been evinced in behalf of those who have, from love to Christ, thus voluntarily separated themselves from the paternal roof, friends, Christian privileges, and in some instances from beloved children, to carry to the degraded of our sex that gospel of Jesus which alone can elevate, sanctify, and prepare them to be Christian mothers, and for heaven. In these meetings the above topics, together with the condition of the heathen before the gospel is received by them, and the happy results following the same, have from time to time been presented. Could the Secretaries of the Board, and the toil-worn missionaries on heathen shores, witness the tearful eyes, and listen to the earnest, heartfelt prayers of this little band of praying sisters, so recently organized, their hearts would be encouraged and their faith strengthened —that there would be no lack in the treasury of the Lord.

"O, if every church in our land sustained a missionary female prayer meeting, a spirit of benevolence and prayer in behalf of this holy cause would soon be awakened, and there would be neither men nor means wanting to carry forward the Lord's work."

Who will Take the Place?

Mr. Munger, of the Mahratta mission, writes respecting the death of Mr. Chapin: "We have pondered this dispensation much. We cannot think there has been any mistake. Brother Chapin did well to propose to come to India, to preach Christ to the perishing. The Committee did well to commission and send him on this errand of love. The dear young man did well to begin his work here as soon as he could intelligibly utter the words,—'Behold the Lamb of God which taketh away the sin of the world.' He did well to begin his missionary life with the full purpose of his loving heart to live wholly for Christ. The brethren here did well to welcome him, with glad and thankful hearts, to participation in this good work of the Lord.

"The beginnings were all well, and who will say the endings are not well? Surely, the loved departed will not say so; he is satisfied. 'In Thy presence is fullness of joy, at Thy right hand there are pleasures for evermore.' The bereaved and sorrowing widow will not say so; nay, will not think so. We do not intermeddle with either her sorrow or her joy when we say, from report, she is wonderfully sustained. The brethren of our mission will not say so. We will say,—The ending is well, for

the Lord hath done it. The work is his. He knows how hard it is for us to spare this loved brother at this time. But the workmen are all his, and he will sustain the work in his own way. And I am sure that neither the Committee nor the churches will say that the Master has done otherwise than well in taking our brother Chapin away from the work which he much desired, and for which he was specially fitted and greatly needed. We will believe, then, that you will press upon the young men in the churches, to whom is given the great privilege of being ambassadors for Christ, the obligation which this painful dispensation, and others similar, impose upon them, to prostrate themselves in the dust, and to cry long and earnestly, 'Lord, what wilt thou have me to do?'"

Biographical.

The Life of John Brainerd, the Brother of David Brainerd, and his Successor as Missionary to the Indians of New Jersey. Par Nobile Fratrum. By Rev. Thomas Brainerd, D. D., Pastor of "Old Pine Street Church," Philadelphia.

This volume, which bears the imprint of the Presbyterian Publication Committee, 1334 Chestnut-street, Philadelphia, and A. D. F. Randolph, 770 Broadway, New York, is an exquisite specimen of typography and literary execution. It is a model of religious and missionary biography in respect both to the use of the materials at command and the treatment of its subject. An eloquent and discriminating essay on David Brainerd,—whose memory, (though his missionary career was one of only three years among degraded Indians, and more than a century has elapsed since his death, before his thirtieth birth day,) "is fresh and fragrant wherever Christianity has found a lodgment in any part of the earth,"—is a fitting introduction to the memoir of his less known but little inferior brother.

Dr. Brainerd has laid the Christian world under an obligation of gratitude for the tribute which he has paid to the "missionary martyrs" and heroes of the family to which he belongs. The name of Brainerd, familiar and precious as it already is to the Church of God, will be increasingly so from the fuller revelation which we have of it in this work. Although the younger brother did not possess "the intellect of wonderful power" to which President Edwards bears testimony in words that are full freighted with meaning, in his delineation of the extraordinary youth who died beneath his roof, the moral greatness which shone in his self-consecration, humility, watchfulness, intimate and constant fellowship with Christ, blameless and heavenly life while toiling with a never intermitting zeal for the salvation of the perishing, at the cost to himself of all that was most pleasing to his natural desires and tastes, was equally his, who, at the elder brother's call, turned away from his dying bed to take up the work which he laid down, and carried it on for twenty years. The type of piety ere exhibited, in its distinctive features, excepting the somewhat morbid depression which characterized it less in John than in David, is the great want of the church for insuring the progress and triumphs for which we pray.

Besides his work among the Indians, Mr. Brainerd had under his care seven churches of white men at the same time, preaching at twenty-one stations in a country almost destitute of roads, and received a salary so small that he was obliged to eke out his support from his own private funds. We commend Dr. Brainerd's statements to those who think that the life of those early laborers among the Indians was a failure. For seventy years Mr. Brainerd's grave remained unmarked. This memorial of him, after the lapse of a hundred years, is a pleasing illustration of the earthly resurrection which is granted to many good men whose names are buried in obscurity.

Murder of a Missionary in New Zealand.

Reference was made in the September Herald to a new superstition in New Zealand, and to the report that it had led to the murder of a missionary. That report is sadly confirmed. The *Church Missionary Intelligencer* for August contains a somewhat full statement of the case.

"The Pai Marire, or, as it is popularly called, the Hauhau fanaticism, from the yelping with which its ceremonies are accompanied, has developed itself with an alarming rapidity, and has assumed the most horrible features. Rev. Carl Sylvius Volkner, once a Lutheran clergyman, having been ordained in the Episcopal church, had been laboring as one of her missionaries for several years at Opotiki, on the eastern coast of the northern island. This gentleman had lately taken his wife to Auckland, and, in company with the Rev. T. S. Grace, Church Missionary at Taupo, arrived at Opotiki on the 1st of March, in a small schooner, the 'Eclipse,' commanded by a Jew, named Levy, who was in the habit of trading there, his brother being a resident storekeeper. The natives were found to be in a considerable state of excitement. . . The whole settlement had, in a few days, renounced Christianity and become converts to the new religion, and, in their new-born zeal, ransacked Mr. Volkner's house, sold his goods by auction on the Sunday, and had compelled Father Grange, the resident Roman Catholic priest, to save his life by flight. The 'Eclipse' had no sooner entered the river than she was seized, the crew and passengers being ordered on shore, and confined in a native 'wharre.' Captain Levy, being a Jew, was unmolested, the Hauhaus laying claim to be in some way allied to the ancient people of God. . . On the following morning, a fall and tackle were procured from the schooner and made fast to a tree, when Mr. Volkner was led out in the presence of several hundred natives. The Taranaki fanatics then stripped him of his outer garments, his own congregation standing by and offering no resistance. At two o'clock, the hour fixed for his execution, they bound a handkerchief over his eyes, allowed him a few minutes for prayer, and then, amid taunting yells and derisive shouts of laughter, he was hoisted up by a 'tiu,' or fanatical priest, named Kereopa. . . Scarcely was life extinct when Mr. Volkner's body was cut down, taken to an inclosure near the church, in which he had labored with much earnestness, and decapitated. The details of what followed are most revolting; but, without morbidly dwelling on them, it is absolutely necessary to say that the brains were extracted, the eyes torn out and eaten, and the blood licked by an eager crowd of men, women and children. Having been otherwise mutilated, the body was first thrown to the dogs, and then, to quiet their fighting, it was thrown into a cesspool."

Mr. Grace and others, after being for some time in much peril, were rescued, a British steamer having been sent for the purpose. The *Intelligencer* states that for the moment, in New Zealand, Satan triumphs. "The new delusion is spreading with fearful rapidity throughout the island."

MONTHLY SUMMARY.

Home Proceedings.

The "proceedings" at home which, during the month of August, were of special interest to officers and missionaries of the Board, and, indeed, to all who desire continued prosperity in the missionary work, were among the churches rather than at the Missionary House. Again, as last year, the sum needed to prevent a debt has been provided, and the history of the Board, and of the support which has been furnished it during all the years of the mighty struggle for our national existence, will ever afford one gratifying chapter for the more comprehensive and truly marvellous history, not only of continued financial prosperity, but of unexampled liberality throughout the struggle. It is indeed true that limitations imposed upon the missions, as to their expenditures, have been painfully stringent, and that, without delay, relief should, if possible, be afforded them; but on the other hand, the greatly increased expense of all foreign operations, owing to the increased cost of gold and of exchange, has rendered it needful for the Board to expend much more, in the currency of our country,

than at any previous period of its operations. And from year to year the large sum called for has been provided, so that there has been less embarrassment from debt during the war than has been common in previous years. Surely there is occasion to praise God for this, and that now, with the war ended, we are free to press forward in our work, unincumbered by financial responsibilities for the past. The unpleasant thing in this regard, as we look back, is the fact that the needed amount has not been furnished promptly, from month to month, in the successive financial years, but that during most of the year there has been a serious falling behind in receipts, necessitating, in the end, such special appeals and urgent efforts as are by no means desirable. May not this also be avoided in the future, and not only the years close without a debt, but the several months of each year afford an income sufficient for each month's expenses?

Missions of the Board.

Western Turkey.—Mr. Leonard wrote from Marsovan, June 9. Referring to former difficulties there, he remarks: "The sorrow which overwhelmed us a year ago is now turned into joy. Those who, in that wild tumult and whirlwind of passion cried, 'Let us break their bands asunder and cast away their cords from us,' now declare, with one voice, that there were no bands to sunder but the bands of love, and no cords to cast away but the cords of prudent counsel, of instruction, of fraternal and paternal solicitude, and of pecuniary aid, to which they owe their existence as a people, and without which they would quickly go to ruin. Extravagant as this language may seem, it is substantially repeated in so many forms, and on so many occasions in our daily intercourse with the people, that I doubt not it expresses the real feelings of most if not all of them.

"Last Sabbath we celebrated the Lord's supper. It was to me an interesting occasion. More than two hundred persons were present, of whom about one-fifth were communicants; and although it was a very warm day, and the house was packed with as many as could find a seat upon the floor, the profound attention which was given to the story of Christ's sufferings and death, the tearful eye, and the face upturned, solemn, pensive, as if in silent prayer, showed that there are hearts which yearn for higher good than this world can afford."

Mr. Bliss writes from Constantinople, August 7. "You will hear of the ravages of cholera here, and will be anxious to have a report from our missionary circle. Mr. Washburn's little Harry was attacked and died on Saturday, day before yesterday. Others among us have had more or less severe attacks, but now, so far as I know, all are well. We are very much scattered. The ravages of the disease in the city are fearful. There must have been 800 or 1,000 deaths a day last week. Twenty-six dead bodies were carried past our bookstore on Tuesday. That was a day of horrors. The first news that came to us in the morning was that Stepan Agha, [the civil head of the Protestants,] had died the previous evening of cholera, that a few hours later his son had hung himself and set the house on fire, which had been consumed with all its contents,—people from without having barely been able to remove the dead bodies.

"Noon. I hear of no new cases of severe attack among our acquaintances. The disease still rages, though, if I may judge from the comparatively few funerals I met this morning on my way to the bookstore, it is on the decrease."

Mr. Greene, of Broosa, (page 299) gives account of severe persecution to which Protestants have been subjected at Istanos, a place where no Protestant preacher has ever labored, but a helper has sold copies of the Word of God, and "some fifteen men, solely by the study of the Scriptures, have become convinced of the truth."

Syria.—A letter from Mr. Thomson, of Beirut, dated August 2, notices a violent attack upon Dr. Post, at Duma, by excited and intoxicated Maronites, in which he received a severe blow from a club upon his shoulder. The blow was aimed at his head, and the use of even more dangerous weapons was threatened. Two days later

a note from Mr. Jessup stated that Kawasses from the Consul at Tripoli had gone to Duma, and no further violence was anticipated. Dr. Post had recovered from his wound. Mr. Thomson states: "Beirut is almost wholly deserted, on account of the cholera. Yesterday official reports gave the number of deaths as 28; higher than any other return, and considering the small number of people now in the city, sufficiently alarming."

Nestorians.—Letters from Messrs. Coan and Shedd (pages 301–306) present an unpleasant condition of civil affairs in some of the mountain districts, but a degree of faithful and successful effort, of Christian spirit and enterprise, on the part of native mission helpers, and of interest in the truth among the people, which are truly cheering. The letters will well repay perusal. At one place, when the people heard that Deacon Tamo was coming, they "went out to meet him, literally spreading their garments in the way;" and "the entire village, old and young, assembled through the winter, morning and evening, to hear him discourse on the love of Christ, never tiring as he talked, sometimes two hours and more." Of another village Mr. Shedd remarks, "The short visit I made among them was every way delightful. As we sat on the roof in the evening, with the whole village gathered to prayers, the chief man said, almost with tears, 'Now that you have given us the pure doctrine of life for one winter, we pray you to see to it that we are not again left without it.'"

Mahratta Mission.—Mr. Fairbank wrote from Wadale, July 12, "For the last communion, in the beginning of this month, I invited all the churches to assemble at Wadale, and it proved a very interesting occasion. Four persons—two men from heathenism, heads of families, and two young women of the children of the church—were received to the communion. The examination of these persons brought out indications of spiritual life both in themselves and others that we rejoiced to see, and the aspect of the audience during the communion service was unusually solemn. It seems desirable to bring the Christians together as frequently as possible. They are pre-eminently a social people, and their religion languishes without social helps. Many of them are isolated from Christian influences at their homes, and my heart aches for them. The wonder is, that all are not drawn away from the faith in such circumstances, with their imperfect knowledge of even the great doctrines of the Bible, and unable to read, or often to hear the Scriptures, and surrounded by heathenism."

Madura.—Mr. Rendall, of the Madura station, reporting in April last says: "We have continued our labors in behalf of the heathen. One hundred villages have been visited during the past three months, and the interest of the catechists, in carrying on this work, is unabated. The heathen are more restless than ever in their expectations. Beside the old report about a new king, who is to arise and take possession of the country, after expelling the English, various other stories have been put in circulation. We shall be tried this year, in laboring for the people, by one of the most distressing famines that I have known since I came to India. The Lord knows when to send prosperity, and when to send adversity. We will continue to trust in Him."

Mr. Chandler, of Tirumungalum, wrote in June, of itinerating labors for a few weeks, with Mr. Capron, in the northern part of the Usalampatty District. He says: "We had everywhere a respectful hearing. Many asked us to establish schools, that they and their children might be taught. The ignorance of the people in that section is most deplorable. The principal man in one village replied to me somewhat in this strain:—'We believe what you say. We receive no benefit from our idols; we worship them because we know no better way. You say we must worship the true God; but we know nothing of him, or in what way we should worship him. You say the Bible will teach us; but there is not a man in our village who can read, and what you have now told us we shall very soon forget. What shall we do?' I certainly felt a deep sympathy for them, in their gross darkness. And this is but a specimen of what we often hear. In some places idol-

atry seems to have a stronger hold upon the minds of the people than in others. It was apparent to me, however, that its hold is yearly becoming weaker and weaker.

"There are now five or six candidates for admission to the church, whom I hope to receive before long. In some parts of this field, the catechists report that unusual attention is manifested by intelligent heathen in reading the Bible." Some "sunny side" items respecting schools, mentioned by Mr. Chandler, will probably be used in the Quarterly Letter to Sabbath schools.

Mr. Tracy, of the Pasumalie Seminary, writing from Pulney, May 29, mentions the deep affliction of one of the seminary teachers, by the death of his wife, (an affliction under which he manifested an excellent Christian spirit,) and the death of one pupil, who had been "a consistent, humble Christian, beloved by all who knew him." He also writes:

"There has been no religious excitement in the seminary during the period covered by this letter, but for most of the time there has been evidence that the Holy Spirit was gently working in the hearts of individuals, and I have had the pleasure of admitting to the church ten of the students, on profession of their faith. During the vacation, the teachers have been in various ways laboring to promote the cause of Christ, their love for which is most manifest. I can truly say of them all, that in season and out of season, they strive to improve every opportunity to make known the name of Jesus, and press his great salvation upon the acceptance of their countrymen."

Mahrattas.—Mr. and Mrs Wood, who sailed from Boston, May 4, returning to Western India, arrived at Bombay, August 3, after a very pleasant and prosperous voyage of ninety-one days. Mr. Wood expected to remain at Bombay for a few months at least, in accordance with the wishes of the mission.

Sandwich Islands.—Mr. Coan, of Hilo, Hawaii, wrote June 22: "Hilo and Puna have been favored with temporal prosperity during the past year, and we have not been without spiritual favors. There has been no unusual defection in the churches, but, on the contrary, we have had much harmony, and many tokens of Divine favor. Sixty-nine have been added to the church from the world, and numbers of backsliders have returned to the fold. Our contributions have been well sustained, amounting to more than $3,700. Native laborers have done well, thus far."

Letters from the Islands, (see page 293) give very pleasant accounts of the meeting of the Evangelical Association in June last, and especially of performances and the general appearance of native pastors, and of the "vigorous development and successful working of the native ministry." Notwithstanding recent trials, one brother writes: "The feeling is strong that the Lord is with us, and that his cause will triumph. On the whole, I consider it one of the best annual meetings we have ever had."

Micronesia.—Mr. Sturges, on Ascension Island, though greatly prospered in his work, has met with severe trials in the conduct of a drunken, revelling chief, by whom, (and his companions,) the large meeting-house at the station has been burned, Mr. Sturges's own premises greatly endangered, and the residence of the family at the place rendered by no means agreeable, if safe. See his letter, page 293.

Zulu Mission.—The last year has been one of encouragement in this mission;—increased congregations; greater friendliness on the part of the people; a growing interest in education, with liberal aid from Government to the schools, and generous contributions by English colonists; general good conduct of the native Christians, and liberal home missionary effort; and at some of the stations, very considerable religious interest, with an aggregate number of hopeful conversions, and of additions to the churches, greater than in any previous year. Extracts from the general letter of the mission, (page 296,) and Mr. Grout's station report, (page 298,) present interesting contrasts between the past and the present, showing what has been effected by missionary effort. At Mr. Grout's station, he states, "nearly fifty persons have expressed interest in religion since last January, and we have good hope of a large part of them."

Other Missions.

South America.—The *Foreign Missionary* for September (Presbyterian Board) states: "Mr. Wallace is encouraged in his work at Bogota. Bibles, religious books, and tracts were frequently called for by Roman Catholics. There are also cheering tokens for good in Brazil. At B—— a spirit of inquiry had been aroused through the reading of the Bible, and some thirty persons were reported as anxious to be taught. Mr. Symington also writes from Rio de Janeiro: 'Next Sabbath, July 2nd, is our regular communion day, and two persons are to be received on profession of their faith. One of the cases is specially interesting, being that of a woman in middle life, a zealous Catholic, who about a year ago was induced by one of our church members, whom she was visiting, to go along with her to a meeting. She went on this general invitation, and received so deep an impression from the sermon, that from that moment, the struggle to break away from Rome and find Christ began. She is now firm in her faith and happy in her experience.'"

Madagascar.—The *Missionary Magazine* for August, of the London Missionary Society, states: "Although the Queen and the Government continue practically to tolerate the civil and religious privileges of the native Christians, yet it is too obvious that both the Sovereign and the officers who surround her are strongly attached to the superstitions of the country, and that the tendency of various measures they adopt is unfavorable to Christianity. The religious freedom of the Christians is not only declared in one of the articles to which the Queen and Government are pledged, but in the proposed treaty with Great Britain it is *guaranteed*, both with respect to the English missionaries and the native churches. In this state of things, forbearance and discretion on the part of the missionaries are doubly important; and the Directors have been deeply grieved, during the last month, to learn that certain military regulations for the preservation of the capital during the Queen's absence were forcibly resisted by two or three members of the mission." Mr. Ellis writes, respecting the affairs of the mission: "Amidst many difficulties we have much to encourage us. Under the mercy of its Divine Author, the gospel is still spreading, and evidence of its influence over the minds and hearts of men placed in circumstances peculiarly unfavorable to such influence is continually coming to our knowledge."

India.—Respecting some stations of the Presbyterian Board in India, the *Foreign Missionary* says: "Of the station at Allahabad, Mr. Walsh writes: 'There are several very interesting young men here, but I scarcely know what to say about them. They are all well educated and ready to break caste, but I am puzzled to know whether they are acted on by a sense of heartfelt religion or European civilization.' Mr. Henry reports the prosperous condition of the orphan girls' school and the city school at Lodiana; the commencement of a branch school in another part of the city, which has an average daily attendance of fifty boys; a number of inquirers, some of whom are seeking admission into the church. Besides these interesting facts, he alludes to signs of decided growth in the Christian community. Mr. Forman says: 'We have now in all our English schools at Lahore about 1,600 pupils. The branch schools are succeeding far beyond our expectations, not only in gathering in so large a number of children, but in laying the foundation of a good education."

The Directors of the London Missionary Society "having respect to its future interests, have invited the Rev. Dr. Mullens to return to England, with a view to his being associated with Dr. Tidman in the duties of the Secretariat for the foreign department. Dr. M. has accepted the invitation; and, having been requested also by the Directors to visit the Society's stations in China and throughout Southern India before his return, he has already left Calcutta in the execution of these instructions." The Society's mission in that city and neighborhood, and, indeed, the cause of missions throughout India, will suffer a great loss in the removal of Dr. Mullens.

China.—Recent intelligence from missions of the Presbyterian Board in China seems encouraging. At Peking, "services in the chapels are well attended," and Dr. Martin considers the post a most important one. "Mr. Matteer writes encouragingly of a class of youth at Tungchow, under his special care. The city of Hang Chow has been occupied by the Ningpo mission, and a native assistant has been stationed there under cheering circumstances. Another has been located at Zong Zii. 'We baptized,' says Mr. Green, 'one person at that place about a year ago. There is at present another applicant for baptism, whom we hope to baptize in a few weeks. One or two others seem to be really interested. At each of the out-stations the work goes steadily on. At Yiiyiao there is perhaps more than ordinary interest. The out-station work grows so on our hands, that the estimates for the next year will require to be increased fifty per cent.' He also mentions the application of another person for admission to the church."

Kaffirs.—Dr. Duff, a few months since, visited the Caffrarian mission of the United Presbyterian Church, and the following extracts are from a letter respecting this visit: "For the last thirty-five years I have regarded it as merely a truism, that, while the gospel must be *introduced* into a heathen land by *foreign* agents, it is by *native* agents that it must be *propagated* so as to *reach* and *pervade the masses of the people.* In order to insure a race of *qualified native* agents, common sense and experience dictate that substantially the same means must be employed which are found necessary in raising up teachers, preachers, and ordained ministers in Christian lands. Now it so happens, in the good providence of God, that to the United Presbyterian Church belongs the honor of having in its service *the first native Kaffir* who has ever been *ordained* to the ministry of the gospel, in the person of the Rev. Tiyo Soga. It was, therefore, with me a matter of immense desire to visit the station of this native minister, and confer with him face to face.

"Never can I forget the joy which thrilled through my soul on first meeting with the first native Kaffir ordained minister of the everlasting gospel, in his own comfortable manse, close to a spacious and well fitted up church, and surrounded by Kaffir kraals, partly Christian and partly heathen. It was, altogether, a spectacle, which I felt it was worth while traveling all the way from Cape Town to witness. And the pleasure was enhanced when, on the following day, I found a goodly number of the native Christians, male and female, assembled in the church, in decent attire, and manifesting all the decorum and propriety of an audience in the long Christianized British Isles. On the same occasion were assembled the boys of two schools, and the pupils of the central girls' school. All these were examined in the subjects of their respective studies, and showed that the foundations of a good elementary education were laid. It is to be hoped that means will be found for raising the more capable or select few to a higher standard.

"If the members of the United Presbyterian Church at home could only witness with their own eyes, and hear with their own ears, what I was privileged to witness and hear on that day, I am confident they would feel that, had they spent ten times the amount of pecuniary means on that mission which they have done, they would have been more than amply recompensed. I am bound to add, that throughout the whole of South Africa, I found no mission station conducted in a more orderly, vigorous, systematic way, than that of my admirable friend and brother, Rev. Tiyo Soga, the native Kaffir ordained minister of the Umgwali."

Wesleyan Jubilee.—The *Missionary Notices*, for August, 1865, makes the following statement. "When the celebration of the Jubilee was contemplated about two years ago, it was understood, among influential friends who took a zealous interest in the movemeut, that the celebration would not be a failure, financially, if the amount raised for the benefit of the Society should reach one hundred thousand pounds. At the close of the two years, over which the celebration has extended, it is cause for thankfulness to be able to state that there has been no failure. The

contributions, *paid* in Great Britain, have amounted to nearly ONE HUNDRED THOUSAND POUNDS. The contributions *promised*, of which one half remains to be paid, have amounted to upwards of TWO HUNDRED THOUSAND POUNDS. To God be the praise!"

China.—Missionaries of the London Missionary Society at Peking are cheered by results and prospects of effort in that city. Dr. Dudgeon writes: "The hospital still continues a useful adjunct to direct missionary work. Among those who have applied for relief from suffering, not a few have found their way to the knowledge of Christianity; and by the efficient and diligent work of Mr. Edkins, coupled with his amiable and winning manner, the little one has increased, and now a respectable Peking Church exists in connection with the mission, consisting of upwards of forty baptized persons, a large number of inquirers and applicants for baptism, with two flourishing boys' schools."

EMBARKATION.

Rev. AUGUSTUS WALKER, and Mrs. ELIZA H. WALKER, of the Eastern Turkey mission, with three children, sailed from New York, August 19, for Liverpool, returning to Diarbekir.

DEATHS.

At Aintab, Turkey, July 20, SARAH HODGES, daughter of Rev. George B. and Mrs. S. H. Nutting, of the Oorfa station, Central Turkey mission; aged two years and three months.

At Kessab, July 31, WINTHROP CHANDLER, son of Rev. Homer B. and Mrs. Susan H. Morgan, of the Central Turkey mission, aged two years, one month and twenty days.

At Constantinople, August 5, of cholera, HENRY HOMES, son of Rev. George and Mrs. Henrietta Washburn, of the Western Turkey mission, aged about two years.

At Rutland, Jefferson County, N. Y., August 12, Mrs. LUCY EMELINE DOOLITTLE, wife of Rev. Justus Doolittle, of the Fuh-chau mission, China. Mrs. Doolittle was born in Guilford, Chenango Co., N. Y., March 13, 1827. Her father, Mr. Calvin Mills, and her mother, were both useful and exemplary Christians, members of the Congregational church in Guilford. She experienced, as she hoped, a change of heart, and united with the church, during a revival of religion, when she was about 14 years of age.

Her brother, Rev. Charles R. Mills, and her brother-in-law, Rev. Samuel R. Gayley, having been appointed missionaries to the Chinese in connection with the Presbyterian Board, Miss Mills sailed with them in the fall of 1856 for Shanghai, where they arrived in February, 1857. In January, 1859, she was married to Rev. Justus Doolittle, of the Fuh-chau mission of the American Board, and resided with him at Fuh-chau and Tientsin, till 1864, when, her husband being obliged to leave China temporarily on account of the failure of his voice, they returned to the United States by the North Pacific Ocean and the Isthmus of Panama, touching at San Francisco, and reaching New York in July last. Mrs. Doolittle soon began to decline, and neither the care of friends nor medical skill availed to check her disease, chronic diarrhœa. She became weaker and weaker, and finally, peacefully breathed her last, August 12.

She was prepared for death. Some weeks before, she had given up expectations of recovering. The future seemed bright, through faith. The evening before she died, her husband received her messages to absent friends, and inquired, "Have you any doubts, any fears?" She replied, "Oh no! oh no." The next morning, when asked, "Is Jesus still precious to you?" she answered, with promptness and emphasis, "Yes." "Do you put your trust in Him?" "Yes, He is my trust." She died as she had lived, sweetly resigned to the will of God, and confiding in the faithfulness of her Saviour, an exemplary Christian, whose memory is very precious to those who knew her.

In accordance with her request, her remains were taken to Alden, N. Y., for burial, by the side of her parents and eldest brother, there to await the resurrection of the last day.

DONATIONS.

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Brunswick, cong. ch. and so. coll. and m. c. 180; Prof. Wm. Smyth, 15; 195 00
Cumberland, Cong. ch. and so. 29 00
Freeport, do. do. 23 50
Gorham, do. do. 38 00
Gray, do. do. 4 00
Lewiston, Pine st. cong. ch. and so. 250; A. D. Lockwood, to cons. WM. S. ROGERS and RICHARD C. PENNELL H. M. 200; 450 00
New Gloucester, Mrs. Wm. Bradbury, 10 00
North Yarmouth, Cong. ch. and so. 17 00
Portland, 2nd cong. ch. and so. (of wh. from W. W. Thomas, to cons. ELIAS THOMAS, 2d, and MARY P. GODDARD, H. M. 100;) 416,55; Mrs. Eliphalet Greely, wh. with prev. dona. cons. GABRIEL MARK and GODFREY MARK, H. M. 100; an Honorary Member, 25; West cong. ch. and so. 3; 544 55
Saccarappa, Cong. ch. and so. 24 54
Scarboro', Cong. ch. and so. to cons. HANNAH B. SEAVEY, H. M. 101 81
Standish, Cong. ch. and so. 23 50
West Auburn, do. do. 53 00
West Minot, do. do. 9 75
Yarmouth, Central cong. ch. and so. 61 00—1,584 65

Franklin co. Aux. So. Rev. I. Rogers, Tr.
Farmington, Cong. ch. and so. 31; Rev. R. B. Howard, 10; 41 00
Industry, Rev. A. R. Plummer, 15 00
New Sharon, Cong. ch. and so. 18 00
Temple, do. do. 6 00
Weld, do. do. 8 00—88 00

Hancock co. Aux. So.
Blue Hill, Cong. ch. and so. 16 25
Bucksport, Cong. ch. and so. 75; Mrs. A. P. Case, 3; 78 00
Ellsworth, Cong. ch. and so. 70 63
Isle au Haut, do. do. 5 00—169 88

Kennebec co. Conf. of chs.
Augusta, South cong. ch. and so. 50 00
Centre Sidney, Mrs. Joel Spalding, 7 00
Hallowell, Cong. ch. and so. 151; m. c. 13,78; Miss Titcomb, 1; 165 78
Monmouth, Cong. ch. and so. 11 00
Vassalboro', do. do. 8 43
Waterville, do. do. 26 50
Winthrop, Cong. ch. and so. m. c. 6,00; less c't, 50c; 5 50—274 21

Lincoln co. Aux. So.
Bath, Central cong. ch. and so. 286,04, less exp. and c't, 1,20; Winter st. cong. ch. and so. spec. dona. 150,74; m. c. 36,50; 472 08
Newcastle, 2nd cong. ch. and so. 16; Mrs. H. Myrick, 2; 18 00
North Edgecomb, Cong. ch. and so. 22 17
Phipsburg, do. do. 4 50
Rockland, Cong. ch. and so. (add'l,) (of wh. from a friend, 20;) 71 75
Thomaston, Cong. ch. and so. m. c. 25 00
Topsham, Cong. ch. and so. 40 00
Wiscasset, do. do. 22 00
Woolwich, do. do. 20 60—696 10

Oxford co. Aux. So.
Bethel, 2d cong. ch. and so. 25 00
Oxford, Cong. ch. and so. 8 91
South Paris, do. do. 32 69—66 60

Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Central cong. ch. and so. 300; 1st cong. ch. and so. to cons. Mrs. TACE ANN F. ROWLAND an H. M., 159,45; 459 45
Brewer, 1st cong. ch. and so. 30 05
East Orrington, 1st cong. ch. and so. 8 66
Hampden, B. Crosby, 10 00
Orono, Cong. ch. and so. 5; m. c. 11,18; 16 18
Plymouth, Mrs. B. Putman, 5 00—529 34

Piscataquis co. Aux. So.
Garland, Cong. ch. and so. 7 65
Monson, Cong. ch. and so. 40,85; m. c. 2,12; wh. with prev. dona. cons. Rev. R. W. EMERSON an H. M. 42 97—50 62

Somerset co. Aux. So.
Anson, Tilson Spalding, 5 00
Norridgewock, Cong. ch. and so. 90 00
Skowhegan, do. do. 13 75—108 75

Union Conf. of Chs.
Bridgeton, Cong. ch. and so. 11 55
Fryeburg, do. do. 30 00
Harrison, do. do. 21 20
Waterford, 1st do. do. 65 45—128 20

Waldo co. Aux. So.
Belfast, 1st cong. ch. and so. 15 00
Camden, Cong. ch. and friends, 16 00
Searsport, 1st cong. ch. and so. (of wh. from Rev. S. Thurston, 10;) 45; m. c. 15,83; 60 83
Stockton, Cong. ch. and so. 50 00—135 83

Washington co. Aux. So.
Calais, Cong. ch. and so. 54 32
Robbinston, do. do. 30 00
Robbinston, do. do. 5 88—90 20

York Conf. of chs. Rev. G. W. Cressey, Tr.
Biddeford, 2nd cong. ch. and so. 60; 1st Cong. ch. and so. 23,50; 83 50
Kennebunkport, South cong. ch. and so. 11 00
Kittery Point, Cong. ch. and so. coll. and m. c. 20 00
Lebanon, 1st cong. ch. and so. 14 00
Lyman, Cong. ch. and so. 34 00
North Kennebunkport, a friend, 10 00
Saco, 1st cong. ch. and so. Benev. so. 62 11
Sanford. Cong. ch. and so. (of wh. from John Storer, wh. with prev. dona. cons. H. P. STORER, Portland, an H. M. 25; Rev. J. U. Parsons, 10;) 43 00
South Sanford, J. Parsons, 2 00
Wells, 1st cong. ch. and so. (125; less exp. 55c.;) 124,45; 2nd cong. ch. and so. 26; 150 45
York, 1st cong. ch. and so. to cons. Rev. R. M. SAWYER, an H. M. 100; 2nd cong. ch. and so. 17; 117 00—547 06

4,469 44

Milltown, (St. Stephens, N. B.) cong. ch. and so. (add'l,) 135 30

Legacies.—Saco, Sarah Coffin, by T. Jordan, Ex'r, 50 00
Saco, James Sawyer, by P. Eastman, Ex'r, 50 00—100 00

4,704 74

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
East Jaffrey, Cong. ch. and so. 15 00
Fitzwilliam, do. do. m. c. 15; Mrs. P. 10; 25 00
Gilsum, Cong. ch. and so. 26 00
Harrisville, do. do. 30 88
Hinsdale, Cong. ch. and so. 9,13; W. H. Haile, 5; L. Taylor, 4,30; 18 43
Keene, Cong. ch. and so. gent. and ladies, (of wh. from S. D. Osborne, to cons. A. D. OSBORNE an H. M. 100; S. W. Hale, to cons. MARY L. HALE an H. M. 100;) 315; m. c. 5,35; Ezra Livermore, for ed. a native preacher, 50; 370 35
Marlboro', Cong. ch. and so. individuals, 16,50; m. c. 6,50; 23 00
Nelson, Cong. ch. and so. 22 50
Paper Mill Village, Rev. D. Adams, 5 00
Rindge, Cong. ch. and so. m. c. 12,49; M. D., 3; 15 49
Roxbury, Cong. ch. and so. 8; B. Nims, 10; 18 00
Sullivan, Cong. ch. and so. 9,71; Rev. J. M. Stowe, 10; Mrs. J. M. Stowe, 10; 29 71

Surry, Cong. ch. and so. 4 05
Swanzey, do. do. 10 89
Troy, do. do. m. c. 21 05
Walpole, do. do. 35 85
Westmoreland, Ev. cong. ch. and so. 15 00
Winchester, Cong. ch. and so. coll. and m. c. 32 60—718 80

Grafton co. Aux. So.
A friend, 3 00
Barnstead, Cong. ch. and so. 20 00
Bethlehem, do. do. 2 00
Campton, do. do. 11 35
Enfield, do. do. 8 00
Hanover, Dartmouth Coll. ch. and so. 150: less exp. 40c; 149 60
Hanover Centre, Rev. B. Smith, 5 00
Haverhill, 1st cong. ch. and so. wh. with prev. dona. cons. W. H. PAGE an H. M. 42 00
Littleton, Cong. ch. and so. 95 00
Orford, do. do. 41 30
Plymouth, Cong. ch. and so. semi-annual coll. 25,45; prem. 40c: m. c. 22,55; wh. with prev. dona. cons. WASHINGTON GEORGE an H. M. 48 40
Wentworth, Cong. ch. and so. 27 00
West Lebanon, Cong. ch. and so. 50; Mrs. Lincoln, 5; 55 00—507 65

Hillsboro' co. Aux. So. Geo. Swain, Tr.
Amherst, Cong. ch. and so. m. c. 17 16
Bennington, Cong. ch. and so. 13 50
Brookline, Cong. ch. and so. 17,25; a friend, 20; 37 25
Francestown, Cong. ch. and so. m. c. 50,54
Greenfield, Cong. ch. and so. extra dona. 13,88; less c'ft, 50c.; 13 38
Hancock, 1st cong. ch. and so. 39 00
Hillsboro' Bridge, Cong. ch. and so. 10 00
Manchester, Rev. W. Richardson, 11; C. R. Morrison, 10; 21 00
Mason, 1st cong. ch. and so. 30 00
Nashua, do. do. 324 00
New Ipswich, Cong. ch. and so. 29 50
Peterboro', Union ev. cong. ch. and so. 23 10—608 43

Merrimack co. Aux. So. G. Hutchins, Tr.
Canterbury, Cong. ch. and so. 18 00
Chichester, do. do. 6 25
Concord, South cong. ch. and so. (147,12; less c'ft and exp 2:) 145,12; m. c. 40; to cons. JAMES SEDGELY an H. M.; 1st cong. ch. and so. (of wh. from spec. coll. 47,52; less c'ft, 50c.:) 52,22; A. Harris, 10; F. N. Fisk, 5, J. H. Clement, 2, by hand of Rev. Dr. Bouton; H. A. French, 5; Young ladies of Miss Dora E. Merrill's school, 5,40; 261 74
Danbury, Cong. ch. and so. 4 05
Dunbarton, do. do. 55 00
East Concord, Mrs. Lydia Kendall, 10; H. A. and H. G. Kendall, 15; 25 00
Epsom, Cong. ch. and so. 9; Rev. A. B. Peffers, 5; 14 00
Fisherville, Cong. ch. and so. 51 00
Franklin, Cong. ch. and so. 60,77; m. c. 22,87; with prev. dona. to cons. CHESTER STONE an H. M. 83 64
London, L. G. Chase, 5 00
Pembroke, Cong. ch. and so. 7; Rev. I. Willey, 12; 19 00
Pittsfield, Cong. ch. and so. 16 94
Salisbury, Cong. ch. and so. 56; less exp. 25c. 55 75
Warner, Cong. ch. and so. (add'l,) 8 81
Wilmot, Cong. ch. and so. 10 00
637 18
Less exp. 50—636 68

Rockingham co. Conf. of chs. F. Grant, Tr.
Auburn, Cong. ch. and so. 10 00
Brentwood, do. do. 12 00
Derry, 1st cong. ch. and so. 41,75; less c'ft, 50c.; 41 25
Epping, Cong. ch. and so. 29 46
Exeter, A friend, 5 00
Hampstead, Cong. ch. and so. spec. coll. 68; m. c. 18; less c'ft, 75c.; 85 25
Kingston, Cong. ch. and so. and s. school, 13 50
New Market, Cong. ch. and so. 33 10
North Hampton, Cong. ch. and so. 11; Miss F. B. Banister, 100; 111 00
North Haverhill and Plaistow, Cong. ch. and so. coll. and m. c. 65 00
North Londonderry, N. D. Fisher, to cons. WM. P. FISHER, North Londonderry, and SAM'L FISHER, 2d, Warsaw, N. Y. H. M. 200 00
Portsmouth, North cong. ch. and so. 112 03
Rye, Cong. ch. and so. 19 00
Salem, do. do. 7 00
South New Market, Cong. ch. and so. 13 20—756 79

Strafford Conf. of chs. E. J. Lane, Tr.
Barrington, Cong. ch. and so. 9 00
Centre Harbor, A few members of cong. ch. and so. 35 00
Dover, 1st cong. ch. and so (in part,) (of wh. from Wm. Woodman, 50;) 126,50; Belknap cong. ch. and so. (40; less exp. 25c.;) 39 75; 166 25
Farmington, Cong. ch. and so. 17,52; m. c. 8,83; 26 35
Gilmanton, Cong. ch. and so. m. c. 15 00
Laconia, Cong. ch. and so. 44 46
Meredith, Rev. C. Burnham, 5 00
North Conway, Congregation, (add'l,) 19; Almira Merrill, 5; 24 00
North Wolfboro', Cong. ch. and so. 5 00
Salmon Falls, do. do. 19 13
Sanbornton, Cong. ch. and so. m. c. 3 00
Tamworth, Cong. ch. and so. 60 75
412 94
Less exp. 40—412 54

Sullivan co. Aux. So. N. W. Goddard, Tr.
Acworth, Cong. ch. and so. 44; m. c. 12; less c'ft, 5; 51 00
Claremont, Cong. ch. and so. 50,25; m. c. 29,79; 80 04
Cornish, Cong. ch. and so. 15 90
Meriden, Cong. ch. and so. and Kimball Union Academy, coll. (53,41; m. c. 60;) 123,41, less exp. 35c.; Daniel Morrill, 10; 133 06
Plainfield, Cong. ch. and so. m. c. 5 00—285 00
3,925 89

A friend, 5 00
Colebrook, Cong. ch. and so. m. c. 18 75
Dalton, Cong. ch. and so. 6 28
Gorham, do. do. 5 50—35 53
3,961 42

Legacies.—Fisherville, Rebecca Rolfe, (bal.) by A. H. Morrill, Ex'r, 12 00
Fitzwilliam, Dexter Whittemore, by Joel Whittemore, Ex'r. 7,144; Mary Sabin, by Geo. D. Dutton, Ex'r, 50; 7,194 00-7,206 00
11,167 42

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.
Bridport, Cong. ch. and so. 21 00
Cornwall, Cong. ch. and so. 170,86; less exch. 43c.; wh. with prev. dona. cons. C. M. JANES and L. C. MEAD H. M.; E. R. Robbins, 10; 180 43
Middlebury, Rev. H. F. Leavitt, 20 00
Orwell, Cong. ch. and so. m. c. 50 00
Vergennes, Cong. ch. and so. 100 00
Weybridge, do. do. 40 00—411 43

Caledonia co. Conf. of chs. E. Jewett, Tr.
Danville, Cong. ch. and so. 30; a friend, 2; 32 00

Lyndon, Cong. ch. and so. 28 06
St. Johnsbury, North cong. ch. and so. 143,55; South cong. ch. and so. 108,84; 252 39—312 45

Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, 3d cong. ch. and so. 104,51; 1st Calv. cong. ch. and so. m. c. 36,38; Mr. and Mrs. H. W. Catlin, 25; M. H. Stone, 10; Mrs. Calvin Blodgett, (spec. dona.) 2; Luther Clark, 100; 277 89
Essex, Cong. ch. and so. 21; B. B. and S. C. Butler, 10; 31 00
Hinesburgh, Cong. ch. and sa. 36 60
Jericho, 1st cong. ch. and so. 62; 2nd cong. ch. and so. D. Hutchinson, 5; 67 00
Milton, Elijah Herrick, 10; Dr. Fairchild, 5; 15 00
Richmond, Cong. ch. and so. 19 00
Underhill, 1st Cong. ch. and so. to cons. Rev. S. L. Bates an H. M. 54 00—500 49

Franklin co. Aux. So. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so. G. Adams, 20; R. S. N. 10; J. K. D. 10; (spec. dona.) 40 00
Franklin, Cong. ch. and so. 18,50; less c³ft, 50c.; 18 00
Georgia, Cong. ch. and so. 20 00
Sheldon, do. do. 24 00
St. Albans, Cong. ch. members of fem. prayer meeting to cons. Mrs. Caroline S. Dutcher an H. M. 100; G. Merrill, to cons. Mrs. Eliza W. Merrill an H. M. 100; 200 00—302 00

Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Brookfield, 1st cong. ch. and so. 28 45
Chelsea, Cong. ch. and so. 21 00
Fairlee, do. do. 10 00
Newbury, Cong. ch. and so. m. c. 25; F. Keyes, wh. with prev. dona. cons. Thos. C. Keyes, an H. M. 50; 75 00
Randolph, Cong. ch. and so. 15 50
Strafford, Cong. ch. and so. 17,55; m. c. 3,40; 20 95
Thetford, 1st cong. ch. and so. 91,82, less ex. 45c. 91 37
Tunbridge, Cong. ch. and so. 8 00
Vershire, do. do. 23 06
Wells River, Cong. ch. and so. wh. with prev. dona. cons. Dudley C. Kimball an H. M. 56 00
West Randolph, Cong. ch. and so. 13,75; m. c. 7; 20 75
Williamstown, Cong. ch. and so. 50 30—420 38

Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Barton, Cong. ch. and so. 17; Mrs. M. B. Pierce, 10; 27 00
Brownington, Cong. ch. and so (add'l,) 23 00
Coventry, Cong. ch. and so. m. c. 8 00
Derby, do. do. do. 10 00
Glover, Cong. ch. and so. 30 87
Greensboro², do. do. 48 45
Irasburgh, do. do. 21 50
Lowell, do. do. 10 00
Morgan, do. do. 6 00
West Charleston, C. Carpenter, 1; Adeliza Huntington, 2; 3 00
Westfield, Cong. ch. and so. 16 00—203 82

Rutland co. Aux. So. J. Barrett, Tr.
Benson, Cong. ch. and so. 76,33; m. c. 33,67; Philo Wilcox, 35; 145 00
Brandon, Cong. ch. and so. (of wh. from John Howe, Jr., to cons. Mrs. H. F. Field an H. M. 100; E. D. Selden, 100; coll. 40,42; m. c. (4 mos.) 59,58; 300 00
Castleton, Cong. ch. and so. spec. dona. 34, m. c. 66, to cons. Lewis W. Francis an H. M.; Hyde Westover, to cons. himself an H. M. 100; 200 00
Clarendon, Cong. ch. and so. 107.88; m. c. 17,22; to cons. John C. Spencer an H. M. 125 10
East Poultney, Cong. ch. and so. 47,50; m. c. 44,89; with other dona. to cons. Mrs. Jane D. Hale an H. M. 92 39
Fairhaven, Cong. ch. and so. 26,50; C. Reed, (extra dona.) 10,00; 36 50
Middletown, Cong. ch. and so. 35,60; m. c. 14; 49 60
Pittsfield, Cong. ch. and so. m. c. 11 25
Pittsford, Cong. ch. and so. 58 58
Rutland, Cong. ch. and so. m. c. 144 07
Tinmouth, do. do. do. 14 38
West Rutland, Cong. ch. and so. 30 00-1,206 87

Washington co. Aux. so. G. W. Scott, Tr.
Barre, Cong. ch. and so. 50; I. Wood, 50; 100 00
Berlin, Cong. ch. and so. 32 00
Montpelier, Cong. ch. and so. 162,60; m. c. 25.70; 188 30
Northfield, A friend, 1 00
Waitsfield, Cong. ch. and so. 63 00
Waterbury, Cong. ch. and so. m. c. (5 mos.) 21 00
Worcester, Cong. ch. and so. 10 00—415 30

Windham co. Aux. So. F. Tyler, Tr.
A thank offering, 5 00
Brattleboro², Cong. ch. and so. m. c. 89 06; M. 30; a lady, 5; 124 06
Dummerston, Cong. ch. and so. m. c. 4 62
Fayetteville, Cong. ch. and so. 12 55
Grafton, Cong. ch. and so. to cons. Francis Daniels an H. M. 100 00
Putney, Cong. ch. and so. m. c. 5 25
Townshend, 1st Cong. ch. and so. 18 00
West Brattleboro², Cong. ch. and so. (special,) 27; Clark Jacobs, (with dona. from C. F. Thompson, Brattleboro', 50,) to cons. himself an H. M. 50; 77 00
West Townshend, Cong. ch. and so. 12 00
Wilmington, do. do. 10 00—368 48

Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Ascutreyville, Cong. ch. and so. m. c. 8 20
Chester, Cong. ch. and so. 41,50; Rev. C. C. Torry and wife, 5; 46 50
Hartford, Cong. ch. and so. 15; White River cong. ch. and so. 140; 155 00
Hartland, Cong. ch. and so. 8 00
Norwich, do. do. 45 00
Rochester, do. do. 20 00
Royalton, Cong. ch. and so. 65,18; m. c. 15,13; extra coll. 7,25; 87 56
Sharon, Cong. ch. and so. 21 95
Springfield, Cong. ch. and so. coll. and m. c. 32,65; F. Parke, 100; L. M. Barnard, 10; Rev. S. R. Arms, 10; Mrs. A. Mann, 3; 155 65
West Hartford, Cong. ch. and so. 72 00
Windsor, Cong. ch. and so. gent. asso. 42,77; la. do. 55,95; m. c. 36,28; 135 00
Woodstock, Cong. ch. and so. (of wh. from Solomon Woodward, 20;) 61,58; m. c. 11; 72 58—827 44

4,968 66

A lady, (by Mrs. Mann, of Springfield,) 1 00
B. 125 00
C. F. T. 50 00
Bennington, 1st cong. ch. and so. 198,07; m.c. 17,28; to cons. Samuel Chandler and S. F. Robinson, H. M.; 2nd cong. ch. and so. 82; 297 35
Dorset, Cong. ch. and so. 50 00
Island Pond, Cong. ch. and so. 11 25
Manchester, Cong. ch. and so. to cons. C. P. Smith an H. M. 134,00; Miss A. Wickham, 10,00; 144 00
North Pownal, Cong. ch. and so. 12 00
Peru, do. do. 40 00
Stowe, Cong. ch. and so. 73; guests at Mt. Mansfield Hotel, 53; 126 00—856 60

5,825 26

MASSACHUSETTS.

Barnstable co. Aux. so.
Falmouth, 1st cong. ch. and so. 22 75
Orleans, do. 45 00
South Dennis, do. 56 11
Yarmouthport, Rev. A. C. Childs, 1 00—124 86

Berkshire co. Aux. So. James Sedgwick, Tr.
Dalton, Cong. ch. and so. 76 50
Lanesboro', do. 53 00
Lee, do. 600 00
Peru, do. 49 95
Pittsfield, 1st cong. ch. and so. (bal.) 1,103 50; South cong. ch. and so. 185,50; 1,289 00
South Adams, Cong. ch. and so. 160 50
Stockbridge, do. 96,65; m. c. (in part,) 56; 152 65
Williamstown, 1st cong. ch. and so. 182,65; a friend, by Dr. Hopkins, 100; do. do. 2; 284 65
Windsor, Cong. ch. and so. 31,27; m. c. 14,58; 45 85-2,712 10

Boston, (Of wh. fr. Rev. H. B. Hooker, 250; John Tappan, 250; Mrs. Alpheus Hardy, add'l, 100; I. L. Kidder, to cons. Rev. A. H. Bechthold, Paterson, N. J., an H. M. 50; a friend, for teacher in Rev. Mr. Capron's field, Madura, 43,50; J. W. D. 20; anonymous, 10; a lady, 5; do. 5; a friend, 5; Rev. J. A. V. a thank-offering, 5; a friend, 3; N. G. N. 2; Mrs. B. 55c.;) 2,203 70

Brookfield Asso. W. Hyde, Tr.
North Brookfield, Thomas Snell, 10 00
Ware, George H. Gilbert, to cons. J. H. Grenville Gilbert an H. M. 150; William Hyde to cons. Susan Bell Hyde an H. M. 100; 250 00—260 00

Essex co. Aux. so.
Andover, South cong. ch. and so. m. c. (of wh. fr. N. J. Bartlett to const. Mrs. Hannah D. Bartlett and Mary E. Bartlett H. M. 200; Edward Taylor, 50,) 325,33; chapel ch. and congregation, add'l, 76; a friend, 100; teachers and pupils of Abbott fem. sem. 145,94; Mrs. A. C. Morley, 25; Rev. Horatio Merrill, 25; 697 27
Boxford, 1st cong. ch. and so. 76 35
Lawrence, Lawrence st cong. ch. and so. to cons. William A. Russell and Lizzie S. Rollins H. M. 269 07
Lynn, Central cong. ch. and so. 58,21; S. M. Bubier, 500; 1st cong. ch. and so. special coll. 75,56; 633 77
Methuen, 1st cong. ch. and so. m. c. 34 61
Salem, Tabernacle cong. ch. and so. m. c. 22,59; a friend, 20; do. 1,50; 44 09
Saugus Centre, 1st cong. ch. and so. 23 33
West Boxford, Cong. ch. and so. 90; a friend, 5; 95 00-1,873 49

Essex co. North Aux. So. William Thurston, Tr.
Bradford, Cong. ch. and so. 197,58; Mr. and Mrs. Warren Ordway, to cons. Eugene Carter an H. M. 100; 297 58
Haverhill, North cong. ch. and so. m. c. to cons. James H. Carleton, Samuel White, and David Boynton, H. M. 346,91; centre cong. ch. and so. 174,03; West parish ch. and so. coll. and m. c. 75,84; 596 78
Ipswich, 1st cong. ch. and so. 180,78; less c'ft, 50c.; 180 28
Newbury, 1st cong. ch. and so. 29,13; Turkish Miss. Aid So. 20,23; 49 36
Newburyport, Prospect st. cong. ch. and so. (of wh. from the young ladies for fem. sem. at Oroomiah, 15;) to cons. Enoch G. Currier and Enoch Cross, H. M. 215; Whitefield cong. ch. and so. to cons. Miss F. E. Coker and Mrs. E. A. W. Pearson, H. M. 200; Mrs. Sarah W. Hale, add'l extra dona. 100; Mrs. B. to cons. Mary A. White, Grand Haven, Mich. an H. M. 100; Mrs. J. H. Spring, 20; a friend, 5; Rev. E. W. Hooker, D. D. 5; 645 00
West Amesbury, Cong. ch. and so. 117,81; m. c. 49,24; less exp. and c'ft, 75c.; 166 30
West Newbury, 2d cong. ch. and so. 38,03; m. c. 30,08; 1st cong. ch. and so. 21; 89 11-2,024 41
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, F. W. Choate, to cons. Josiah Johnson, Sharon, Mass. an H. M. 100; a friend, 2; 102 00
Essex, 1st cong. ch. and so. 118 93
Manchester, Ortho. cong. ch. and so. (Rev. E. Tenney's,) 41 76
Middleton, Cong. ch. and so. 105 00
North Beverly, do. 17,20; Rev. E. W. Harrington, 25; 42 20
Rockport, 1st cong. ch. and so. 160 00
South Danvers, Cong. ch. and so. 118 00—687 89
Franklin co. Aux. So. L. Merriam, Tr.
Buckland, Rev. C. Lord, 5 00
Conway, Asa Howland, 5 00
Deerfield, Ortho. cong. ch. and so. 40 00
South do. 1st do. to cons. C. Clary an H. M. 105,59; Monument cong. ch. and so. 40; 145 59
Sunderland, Two friends, 20 00
Warwick, Trin. cong. ch. and so. 42 00—257 59
Hampden co. Aux. So. J. C. Bridgman, Tr.
Agawam, Cong. ch. and so. 4 38
Chester, do. 43 00
Chicopee, 2d cong. ch. and so. wh. with other dona. cons. Minor Kelly, John R. Whittemore and G. A. Houghton H. M. 283,18; 1st cong. ch. and so. 103,65; m. c. 37,61; 424 44
East Granville, Cong. ch. and so. 22 00
East Longmeadow, do. to cons. Eunice Morgan an H. M. 100 06
Holyoke, 2d cong. ch. and so. 43 00
Longmeadow, Gent. benev. asso. 238,70; la. do. 79,72; 318 42
Mittineague, Cong. ch. and so. 17 36
Monson, do. 68,55; A. W. Porter, 1,200; 1,268 55
North Wilbraham, do. (add'l,) 5.74; wh. with prev. dona. cons. Edmund Jones an H. M.; Mrs. D. A. Brewer, 5; 10 74
Palmer, 2d cong. ch. and so. m. c. 45 00
South Wilbraham, Cong. ch. and so. 50 19
Springfield, South cong. ch. and so. (of wh. fr. O. W. Wilcox, wh. with prev. dona. cons. Mary A. Wilcox and Hattie B. Wilcox H. M. 100; D. B. Wesson, wh. with prev. dona. cons. Mrs. D. B. Wesson an H. M. 50;) to cons. T. S. Bridgman, Harriett T. Buckingham, Mrs. R. R. B. McClean, Rev. W. W. Mallory, Mrs. Lucy A. Patch and Jerusha Bliss H. M. 1,215,54; Charles Merriam. 500; 1st cong. ch. and so. 267,39; m. c. 176,95; North cong. ch. and so. (add'l) 28; m. c. 27,33; W. L. Bemis, 25; 2,240 21
Thorndike, Cong. ch. and so. 18 75
Westfield, 1st do. m. c. 100 00
West Springfield, 1st cong. ch. and so. 12; Samuel Smith, 2d, to cons. William E. Kellogg an H. M. 100; 112 00-4,818 10

Hampshire co. Aux. So. S. E. Bridgman, Tr.
A friend, 500 00
Amherst, 2d cong. ch. and so. 100; L. Sweetser, 100; Rev. A. S. Fiske, 20; a friend, 2; 222 00
Belchertown, Cong. ch. and so. 67 00
Chesterfield, do. do. 15 00
Easthampton, Payson cong. ch. and so. 663,28; Samuel Williston, 1,500; 2,163 28
Granby, Cong. ch. and so. m. c. 20 03
Hadley, 1st cong. ch. and so. m. c. 54,56; J. E. PORTER, to cons. himself an H. M. 100; Friends, 15; 169 56
Hatfield, ABBY H. DICKINSON, to cons. herself an H. M. 100 00
Haydenville, Cong. ch. and so. 66 37
Huntington, A friend, 1 00
Northampton, 1st cong. ch. and so. m. c. 164,05; Edwards cong. ch. and so. m. c. 9,47; J. D. Whitney, 30; Eliza Burke. 10; 213 52
Pelham, Rev. R. D. Miller, 5 00
Plainfield, Cong. ch. and so. 65 57
Prescott, Cong. ch. and so. (of wh. from Mrs A. S. Blackmer, 5;) 10 00
Ringville, A friend, 10 00
South Hadley, A friend, 15 00
Southampton, Cong. ch. and so. 50 00
West Cummington, Cong. ch. and so. m. c. 5 57
West Hampton, Cong. ch. and so. 53 59
Williamsburgh, Cong. ch. and so. 146,56; m. c. 51; 197 56
3,950 05
Less c'ft, 1 00-3,949 05

Middlesex co. Aux. So.
Auburndale, Cong. ch. and so. a spec. coll. at s. s. concert, 917 78
Bedford, Trin. cong. ch. and so. 64,50; m. c. 18,44; less c'ft, 75c. 82 19
Brighton, Cong. ch. and so. 5 00
Cambridgeport, 1st Ev. cong. ch. and so. m. c. 110,90; Stearns chapel, m. c. 13,09; 123 99
Charlestown, 1st cong. ch. and so. m. c. 12 88
Dracut, 1st cong. ch. and so. 15 75
Framingham, Hollis Ev. cong. ch. and so. m. c. 100; Rev. F. F. Williams, 2,50; 102 50
Lincoln, A friend. 3 00
Lowell, Samuel Kidder, 10 00
Malden, Trin. cong. ch. and so. a friend, 5 00
Melrose, Cong. ch. and so. 334; m. c. 36; 370 00
North Billerica, A friend, thank offering, 5 00
North Chelmsford, Rev. B. F. Clark, 15; Mrs. B. F. Clark, 10; 25 00
Newton Corner, Eliot cong. ch. and so. (add'l,) 60; m. c. 95,13; less c'ft, 50c.; 154 63
Saxonville, Edwards cong. ch. and so. 100 00
Sherborn, Cong. ch. and so. 51 00
South Natick, John Eliot cong. ch. and so. 51 00
Stoneham, Cong. ch. and so. 110 00
Tewksbury, do. do. 160 00
Waltham, Rev. Dorus Clarke, 20 00
Watertown, Phillips cong. ch. and so. 47,17; Two friends, 12; 59 17
Woburn, Cong. ch. and so. 500 00-2,883 89

Middlesex Union Aux. So.
Ashby, J. S. Andrews, 25 00
Dunstable, Cong. ch. and so. 21 04
Fitchburg, Calv. cong. ch. and so. m. c. 25; Two friends, 4; 29 00
Lancaster, Ev. cong. ch. and so. m. c. 13 00
Leominster, A. G. Reckard, 10; prem. on $5 silver, 1,74; 11 74
Shirley, Ortho. cong. ch. and so. 10 00
Townsend, Ortho. cong. ch. and so. 56; less c'ft, 50c.; 55 50—165 28

Norfolk co. Aux. So.
Brookline, Charles Tappan, 100 00
Dorchester, 2d cong. ch. and so. (gent. 1,008 98; La. 493 05; m. c. 58 40—1560 43; less prev. ack. and c'ft, 1,060 45) 499 98; Village, cong. ch. and so. wh. with prev. dona. cons. JOSEPH HUTCHINSON, and PHILAMON RUGGLES, H. M., 161,60; a friend, wh. with prev. don. cons. Mrs. JAMES G. VOSE an H. M., 70; A widow, (ad'l,) 5; 739 58
Franklin, Cong. ch. and so. 55; C. S. B., 10; 65 00
Jamaica Plain, Mather cong. ch. and so. 25 00
Roxbury, Eliot cong. ch. and so. 1,821,45; m. c. 12,69; Vine st. cong. ch. and so. individuals, 50; m. c. 30; 1,914 14
Sharon, Cong. ch. and so. 63 09
Stoughton, 1st cong. ch., A friend, 50 00
West Roxbury, South evan. cong. ch. and so. m. c. 32 62; A friend, to cons. S. W. SWETT an H. M. 200; A. S. B., for sch. at Oroomiah, 30; 262 62
Wrentham, 1st cong. ch. and so. 53 00-3,272 43

Old Colony Aux. So.
East Middleboro', Nath. Eddy, 100 00
Fairhaven, A. B. 15 00
Middleboro', Central cong. ch. and so. 43; m. c. 31; 74 00
New Bedford, A friend, 50; Two friends, 13; 63 00—252 00

Palestine Miss. So. E. Alden, Tr.
Braintree, Miss N. M. Murdock, 12 25
Cohasset, Beech Woods, A small female praying circle, 2 50
North Bridgewater, 1st cong. ch. and so. 100 00
Weymouth and Braintree, Union cong. ch. and so. 50 00
South Weymouth, Union cong. ch. and so. (of wh. from J. S. Fogg, to cons. Mrs. LYDIA L. FOGG an H. M., 100; Josiah Reed, wh. with prev. dona. cons. Mrs. M. JENNIE REED an H. M., 50;) 226 20, less c'ft, 50c; Rev. J. P. Terry's cong. 51 35; Ladies, for nat. helper, 56 25; m. c. 10 72; 344 02—508 77

Plymouth co. Aux. so.
Campello, Cong. ch. and so. 56 56
Halifax, do. do. 28 53
Kingston, Ev. do. do. 42 00
Marshfield, 1st do. do. spec. don. 10 00
North Carver, Cong. ch. and so. 21 39—158 48

Taunton and vic. Aux. so.
Berkley, 1st Cong. ch. and so. 6 00
Norton, Trin. do. do. 26 08
South Attleboro, A friend, 5 00—37 08

Worcester co. North, C. Sanderson, Tr.
Ashburnham, 2d cong. ch. and so. 5 75; Rev. D. Wight, 10; Rev. J. D. Crosby and wife, spec. dona. 5; 20 75
Gardner, 1st cong. ch. and so. to cons. Rev. W. D. HERRICK, and C. K. WOOD, H. M. 169 00
Templeton, Cong. ch. and so. m. c. 28 00—217 75

Worcester co. Central Asso. E. H. Sanford, Tr.
Auburn, Ellen K. Bancroft, 5 gold, prem. 2 20; 7 20
Boylston, Cong. ch. and so. 64 10
Northboro, A widow, 15 00
Worcester, South cong. ch. and so. m. c. 213 03; Central ch. and so. Thank offering of a friend, 50; A friend, 1; David Whitcomb, 2,000; Ichabod Washburn, 2,000; A friend, 10; 4,274 03-4,360 33

Worcester co. So. Aux. So. W. C. Capron, Tr.
Sutton, Cong. ch. A lady, 3 00
Upton, Mrs. Ruth C. Fisk, 5 00

Westboro, Evan. cong. ch. and so. 20; Rev. D. Greene and family, 15; 35 00
Whitinsville, Cong. ch. and so. 966 50. m. c 516 93; to cons. S. J. Fletcher, G. W. Lackey, J. E. Hayward, J. Moody, G. W. Davison, L. F. Whitin, J. A. Prentice, Geo. L Gibbs, Annie L Whitin, and J. W. Wood, H. M. 1,483 49 1,526 49
32,293 69

Chelsea, Broadway cong. ch. and so. m. c. 34 68; Winn. cong. ch. and so. m. c. 22 72; 57 40
Holmes Hole, W. Crocker, 37 50
W. H. D. 40 00—134 90
32,428 59

Legacies.—Boston, Elizabeth Eaton, by Rev. I. N. Tarbox, Ex'r, 75 01
Millbury, Mrs. Lucy P. Heywood, by Horace Armsby, Ex'r, 470 00
Westfield, Timothy Olmstead, (in part) by Henry Hooker, Ex'r, 1,900 00
2,445 01
Less, refunded U. S. tax on legacy of Mrs. Mary Gleason, New Braintree, Ms. by J. P. Gleason, Ex'r, 18 00-2,427 01
34,855 60

RHODE ISLAND.

Bristol, Cong. ch. and so. coll. 59,85; spec. dona. 38,06; La. miss. so. 48; m. c. 7; less c't, 1 25; 151 66
Elmwood, Cong. ch. and so. 10 00
Little Compton, United cong. ch. and so. 29 88; Spec. dona. of a few friends, by Rev. N. Beach, 16; Isaac B. Richmond, to cons Henry I. Richmond, an H. M. 100; 145 88
Pawtucket, A friend, 10 00
Providence, Charles st. cong. ch. and so. (of wh. to cons. Rev. George Huntington, and Mrs. C. A. Huntington, H. M. 200;) 525,24; H. W. Wilkinson, to cons. Mrs. E. B. Bliss, (wife of Rev. J. G. Bliss,) and Harry Reed Wilkinson, H. M. 200; Francis W. Carpenter, to cons. himself an H. M. 100; Two ladies, 20; 845 24
Slatersville, Cong. ch. spec. dona. 27 00
Tiverton, Cong. ch. and so. 52 00
Westerly, do. do. 22 78-1,264 56

CONNECTICUT.

Fairfield co. East, Aux. So.
Bridgeport, 1st cong. ch. and so. (of wh. from Henry Elliott, wh. with prev. dona. cons. H. G. Elliott, an H. M. 50;) 125 00
Danbury, 1st cong. ch. and so. 100; E. A. Lyon, 10; 110 00
H. G. 3 00
Stratford, Cong. ch. and so. 90; m. c. 60; to cons. F. J. Beardsley, an H. M; G. Loomis, 5; 155 00—393 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Darien, Cong. ch. and so. 32 00
Greenwich, 2d cong. ch. and so. a few friends, 60; m. c. 19 49; A. R. Wright, 6; 85 49
North Stamford, Cong. ch. and so. m. c. 10 00
Stamford, 1st pres. ch. 500; James Betts, 50; 550 00—677 49
Hartford co. Aux. So. A. G. Hammond, Agent.
Berlin, Rev. E. W. Moore, 10 00
Bloomfield, A friend, 1 00
Bolton, Rev. E. D. Kinney, 15; Eunice White, 1; Elizabeth Backus, 1; Mrs. Ingraham, 50c; (spe. dona's) 17 50
East Granby, Cong. ch. and so. m. c. spec. dona. 13; Rev. J. H. Linsley, add'l, 10; 23 00
East Hartford, A friend, 3 00
East Windsor Hill, Cong. ch. and so. 35 16
Hartford, Center cong. ch. and so. (extra effort,) (of wh. from L. Church to cons. Mrs. Lucy S. Church an H. M., 100.) 863; Mrs. Thomas S. Williams, 200; Asylum Hill cong. ch. and so. (of wh. from John Beach, to cons. J. B. Knapp an H. M. 100; from A. G. Hammond, to cons. Mrs. Mary S R Hammond, an H. M. 100;) to cons. Rev. H. Clay Trumbull an H. M. 529,18; m. c. 11 43; R. Mather, 100; Mrs. R. Mather, 10; A friend, 15; R. H. Gay, 15; Mrs. C. P. Turner, 5; 1,748 61
Kensington, Frances A. Robbins, wh. with prev. dona. cons. herself an H. M. 50 00
Manchester, 2d cong. ch. and so. 169 85
New Hartford, North cong. ch. and so. 52 80
Poquonnock, Cong. ch. and so. 43 19
South Windsor, 1st cong. ch. and so. 83 56
Suffield, 1st cong. ch. and so. 134 78; La. Aux. so. 57 50; 192 28
West Avon, Cong. ch. and so. 65 00
West Hartford, Charles Boswell, to cons. his son C. M. Boswell an H. M. 100 00-2,594
Hartford co. South Conso. H. S. Ward, Tr.
Middletown, South cong. ch. and so. 38; H. E. S. 10; 48 00
Westfield, E. B. Edgar, 2 00—50 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Canaan, A friend, 20 00
Colebrook, Cong. ch. and so. 52 57
New Hartford Centre, Cong. ch. and so. 11 00
New Preston, Cong. ch. and so. extra, m. c. 6 00
Plymouth, Cong. ch. and so. 16 45; Rev. R. C. Learned, extra dona. 5; 21 45
Washington, 1st cong. ch. and so. 30 00
Woodbury, North cong. ch. and so. R. J. Allen, (spec. dona. add'l) 10; Mrs. M. Hunt, for Micronesia, 1; 11 00—152 02
Middlesex Asso. John Marvin, Tr.
Centre Brook, Cong. ch. and so. add'l, 25 00
East Hampton, 1st cong. ch. and so. to cons. Samuel Skinner an H. M. 170 50
Grassy Hill, Cong ch. and so. 45 00
Killingworth, A friend, 5 00
West Chester, Cong. ch. and so. 36 50—282 00
New Haven City, Aux. So. F. T. Jarman, Agent.
3d cong. ch. and so. spec. dona. 20; m. c. 108; Davenport cong. ch. and so m. c. 10 72; North cong. ch. and so. m. c. 5; United m. c. 31 86; Prof. E. E. Salisbury, 200; Rev. W. Patton, D. D., 70; R. E. Rice, 50; Richard C. Morse, 20; B. A. 20; J. M. B. D. 15; Joel Mann, 10; Mary B. Starr, 10; A. C. Chamberlin, 10; Mrs. A. N. Skinner, 5; 585 58
New Haven co. East, F. T. Jarman, Agent.
Branford, Cong. ch. and so. wh. with prev. dona. cons. William Linsley an H. M. 88 00
Durham, Cong. ch. and so. spec. coll. 54 16; South cong. ch. and so. 30; 84 16
Fairhaven, 2d cong. ch. and so. 50 00
Madison, Cong. ch. and so. (of wh. from H. B. Washburn, to cons. Mrs. Caroline Washburn an H. M. 100;) 223 03

Northford, Cong ch. and so. wh. witn prev. dona. cons. Mrs. A. C. PIERCE an H. M. 10 68—455 87
New Haven co. West Conso. F. T. Jarman, Agt.
Milford, 1st cong. ch. and so, m. c. 45 00
Seymour, Cong. ch. and so. 13 85
Waterbury, 2d cong. ch. and so. m. c. 12 57—71 42
New London and vic. and Norwich and vic. L. A. Hyde and C. Butler, Trs.
Fitchville, Mrs. F. Raymond, to cons. Mrs. C. HAUGHTON an H. M. 100 00
Franklin, WILLIAM B. HYDE, to cons. himself an H. M. 100; Mrs. Sally Hyde, 2; 102 00
Groton, Cong. ch. and so. to cons. S. HUNTINGTON an H M. 70,50; m. c. 70 15; 140 65
Mohegan, Cong. ch. and so. m. c. 25 00
Mystic Bridge, Charles Mallory, to cons. KATE MALLORY, and LIZZIE T. MALLORY, H. M. 200 00
New London, 1st cong. ch. and so. (spec. coll.) (of wh. from Mr. and Mrs. Robert McEwen, to cons. F. O. DAVENPORT, Detroit, Mich., an H. M., 100;) 444 03; m. c. 163 56; Robert Coit, 250; A friend, 200; T. W. Williams, add'l, 100; Henry P. Haven, (add'l) to cons. Mrs. MARY S. GULLIVER, Norwich, an H. M., 100; 1,257 59
North Stonington, Cong. ch. and so. 120 00
Norwich, Broadway cong. ch. A friend, 1,000; do. do. 200; m. c. 14; William Williams, to cons. HARRIET P. LESTER, an H. M., 100; Mrs. H. P. Williams, to cons. SARAH L. HUNTINGTON an H. M. 100; Greenville cong. ch. and so. 93; 1,507 00
Stonington, 2d cong. ch. and so. (coll. 95,42; m. c. 95,43;) 190,85; less prev. ack'd, 82,50; to cons. LUCY R. WOODBRIDGE, and Mrs. JULIA S. GILMAN, H. M. 108 35—3,560 59
Tolland co. Aux. So. E. B. Preston, Tr.
Bolton, Cong. ch. and so. m. c. 5 50
Columbia, Cong. ch. and so. m. c. 14 19
Marlboro, Cong. ch. and so. 43 00
Rockville, 2d Cong. ch. and so. (of wh. to cons. HELEN S. WISNER, H. M., 100;) 187,97; G. Kellogg, 200; G. Maxwell, 100; George C. Bissell, 5; 492 97
Vernon, A few individuals of cong. ch. (extra dona.) 153 52—709 18
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Ashford, Cong. ch. and so. 18 00
Eastford, Cong. ch. and so. 18,58; m. c. 4,72; 23 30
Putnam, Village cong. ch. and so. gent. and la. 86,57; m. c. 6 mos. 20; 106 57
Scotland, Cong. ch. and so. to cons. JAMES BURNETT an H. M. 100 00
South Woodstock, Cong. ch. and so. 15 30
Westford, Cong. ch. and so. m. c. 5 25
West Killingly, Cong. ch. and so. m. c. 72.11; J. Ayers, 5; 77 11
Westminster, Cong. ch. and so. gent. 17,69; la. asso. 6,50; 24 19
West Woodstock, Cong. ch. and so. 20 15
Willimantic, Cong. ch. and so. m. c. 20,15; wh. with other dona. cons. Mrs. L. P. HARRIS an H. M.; Mrs. L. P. H. 5; 25 15
Windham, Cong. ch. and so. to cons. E. HUNTINGTON an H. M. 100 00—515 02

10,047 12

A friend, 500; do. to cons. ELI THATCHER HOYT, Jr. an H. M. 100; do. 60; 660 00

10,707 12

Legacies.—Hartford, T. S. Williams, by Mrs. M. M. Williams and J. C. Parsons, Ex'rs, 1,000 00

11,707 12

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Buffalo, North Pres. ch. (of wh. from A. I. Rich, to cons. Mrs. MARY W. RICH an H. M. 100;) 793,68; less exch. 3; Mrs. Hadley, 10; 800 68
East Hamburg, Pres. ch. 8 15
Ripley, 1st pres. ch. 30 00—838 83
Geneva and vic. W. H. Smith, Agent.
Geneva, Rev. M. P. Squier, D. D., 20; Mrs. Squier, 5; 25 00
Oak's Corner, Ridge pres. ch. 11 09—36 09
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Avon, O. Comstock, 50 00
Barre Centre, Pres. ch. 12 50
Livonia, Pres. ch. m. c. 37 00
North Bergen, Pres. ch. 14; E. H. Talcott, 10; 24 00
Parma Centre, Rev. Geo. Freeman, 10 00
Rochester, Central Pres. ch. m. c. 287,42; 1st do. 35,91; 323 33
Spencerport, Samuel Wear, 40 00—496 83
New York and Brooklyn Aux. So., Agency of the Board, Bible House.
Of wh. from Madison sq. pres. ch. Z. Stiles Ely, 1,500; Jno. D. Dix, 750; S. 100; E. F. Shepard, 25; an aged widow's mite, 1; O. B. 500; Church of the Pilgrims, S. B. Chittenden, 500; a friend, 500; 4th avenue pres. ch. Mrs. H. I. 50; J. H. Johnston 50; 13th st. pres. ch. 181; 11th pres. ch. to cons. J. P. HOVEY an H. M. 109,15; a friend, to cons. C. S. STEWART an H. M. 100; Brooklyn, 1st pres. ch. A. A. Lewis, 100; Allen st. pres. ch. m. c. 20; J. W. Lester, 100; Rev. W. H. Bidwell, 100; M. W. Lyon, to cons. BURR LYON, Fairfield, Conn. an H. M. 100; Rev. G. D. Abbott, to cons. Mrs. R. S. ABBOTT an H. M. 100; E. C. Halsey, to cons. MARTHA D. HOUGH, Fort Wayne, Ind., an H. M. 100; Brooklyn, Puritan cong. ch. (of wh. from S. C. Hills, wh. with prev. dona. cons. Mrs. C. H. EVEREST an H. M. 50;) 89,17; Spring st. Pres. ch. m. c. 66; Brooklyn, Church of the Pilgrims, L. Birdseye, 50; West pres. ch. a friend, 30; Mrs. A. 15; Rev. B. N. Martin, 20; D. S. Martin, 10; friends, 25; Mercer st. pres. ch. W. N. Blakeman, 30; B. S. 10; Union theo. sem. 6; A. D. 5; Anon, 25; Brooklyn, south pres. ch. W. S. Griffith, 25; Wm. C. Hunter, 10; D. Clark, 20; R. B. A. 10; 5,882 32

SUMMARY FOR THE YEAR, PREVIOUSLY AND NOW ACKNOWLEDGED.

New York.

Allen st. pres. ch.		163 00
Brick pres. ch.		600 00
Broadway Tabernacle cong. ch.		1,205 11
Ch. of the Covenant, pres. ch.		4,451 82
Central pres. ch.		149 73
Eleventh do.		109 15
Fourteenth st. do.		2,070 33
Fourth av. do.		1,099 84
Harlem do.		171 02
Do. Cong. ch.		31 22
Madison square pres. ch.		9,039 46
Mercer st.	do.	4,051 85
Seventh	do.	271 24
Spring st.	do.	66 00
Thirteenth st.	do.	181 00
West	do.	1,214 22
Chapin Miss. asso.		332 50
Students, Union theol. sem.		109 98
"A friend,"		1,000 00
Sundry other donations,		15,149 38
		41,466 85

Brooklyn.
Ch. of the Pilgrims, Cong. (of wh. fr. S. B. C. 2,000,) 3,246 24
Clinton av. cong. ch. 3,076 00
Central do. 126 71
Elm place do. 36 73
First pres. ch. 1,189 86
Lafayette av. pres. ch. 898 93
New England cong. ch. 100 00
Plymouth do. 639 80
Puritan do. 139 17
South pres. ch. 550 97
South cong. ch. 701 85
Third pres. ch. 284 60
Atlantic av. mission, 34 57
Armstrong Juv. miss. so. 315 00
Thank-offering fr. Mission s. s. 500 00
Bremen st. Mission s. s. 21 70
Sundry donations, 467 50
12,329 63
Total, 53,796 48

Oneida co. Aux. So. J. E. Warner, Tr.
Sauquoit, Pres. ch. 55 00
Utica, 1st pres. ch. (add'l,) 7,13; Mrs. R. Spencer, 20; 27 13
Whitesborough, Pres. ch. 50 00—132 13
Syracuse and vic. Aux. so. H. Babcock, Tr.
La Fayette, Cong. ch. and so. 16 12
Otisco, do. do. 37 00
Pompey, 1st cong. ch. and so. 85 00
Syracuse, 1st pres. ch. m. c. 61 70—199 82
7,586 02

Adams, Pres. ch. 63 78
Albany, 1st cong. ch. and so. 52 69
Ashville, do. do. 13 10
Astoria, A friend, 2 00
Auburn, 2nd pres. ch. 176,18; F. L. Griswold, 100; 276 18
Aurelius, Pres. ch. 8 18
Aurora, Pres. ch. to cons. Mrs. Mary E. Welles an H. M. 100 00
Baldwinsville, 1st Pres. ch. to cons. Rev. J. F. Kendall an H. M. 86 00
Berkshire, 1st cong. ch. and so. 78,26, less c't. 1,00; 77 26
Big Flats, Pres. ch. 26,25; Rev. C. W. Higgins, 5; less ex. and dis't, 90c. 30 35
Binghamton, 1st Pres. ch. 564,29: Rev. Peter Lockwood and wife, (of wh. from Theodosia Lockwood, 5;) wh. with prev. dona. cons. Rev. William H. Sawtelle, and Rev. William W. Palmer, H. M., 37; Cong. ch. and so. 16; H., 5; 622 29
Brooklyn, Plymouth ch. Mr. and Mrs. J. W. Hayes, to cons. Mrs. C. P. Blood, Groton, Mass. an H. M. 100 00
Burdett. H. W. B. 100 00
Byron, Pres. ch. 34 92
Cambridge, Ezra Smith, 5 00
Campbelltown, Pres. ch. 50 00
Cazenovia, Pres. ch. (of wh. from a friend to cons. Rev. N. P. Campfield, Cazenovia, and Rev. W. J. Erdman, Fayetteville, H. M., 150;) 437,07; Mrs. S. Hutchinson, 10; 447 07
Chateaugay, Pres. ch. 54 07
Chenango Forks, Cong. ch. and so. 27 00
Cincinnatus, Cong. ch. and so. 23 64
Cooperstown, Pres. ch. annual coll. 75,88; spec. coll. 126,24; m. c. 72,88; 275 00
Corfu, Pres. ch. add'l, 20 00
Corning, 1st Pres. ch. 124 53
Cornwall, Pres. ch. 12 75
David's Island, J. H. Pedro, 2 25
Downsville, Colchester Pres. ch. 15 30
Dunnsville, W. G. Davis, to cons. Rev. D. B. Hall, Dunnsville, and Rev. W. P. Davis, of Guilderland Centre, H. M. 100 00
Durham, 1st Pres. ch. 26 00
East Bloomfield, 1st cong. ch. and so. 39 08
East Hebron, Pres. ch. 10 00
Elbridge, 1st cong. ch. and so. 56,50; m. c. 10,23; less exc. 34c.; 66 39
Elmira, Rev. William Bement, 10 00
Elizabeth, 3d pres. ch. 50; J. Townley, 20; 70 00
Exeter, Cong. ch. and so. 6 00
Fishkill, Milton A. Fowler, 10 00
Fly Creek, Pres. ch. 8 00
Franklin, 1st cong. ch. and so. 48 36
Fredonia, Pres. ch. 180 00
Fulton and Granby, Pres. ch. 187 00
Gloversville, Cong. ch. and so. (of wh. from Mr. and Mrs. U. M. Place, to cons. W. F. Burton, and L. Phelps, H. M. 200; A friend, to cons. Mrs. Lucia Belden, an H. M., 100; A. Judson, to cons. Sarah A. Brown, an H. M., 100; De Witt Smith, to cons. himself an H. M., 100; J. V. Place, 100; D. C. Mills, to cons. Elsina H. Mills, and Edward H. Mills, H. M., 200; Charles Mills, 75, Mrs. C. Mills, 20, D. P. Mills, 5; to cons. Mrs. Eliza Merrill, Janesville, Wis. an H. M.; Mrs. M. A. Hosmer, 50; Norman Belden, 33,35; J. C. Leonard, 25; J. McLaren, Jr., 25; others, 166,65;) 1,200; Rev. R. A. Avery, 20; 1,220 00
Gouverneur, Enos Wright, 50; Mrs. H. D. Smith, 12; Elizabeth B. Spencer, 4; 66 00
Gowanda, Pres. ch. 20 00
Greenville, do. 14 00
Groton, Cong. ch. and so. m. c. 15 00
Hamilton, 2d ceng. ch. and so. 27; less c'ft, 50c.; 26 50
Hanover, 1st Pres. ch. 55 00
Haverstraw, Pres. ch. and sab. sch., 53 30
Hector, Pres. ch. 26 30
Homer, Cong. ch. and so. 580 00
Honeoye Falls, A. Hurd, 1 50
Hopkinton, Cong. ch. and so. m. c. 10 00
Hornellsville, Pres. ch. 70 00
Horse Heads, do. 35 00
Howells, Cong. ch. and so. 31 35
Huron, Pres. ch. 40 00
Jewett, Rev. William Buck, 3; L. North, 10; Cash, 2; 15 00
Johnsonville, Pres. ch. 8 00
Keeseville, Cong. ch. and so. to cons. Rev. H. E. Butler an H. M. 94 20
Knowlesville, Pres. ch. 35 00
Lakeville, Pres. ch. to cons. E. Bigelow an H. M., 120,06, less c'ft, 1,40; 118 66
Lenox, 1st cong. ch. and so. 26 00
Le Roy, Jared E. Wilcox, 50 00
Lewiston, Pres. ch. 20; J. T. R., 1; 21 00
Lockport, 1st Pres. ch. m. c. 57 00
Lyons, Pres. ch. 43 44
Lyons Falls, Forest Pres. ch. 15 85
Madison, 1st cong. ch. and so. ladies cent. so. 13 50
Madrid, Mother of a missionary, 1; Miss E. M. Hudson, 2; 3 00
Malden, Pres. ch. m. c. 44 00
Marathon, Pres. ch. 22,24, less exc. 24c.; 22 00
Marcellus, Pres. ch. 51 22
Massena, Cong. ch. and so. 4 90
Mecklenburgh, Pres. ch. 35 00
Meridian, Pres. ch. to cons. Rev. S. B. Sherrill an H. M. 50 00
Middleburgh, Rev. John Moase, 5 00
Middlefield Centre, Pres. ch. 13 00
Middle Granville, do. 40 75
Middletown, 1st Pres. ch. 100; m. c. 18,53; Cong. ch. and so. wh. with prev. dona. cons. Daniel Ogden an H. M., 50; Mrs. A. L. H. Crane, 50; 218 53
Mooer's, Cong. ch. and so. 16; Rev. A. Hemenway and children, 15; 31 00
Moravia, Cong. ch. and so. m. c. (4 mos.) 21 00
Morrisville, 1st cong. ch. and so. 16 22

Newburgh, H. N. S. 5 00
New Hampton, Pres. ch. of Denton, (of wh. from Rev. O. M. Johnson, 25;) 46 18
New Haven, Pres. ch. and so. 37 14
New Lebanon, United cong. and pres. ch. and so. 30 00
New York City, William E. Dodge, 10,000; Mrs. W. E. Dodge, 500; George G. Williams, 100; D. H. spec. dona. 100; H. K. Corning, to cons. ZERAH HARD, Manchester, Vt. an H. M., 100; Missionary box, 25; A friend, 5; 10,830 00
New York Mills, Pres. ch. 114 78
Niagara Falls, A. H. Porter, (add'l) 50 00
Nineveh, Pres. ch. 43 25
Norway, A reader of the "Herald," 2 00
Olean, Pres. ch. (in part) 20 00
Oneida Lake, Rev. Geo. D. Horton, 3 00
Orange, A friend, 5 00
Orient, Cong ch. and so. 65 00
Oswego, 1st Pres. ch. 392 37
Otisco, Mrs. O. S. Frisbie, 20 00
Ovid, Pres. ch. 191 41
Owego, Pres. ch. m. c. 36 88
Panama, Pres. ch. 19 64
Peekskill, Rev. N. H. Wells, 5 00
Penn Yan, C. C. Sheppard, to cons. MORRIS F. SHEPPARD an H. M. 100 00
Perry, Pres. ch. 40,50; 1st cong. ch. and so. 21; 61 50
Port Leyden, Cong. ch. and so. 21 96
Portville, Pres. ch. (in part) 25 05
Prattsburgh, Pres. ch. wh. with prev. dona. cons. L. STURDEVANT an H. M., 67,75, less c't, 1,50; 66 25
Pultney, Pres. ch. 6 52
Redfield, do. 13 00
Riverdale, do. 184 30
Rochester, Brick pres. ch. m. c. 46,39; R. Gorsline, 26; 1st pres. ch. Mrs. E. N. Buell, 10; 82 39
Rome, Rev. S. Harries, 25 00
Rose Valley, Pres. ch. 14, less c't, 1; 13 00
Rutland, 1st cong. ch. and so. 69 00
Salem, Pres. ch. 151 56
Saratoga Springs, Rev. A. D. Eddy, D. D., wh. with other dona. cons. T. C. EDDY, Chicago, Ill. an H. M. 50 00
Schaghticoke, Pres. ch. and cong. 167 00
Schenectady, Rev. L. P. Hickok, D. D. 30 00
Seneca Falls, Pres. ch. 74 24
Sherburne, 1st cong. ch. and so. H. G. Newton, a thank offering, 30 00
Sherman, Cong. ch. and so. 26 90
Sinclearville, do. do. 10 00
Smyrna, do. do. 18 00
Southport, Pres. ch. 8 10
Springfield, 1st pres. ch. 141; Rev. S. J. Tracy, 100; 241 00
Spuyten Duyvil, D. H. Kellogg, 100 00
St. Lawrence, L. Kibby, 5 00
Stone Church, Cong. ch. and so. 25 00
Strykersville, do. do. extra coll. 8 00
Syracuse, Leonard Woods, 5 00
Tomhannock, Pres. ch. 10 00
Tompkins, 2d pres. ch. 19 00
Troy, M. J. C. 10 00
Truxton, Pres. ch. 10; Mrs. L. Pope, 100; less for express, 35c. 109 65
Virgil, Cong. ch. and so. 5 00
Wadham's Mills, Cong. ch. and so. and youth's miss. so. 20 00
Washingtonville, 1st pres. ch. 31,15; Mrs. F. Brooks, 1; 32 15
Weedsport, A friend, to cons. S. A. BOTSFORD an H. M. 100 00
Wellsville, 1st cong. ch. and so. wh. with other. dona. cons. MARY P. SMITH an H. M. 30 00
Western New York, S. 100 00
Whitney's Point, Cong. ch. and so. 35 00
—20,706 63

28,292 65

Legacies.—Albany, Anthony Gould, by William Gould, Ex'r, 2,000; Nath. Wright, by A. McClure, Ex'r, 300; 2,300 00
Fulton, J. Darrow, by J. E. Dalton, Ex'r, 50 00
Lindley, Charles Miller, by Rev. E. D. Wells, Ex'r, 62 75
New York City, A. G. Phelps, by W. E. Dodge, Ex'r, 10,000 00
Troy, S. W. Dana, by R. D. Silliman, Ex'r, 857; int. 21,64 878 64
Port Byron, Rev. David Wilson, by Rev. C. P. Bush, 200 00
—13,491 39

41,784 04

NEW JERSEY.

By Samuel Work, Agent.
Belvidere, 2nd Pres. ch. m. c. 47 75
Bloomfield, Pres. ch. (of wh. from Rev. J. S. Gallagher, 40; Mr. and Mrs. Z. B. Dodd, wh. with prev. dona. cons. Mrs. A. E. DODD, Mont Clair, an H. M. 60,) 554,25; Rev. D. H. Temple, 200; 754 25
Deckertown, E. A. Stiles, to cons EMMA B. STILES an H. M. 150 00
Dover, Pres. ch. to cons. Rev. JOHN JENKINS and GEO. E. GAGE, H. M. 181 00
Elizabeth, A friend, 20 00
Elwood, One of the Lord's stewards, 10 00
Flanders, D. A. Nicholas, 10 00
Hanover, 1st pres. ch. 15 00
Hoboken, do. do. 70 00
Jersey City, W. H. TALCOTT, to cons. himself an H. M. 100 00
Mendham, 2nd pres. ch. 152 61
Mont Clair, Pres. ch. to cons. W. S. MORRIS an H. M. 394 85
Morristown, South st. pres. ch. m. c. 111,95; Mrs. J. Woodruff, 5,22; 117 17
Newark, Roseville pres. ch. to cons. W. F. VAN WAGNER an H. M 131; S. P. Smith, 100; a member of South Park pres. ch. 10; a mother's thank offering, 50; German pres. ch. 10; S. C. Halsey, 50; 351 00
Orange, 2nd pres. ch. (of wh. from S. W. Baldwin, wh. with prev. dona. cons. J. M. BALDWIN an H. M. 50; John G. Mason, to cons. Rev. F. A. ADAMS an H. M. 50;) 475,88; 1st pres. ch. (of wh. from F. H. Abbott, 50; Andrew Mason, to cons. John Torrey, New York, an H. M. 100;) 365; m. c. 85,40; M. O. Halsted, to cons. Mrs. M. O. HALSTED and W. O. WILBY, H. M. 200; 1,126 28
Parsippany, 1st pres. ch. 25 00
Passaic, G. S. Orcutt, 10 00
Patterson, 2d pres. ch. 79 69
South Orange, Pres. ch. 123,65; m. c. 27; 150 65
Suckasunny, Pres. ch. miss. so. 48 31
Wantage, 1st pres. ch. 59 50
West Milford, Pres. ch. 20 00—3,845 31

3,893 06

PENNSYLVANIA.

By Samuel Work, Agent.
Delaware Water Gap, Mountain ch. m. c. 7 00
Harrisburg, 1st pres. ch. J. W. W., 200; Mrs. J. W. W., 100; T. H. R., 50; C. L. B., 40; Mrs. W. M. K., 40; W. T. H., 25; Mrs. C. B., 20; J. A. W., 20; Mrs. A. C., 15; Mrs. H. G., 15; J. H. B., Mrs. M. C. O., J. R. E., Mrs. E. E. H., Dr. B., Mrs. Dr.

R., S. D. J, J. C. K., Mrs. S. E. D., A. R., each 10; J. W. H., J. S. H., A. J. J., Dr. F., Mrs. Dr. R., Miss J. F., Mrs. Dr. F., D. McC., W. S. S., Rev. Lr. De W., each 5; other sums less than five dollars, 34,50; m. c. 66,31; Female prayer meeting, 15; 790 81

Philadelphia, Calvary pres. ch. J. H. Williams, 50; Rev. W. Calkins, 50; B. T. Tredick, 150; 1st pres. ch. C. P. Bayard, 200; Mrs. E. P. Wilson, 45; Miss S. Paul, 20; T. B., 10; Miss Sarah Baldwin, 30; South Weston pres. ch. 25; Walnut st. pres. ch. Rev. J. W. Dulles, add'l, 10; W. Strong, 100; 690 00

Pittsfield, Pres. ch. 5 00

Reading, 1st pres. ch. 91 00

West Nantmeal, Pres. ch. 20 00-1,603 81

Blairsville, A friend, 5 00

Franklin, Pres. ch. 25 00

Great Bend Village, Pres. ch. 11 15

Harbor Creek, Pres. ch. 41 55

Honesdale, Pres. ch. (of wh. from John Torrey to cons. CARO N. TORREY an H. M., 100;) to cons. H. W. DUNNING an H. M. 508 50

Lawrenceville, Pres. ch. 20 20

Meadville, do. 74 30

Mt. Pleasant, United pres. ch. 18 00

Philadelphia, Theodore Bliss, 100; Chas. Burnham, 100; M. 50; A. R. Perkins, 50; 300 00

Pittsburg, 3d pres. ch. 1,500 00

Sewickly, Rev. S. G. N. 5 00

Springville, Pres. ch. for Syria, 10 00

Susquehanna Depot, Pres. ch. 35 00

Titusville, L. S. Hallock, 50 00

Wattsburg, 1st Pres. ch. 27 39

Waymart and Prompton, pres. ch. 35 00-2,666 09

4,269 90

DELAWARE.

By S. Work, Agent.

Christiana, Pres. ch. 7 50

Delaware City, Pres. ch. 57 78

Glasgow, Pencader pres. ch. 9; La. miss. so. 11; 20 00

Port Penn, Pres. ch. 93 15—178 43

DISTRICT OF COLUMBIA.

Washington, H. C. F. 250 00

VIRGINIA.

Richmond, David Turner, to cons. Mrs. P. L. FULLER, Somerville, Mass. an H. M. 100; W. H. Felt and wife, 20; 120 00

SOUTH CAROLINA.

Hilton Head, T. D. Hodges, 20 00

OHIO.

By T. P. Handy, Agent.

Cleveland, 2nd pres. ch. T. P. Handy, to cons. S. L. SEVERANCE an H. M. 150; La. sewing so. 25; 175 00

Independence, pres. ch. 4 80

Lyme, 1st Pres. ch. 12 60

Newburgh, C. Reeves, 10 00

Parma, Pres. ch. 4 75—207 15

By William Scott, Agent.

Alexandria, Cong. ch. and so. 16 60

Berlin, Pres. ch. 40 00

Cincinnati, 6th pres. ch. 12; 2d pres. ch. m. c. 26,45; Poplar st. pres. ch. 20; A lady friend, 30; G. L. Weed, 10; 98 45

College Hill, Pres. ch. 140 56

Columbus, Pres. ch. add'l, 10; m. c. 100; 110 00

Dayton, 3rd st. pres. ch. A friend, 10 00

Jersey, Pres. ch. m. c. 20; Rev. C. M. Putnam, 25; 45 00

Lima, 2d pres. ch. 36 82

Madison, Pres. ch. 4 25

Marietta, Pres. ch. m. c. 7 25

Monroeville, Pres. ch. m. c. 2 25

Morrow, Pres. ch. 7 00

Oxford, Rev. L. L. Langstroth, 5 00

Pennfield, Cong. ch. and so. 7 00

Piqua, 2d pres. ch. 24 00

Portsmouth, Pres. ch. (of wh. from Mr. Runnell, 100, Mr. Gaylord, 150, Mrs. Gaylord, 50, Mr. Miller, 50;) 741 66

Reynoldsburg, Pres. ch. 10,29; Rev. H. McVay, 15; 25 29

Rome, Pres. ch. 2 50

Sandy Spring, Pres. ch. 20 00

Tupper's Plains, Pres. ch. 5 00

Walnut Hills, Lane sem. ch. m. c. (2 mos.) 15,02; W. H. Moore, 100; 115 02

1,463 65

Less Exchange, 1 40-1,462 25

Ashtabula, Cong. ch. and so. 20 84

Bath, Mercy A. Hale, 5 00

Belpre, Bequest of Miss Julia Stone, 300 00

Birmingham, Pres. ch. 12 35

Bristol, Cong. ch. and so. 4 50

Champion, Pres. ch. 11; less tax on coupons, 49c 10 51

Cincinnati, 1st ortho. cong. ch. and so. (of wh. from E. A. Truax, to cons. W. S. TRUAX an H. M., 100; H. J. Appleton, 50; R. M. White, 25; D. Y. Harrison, 25; W. F. Church, 10; Rev. C. L. Mills, 10; C. H. Baldwin, 10; R. Nelson, 5; A friend, 1; A. W. H., 25; D. A. Southworth, 3; A lady, 50c.;) 264,50 spec. coll.; m. c., 135,50; to cons. Mrs. L. M. TRUAX, HENRY P. HOPKINS, and HARRIET T. ALDEN, H. M.; Rev. Mason Grosvenor and wife, 10; 410 00

Claridon, Cong. ch. and so. 20 00

Cleveland, 1st pres. ch. m. c. 27; 2d pres. ch. (1,302,15 less prev. ack'd, 150; of wh. from H. B. Hurlbut to cons. Rev. D. C. BLOOD, of Massillon, and Rev. E. BUCKINGHAM, of Canton, H. M., 100) 1,152,15; 1,179 15

Columbus, 1st cong. ch. and so. 75; W. F. D., 5; A friend, 1; 81 00

Cuyahoga Falls, 1st cong. ch. and so. 31 12

Decatur, Pres. ch. m. c. and s. sch. 18 80

Defiance, 1st pres. ch. 5 00

Edinburgh, Mrs. G. W. 10 00

Elyria, 1st pres. ch. (bal.) 31,50; J. S. Metcalf, 25; 56 50

Florence, Pres. ch. 5 50

Freedom, 1st cong. ch. and so. 42 22

Glendale, Mrs. A. F. Oliver, 1 00

Greenwich Station, L. Mead, 9; A. M. Mead, 5; 14 00

Harmar, Cong. ch. and so. 78,50; m. c. 21,50; 100 00

Ironton, Cong. Welsh ch. and so. 6 00

Lowell, Cong. ch. and so. 10 00

Lower Lawrence, Mrs. B. McGuire, 9 00

Maumee City, 1st pres. ch. 53 00

Milan, Pres. ch. (bal.) 2 87

Nelson, Cong. ch. and so. 14 00

New Carlisle, Pres. ch. 10 50

Newton Falls, Pres. ch. 17 00

North Bloomfield, Cong. ch. and so. 3 00

Oberlin, 1st cong. ch. and so. 64 00

Olean, Pres. ch. m. c. 3 00

Painesville, Lake Erie fem. sem. teachers, 120; pupils, 146,61; 266 61

Putnam, S. M. and J. M. Brown, 25; Mrs. S. S. Potwin, 5; Rev. A. Kingsbury, D. D. 5; Mr. and Mrs. H. C. Ward, 15; Mrs. Hentig, 5; M. Gillespie, 1; 56 00

Richfield, Mrs. Shailor, 1 00

Rome, Pres. ch. 16 00
Rootstown, Cong. ch. and so. 15,40; Gad Base, 50; 65 40
Ruggles, Church coll. 85 00
Springfield, 1st cong. ch and so. 27.88; m. c. 8,94; 36 82
Toledo, A friend, 5 00
Utica, L. W. Knowlton, 6 00
Wakeman, 2nd cong. ch. and so. 4 00
Wayne, Linus Jones, 10; others, 23; 33 00
Wellington, Cong. ch. and so. 81 58
West Farmington, Rev. R. Page and Mrs. O. A. Page, 1 each, (thank offering;) S. Higgins, 1; Mrs. S. Higgins, 1; Mrs. Comstock, 1; S. Manning, 1; A. D. Kibbee and wife, 1,20; 7 20—3,183 47

4,852 87

Legacies.—Mad River, Frances J. Snodgrass, by M. Daugerty, Trustee, 218 91

5,071 78

INDIANA.

By William Scott, Agent.
Attica, Pres. ch. 20 00
Bainbridge, Pres. ch. 12 35
Bloomington, Pres. ch. m. c. 34 00
Concord, Pres. ch. 4 25
Greenwood, Pres. ch. 20; D. V. Brewer, 70c. 20 70
La Gro, Pres. ch. 2 00
Logansport, Rev. A. S. Dudley and wife, 10 00
Mitchell, Pres. ch. 7 50
Newton, do. 17 25
North Madison, Rev. A. Parker, 5 00
Putnamville, Mrs. E. Reed, 1 00
Rob Roy, Pres. ch. 17 05
Rockville, do. 28 50
Salem, Pres. ch. and cong. to cons. Rev. I. I. St. John an H. M. 50 00
Southport, Pres. ch. 11 00
Wabash, 1st pres. ch. 19 00

259 60
Less exc. 38—259 22

Angola and Salem, Pres. (N. S.) ch's, 20 00
Crawfordsville, Center pres. ch. m. c. 78 00
Indianapolis, 2d pres. ch. (of wh. from W. S. Hubbard, to cons. Elizabeth L. Hubbard an H. M. 100;) to cons. Helen M. Rockwood and Benj. A. Richardson, H. M. 300; A. D. Wood, spec. extra dona. 25; A. M. C. 5; 330 00
Lima, 1st pres. ch. 60 00
New Albany, 3d pres. ch. 62 75
Terre Haute, Baldwin pres. ch. m. c. 16 40
West Creek, Lake Prairie pres. ch. wh. with prev. dona. cons. Rev. Benj. Welles an H. M. 15 00—582 15

841 37

ILLINOIS.

By William Scott, Agent.
Carrollton, Pres. ch. (of wh. from C. Armstrong, 10;) 45 00
Rosemond, 1st cong. ch. and so. 17 00—62 00
Albion, Trinity cong. ch. Mrs. M. Phillips, 10 00
Alton, Pres. ch. 128 20
Altona, Cong. ch. and so. 20 00
Augusta, Pres. ch. m. c. 8 00
Au Sable Grove, Pres. ch. 75 65
Blue Island, Cong. ch. and so. 4 50
Chesterfield, Cong. ch. and so. 12 00
Chicago, 2d pres. ch. (of wh. from B. W. Raymond to cons. G. L. Raymond an H. M., 100; John C. Williams to cons. Amy Blatchford an H. M., 100;) 500; 7th pres. ch. 50; South cong. ch. and so. 88,03; m. c. 8,08; Union Park cong. ch. Mrs. F. W. Fisk, 15; 1st cong. ch. and so. m. c. 30,35; Olivet pres. ch. (bal.) 22,93; S. N. Wilcox, 5; Rev H. Z. Culver to cons. L. Culver, of Bicknellville. N. Y., an H. M., 100; New England cong. ch. C. G. Hammond, 200; Tuttle King, to cons. Mannie F. King Farlin an H. M., 100; Rev. J. Porter, 10; Mrs. E. C. Porter, 10, a thank offering; 1,139 39
Concord, Cong. ch. and so. to cons. Rev. E. B. Tuthill an H. M. 69 00
Como, Cong. ch. and so. add'l, 15 00
Dallas City, Cong. ch. and so. 12,50; Afflicted parents, 50; 62 50
Dunton, Retrenchment, 5 00
Farmington, Cong. ch. and so. 34 25
Fremont, Cong. ch. and so. 19 30
Galena, Mrs. Brand, 5 00
Galesburg, A theol. student, 1 00
Granville, 1st pres. ch. (of wh. from J. E. Heywood and family, 10; Thomas Ware, 10; J. M. Weed, 10.) 47,80, less exc. 15c.; 47 65
Harlem, Oak Ridge ch. 6 00
Jacksonville, A member of 1st pres. ch. 25 00
Lake Forest, Pres. ch. 55; m. c. 34,30; 89 30
Lamoile, Cong. ch. and so. by Rev. D. Gore, 20 00
Lookout, Cong. ch. and so. 1 00
Malden, Cong. ch. and so. m. c. 51 69
Mendon, Cong. ch. and so. to cons. Rev. A. B. Campbell an H. M. 50 00
Oneida, Cong. ch. and so. 25 00
Peoria, Matthew Simpson, 10 00
Perry, Rev. W. H. Williams and family, 28 25
Pittsfield, Cong. ch. and so. 122; less exc. 30c.; 121 70
Plymouth, Cong. ch. and so. 10 95
Princeton, do. do. 50 00
Rockford, 2nd cong. ch. and so. half yearly coll. to cons. S. G Tyler an H. M. 162,50; Westminster pres. ch. 32,35; 194,85
Sheffield, Cong. ch. and so. 19 00
Thornton Station, Rev. E. J. Hill, 1 00
Warsaw, 1st Pres. ch. 15 00
Wataga, Cong. ch. and so. 25,55; Mrs. Mary Coffin, 83d birthday gift, 5; 30 55
Woodburn, Cong. ch. and so. spec. dona. 36; Caroline Blake, 5; 41 00—2,446 73

2,508 73

MICHIGAN.

"A tithing," 12 50
Ada, Pres. ch. 9 00
Ann Arbor, 1st pres. ch. 20 00
Boston, 1st cong. ch. and so. 10 00
Buchanan, Pres. ch. 7 45
Cessapolis, do. 18 70
Columbus, Cong. ch. and so. 8 18
Detroit, Mary E. Brownell, 10 00
East Saginaw, 1st cong. ch. and so. to const. Rev. J. G. W. Cowles an H. M. 70 00
Eckford, Pres. ch. 8; Rev. J. Walker, family cont. 3,54; 11 54
Erie, Pres. ch. 13 00
Fentonville, do. 38 67
Grand Haven, do. 46 00
Grand Rapids, 1st pres. ch. 16 33
Greenville, Cong. ch. and so. 20 00
Hancock, 1st do. 54 00
Jonesville, S. B. Vrooman, 30 00
Kalamazoo, 1st Pres. ch. J., 100; A friend, 10; 110 00
Lansing, 1st pres. ch. 59,88; Plymouth ch. and so. 20; 79 88
Manchester, 1st Lutheran ch. 1 00
Marshall, Rev. Calvin Clarke, 10 00
Medina, 1st pres. ch. 14 02
Memphis, Cong. ch. and so. 11 63
Milford, United pres. and cong. ch. and so. 77 20

Monroe, Charles Noble to cons. CONWAY W. NOBLE an H. M. 100 00
Mt. Clemens, Pres. ch. 24,20; La. miss. so. 4; 28 20
Niles, John Borden, 100 00
Pontiac, 1st cong. ch. and so. m. c. 14 00
Richland, Pres. ch. 33 70
Romeo, B. Newbury, 20; Mrs. M. A. Dickinson, to cons. J. D. TAYLOR, Monticello, Minn. an H. M., 100; 120 00
Sandstone, Mrs. G. M. Gavett, and Mary B. Park, 3 00
Saugatuck, Cong. ch. and so. 5 00
Southfield, Pres. ch. 25 00
Stony Creek, Pres. ch. 47 00
Tekonsha, Pres. ch. 4 28
Walled Lake, Three friends, 5 00—1,184 28

WISCONSIN.

Allen's Grove, Cong. ch. and ss. 10 00
Beloit, 1st Cong. ch. and so. la. miss. asso., 40; Rev. D. Clary, 13; 53 00
Berlin, Cong. ch. and so. 17 60
Bristol and Paris, Cong. ch. and so. 20 00
Clinton, Cong. ch. and so. 20 00
Darlington, do. do. 22 80
Fall River, John Q. Adams, 15 00
Fond du Lac, 1st cong. ch. and so. 72 49
Fort Atkinson, A friend, 2 00
Hazel Green, Pres. ch. 12 50
La Crosse, Cong. ch. and so. 32 00
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Marietta, Two churches, by Rev. John Fairchild, 30 00
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Oshkosh, Cong. ch. and so. 35 92
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Shopiere, Cong. ch. and so. 25 15
Sparta, Cong. ch. and so. 20 00
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Sun Prairie, Rev. C. W. Matthews, 5 00
Waterford, Cong. ch. and so. 4 00
Waukesha, Cong. ch. and so. 20; State reform school, 30; to cons. Rev. CHARLES CAVERNO an H. M. 50 00
Waupaca, A friend, 1 25
Wauwatosa, Cong. ch. and so. 16 75
West Salem, Rev. E. Clark, 1 00
Whitewater, Cong. ch. and so. 53 38—667 98

IOWA.

Algona, Cong. ch. and so. 11 00
Blairstown, Cong. ch. and so. 13 05
Camanche, 1st pres. ch. 4 00
Crawfordsville, Cong. ch. and so. 13 00
Davenport, Edwards cong. ch. and so. m. c. 6; German cong. ch. and so. 5; 11 00
Decorah, Cong. ch. and so. 20 17
Dubuque, Cong. ch. and so. m. c. to cons. JAMES BURT an H. M 100 00
Fairfax, Cong. ch. and so. 21 65
Gamavill, Cong. ch. and so. 9 00
Genoa Bluffs, Cong. ch. and so. 9 00
Grinnell, Cong. ch. and so. to cons. Rev. S. D. COCHRAN, Rev. F. L. ARNOLD, and ABRAM WHITCOMB, H. M. 207 75
Independence, Mrs. Mary A. Baldwin, 10 00
Keokuk, 1st Pres. ch. 80; Rev. C. A. Williams and wife, 20; 100 00
Lyons, Cong. ch. and so. 17 00
Marshalltown, Pres. ch. 16; a friend, 20; 36 00
Muscatine, W. F. Johnson, 25 00
Newton, Cong. ch. and so. 33 85
Ottumwa, Cong ch and so. m. c. 2 00
Troy, Mr. and Mrs. Anderson, 2 00
Washington, Rev. M. K. Cross, 5 00
Waterloo, E. K. Ware, 25 00
Wayne, Cong. ch. and so. 15 00
Wyoming, Pres. ch. m. c. 5 40—695 87

MINNESOTA.

Belle Plains, 1st Pres. ch. 7 00
Blue Earth City, Pres. ch. 5 00
Goodhue Centre, do. 3 00
Shakopee, German Ev. cong. ch. and so. 8 50
St. Anthony, Cong. ch. and so. and s. sch. 15 25
West Florence, Pres. ch. 3 50—42 25

MISSOURI.

Brunswick, A friend, 1 82
West Ely, Pres. ch. 20 00—21 82

KANSAS.

Lawrence, Pres. (N. S.) ch. m. c. 5,60; Rev. G. F. Chapin, 10; 15 60
Manhattan, 1st cong. ch. and so. 38 00—53 60

OREGON.

Forest Grove, Cong. ch. and so. 10 00
Oregon City, do. do. 13 00—23 00

ARKANSAS.

Helena, James W. Porter, thank offering, 10 00
Little Rock, A friend, Co. G, 3d Minn. V. V. S. 10 00—20 00

CALIFORNIA.

Brooklyn, Pres. ch. 16; prem. 6,64; 22 64
Oakland, 1st Cong ch. and so. m. c. 18; prem. 7,47; 25 47
San Francisco, 1st cong. ch. and so. 17,10; prem. 7,11; 24 21—72 32

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota Mission, Traverse, Minn. pres. ch. 10; Rev. J. P. Williamson, 15; 25 00
Eaton, Canada East, Cong. ch. and so. m. c. 25 00
Honolulu, S. I. Rev. E. W. Clark, 25 00
Madura Mission, Rev. T. S. Burnell, 50 00
Manilla, Canada West, Cong. ch. and so. 15; gold prem. 6,63; 21 63
Montreal, Canada East, Zion church, (of wh. from Mrs. Henry Lyman, 50; Mrs. J. E. Mills, 40; Theodore Lyman, 20; Mrs. Joseph Savage, 20; Charles Alexander, 10; William McDougall, 10; Ada Mills, 10; Dr. Wilkes, 5; W. H. Clare, 5; Henry Lyman, 5; C. F. Smithers, 5; Mrs. William Lyman, 5; J. Baylis, 5; William Moodie, 5; R. C. Jamieson, 4; J. C. Barton, 4; Sundries, less than five dollars, 29,57;) 232,57 gold, prem. 103,53; Ladies' miss. asso. by Miss Lyman, 25; A friend, 15; American pres. ch. (in part) 235, gold, prem. 103,99; 715 09
Oroomiah, Persia, Female sem. for Micronesia mission, 3 00
Peking, China, S. Wells Williams, 660 00
Syria, Abeih, A friend, 50; Beirut, Dr. Van Dyck, 123; Sidon, m. c. 8; 181 00
Warwick, Canada West, Cong. ch. and so. 2; prem. 80c.; 2 80
Western Turkey, Constantinople, Haaskeuy m. c. 14,98; Rev. George Washburn's English cong. (in all £30.) bal. 52,86; Paskal Pankrad, 1,94; Nicomedia, a poor brother in Christ, 8,81; 78 59

1,787 11

MISSION SCHOOL ENTERPRISE.

For particulars see November Herald, 3,444 92

Donations received in August, **112,031 85**
Legacies, **24,443 31**

$136,475 16

☞TOTAL from September 1st, 1864, to August 31st, 1865, **$516,699 88**

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. NOVEMBER, 1865. No. 11.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-sixth Annual Meeting at Chicago, Illinois, in Bryan Hall, commencing on Tuesday, October 3, at 3 o'clock, P. M., and closing Friday forenoon, October 6.

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Rev. W. Henry Williams.

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Rev. Enos J. Montague.

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D. H. Nutting, M. D., Central Turkey.
Rev. Sanford Richardson, East'rn Turkey.
Rev. J. E. Ford, Syria.
Rev. Joseph G. Cochran, Nestorians.
Rev. Lemuel Bissell, Mahrattas.
Rev. William P. Barker, "
Rev. H. S. Taylor, Madura.
Rev. M. D. Sanders, Ceylon.
Rev. Justus Doolittle, North China.
Rev. E. W. Clark, Sandwich Islands.
Lowell Smith, D. D., "
Rev. Hiram Bingham, Jr., Micronesia.
Rev. T. S. Williamson, Dakota mission.
Rev. John P. Williamson, "
Rev. Stephen R. Riggs, "
Rev. N. H. Pierce, Seneca mission.
Rev. O. F. Curtis, "
Rev. L. H. Wheeler, Ojibwa mission.

ORGANIZATION.

The President of the Board, Rev. Dr. Mark Hopkins, took the chair at the appointed hour, and called upon Dr. Hickok, of Union College, who led in prayer.

Rev. Charles P. Bush was appointed Assistant Recording Secretary, the Minutes of the last Annual Meeting were read, and Dr. Patterson, Dr. Kitchell, Dr. Patton, Dr. Z. M. Humphrey, Dr. Wood, and Rev. S. J. Humphrey, were appointed a Committee of Arrangements.

A Business Committee was also appointed on Wednesday, consisting of Dr. J. B. Condit, Dr. Willard Child, Hon. J. Kingsbury, Rev. A. H. Clapp, E. W. Blatchford, Esq., Rev. C. E. Babb, and Dr. Wm. Salter.

TREASURER'S REPORT.

The Report of the Treasurer having been presented, with the certificate of the Auditors, it was referred to a committee consisting of Hon. C. G. Hammond, Col. Borden, J. C. Williams, Esq., A. G. Hammond, Esq., A. D. Lockwood, Esq., Frederick D. Allen, Esq., and Z. S. Ely, Esq., who subsequently reported as follows:

The committee have examined the various accounts of receipts and expenditures, as kept and presented to the Board, including a statement showing the investment of the different funds, and desire unanimously to express their high satisfaction with the systematic, business-like manner of keeping the accounts, and the thorough auditing and comparison of the same with the proper vouchers. Your committee see nothing to criticise, but every thing to commend.

REPORT OF THE PRUDENTIAL COMMITTEE.

That portion of the Annual Report of the Prudential Committee which relates to the Home Department, and an abstract of other portions, having been read by the Secretaries, the various parts of the Report were referred to committees as usual. It being necessary to appoint these committees at an early stage of the proceedings, they were constituted as follows, of persons reported Tuesday after noon, as in attendance on the meeting.

On the Home Department:—Dr. Geo. E. Adams, Rev. Asa Turner, Rev. A. Kent, Hon. J. W. Noyes, Rev. D. Dyer, J. M. Pinkerton, Esq., and Rev. E. L. Davies.

On the African Missions:—Dr. Sturtevant, Dr. M. M. Post, Rev. E. Dickinson, L. Chapin, Esq., Rev. John White, Rev. E. H. Byington, and Rev. Wm. D. Herrick.

On the Mission to Western Turkey:—Dr. Nelson, Frederick Starr, Esq., N. Durfee, M. D., Rev. P. S. Cleland, Rev. Geo. Bushnell, Rev. S. M. Freeland, and Rev. L. P. Crawford.

On the Missions to Central and Eastern Turkey:—Dr. Hickok, Rev. H. H. Kellogg, Rev. Wm. Carter, Rev. J. Keep, Rev. S. D. Cochran, Rev. F. R. Abbe, and Rev. J. G. W. Cowles.

On the Mission to Syria:—Dr. R. W. Condit, Dr. Eddy, Dea. J. Barrett, Dr. O. P, Hoyt, T. W. Blatchford, M. D., Charles H. Coffin, Esq., and Rev. J. T. Matthews.

On the Mission to the Nestorians:—Dr. Shaw, Dr. Tuttle, Rev. Geo. F. Magoun, Samuel Small, Esq., Rev. E. J. Montague, Rev. H. L. Edwards, and Rev. J. G. Hall.

On the Mahratta Mission:—Dr. Dickinson, Charles Mills, Esq, Rev. James Knox, Rev. F. A. Spencer, Rev. B. G. Riley, Rev. J. P. Kimball, and Rev. H. L. Stanley.

On the Tamil Missions:—Rev. J. W. Dulles, Rev. A. K. Strong, Rev. A. H. Fletcher, Rev. H. Ilsley, J. C. Tyler, Esq., J. Sexton, Esq., and Rev. W. H. Bidwell.

On the China Missions:—Rev. L. Whiting, Rev. A. Eddy, Rev. A. R. Clark, Dr. S. J. Spaulding, Rev. E. Adams, Rev. P. S. Van Ness, and Rev. W. H. McGiffert.

On the Sandwich Islands and Micronesia Missions:—Dr. Budington, Rev. W. De Loss Love, Rev. Francis Williams, Rev. H. N. Dunning, Rev. J. G. Vose, Rev. B. Fancher, and Rev. Wm. C. Dickinson.

On the Missions to North American Indians:—Rev. David Greene, Rev. J. M. Bishop, Rev. A. Tobey, Rev. E. B. Sherwood, Rev. W. S. Franklin, Rev. J. W. Allen, and Chas. A. Lord, Esq.

These committees subsequently, at different times, reported that they had examined the several portions of the Annual Report submitted to them respectively, and recommended that they be accepted and published as usual, and it was

Resolved, That the Prudential Committee be instructed to publish their Report, submitted to this Annual Meeting, as also the Acting Treasurer's Report, in accordance with the usage of past years.

The committee on the Home Department say:

The committee regret to notice that there is still a lamentable lack of candidates for the missionary work. Surely it is time for the churches to increase their earnestness in prayer to the Lord of the harvest, that he will raise up laborers who shall go forth and gather in the harvest. And now that, through the blessing of God upon our country, our young men are no longer required to bear arms in her defense, should they not inquire whether they are not called upon to engage in a still more glorious warfare for Christ, against the powers of darkness in heathen lands?

A tribute of fervent gratitude is due to Almighty God for his great favor in permitting us to close the year, not only without a debt, but even with a small balance in the treasury. Thanks to all at home and abroad who have generously aided our work; to friends in Canada, Western India,—American and especially British residents,—in China, in the Sandwich Islands, and elsewhere. Most timely has been the help rendered by the Turkish Missions Aid Society, of England.

We cannot hesitate to commend, emphatically, the action of the Prudential Committee in issuing a frank and earnest appeal to the churches, as was done by them near the close of the financial year, in order to avoid the peril of beginning the new year with a heavy debt. No other way was left open to them; and however undesirable in itself, such a course must be resorted to in all similar circumstances.

Yet it were far better if there were never occasion for special appeals; if the churches, early in each year, would contribute the sums needful to make up the amount agreed upon for the year,—not needing to be urged,—"ready beforehand."

The committee on the African missions made the following report:

The Board has two missions in Africa, viz.: the Gaboon mission, near the equator, on the Western coast, and the Zulu mission, on the eastern coast of South Africa, in the English colony of Natal.

In relation to the former, the committee notice with deep sympathy the great trials of their faith and patience to which those excellent and devoted missionaries have been subjected. Their trials seem chiefly to have resulted from the following causes: 1. The unhealthiness of the climate; 2. The obstinate adhesion of the natives to their most degrading superstitions; and 3. The unprincipled avarice of traders from Great Britain and the United States, supplying the natives with those potent intoxicating liquors which civilization knows how to produce. We even learn from the letters of the missionaries, that it is not an unheard of thing, that a Scotch Presbyterian elder should send out a cargo of ardent spirits to sell to the natives, and give the missionary a free passage to his field on the same ship that bore the fatal poison to that degraded people.

In view of these difficulties, the committee cannot recommend any other course than the continued prosecution of the mission, with faith in God and the gospel of his Son. We cannot but believe that the self-denying labors of those able and excellent missionaries, several of whom have already given their lives to the cause, will yet be followed with the divine blessing, in the abundant gift of God's converting grace.

The committee suggest, that it be recommended to the Prudential Committee to consider the practicability of reinforcing this mission by missionaries of African descent, whose constitutions may be better able to endure the climate; or, if such men cannot now be found, whether they may not soon be raised up and sent out.

The committee would also suggest, that we are taught by the experience, in this mission, of the reckless cupidity of men of Christian name and profession, that if Christian people will not send the gospel to the heathen, they may be sure that unscrupulous men from the midst of us will not fail to send them the instruments of degradation and destruction. If our Christianity is not aggressive, our vices are.

In relation to the Zulu mission, the committee find abundant occasion gratefully to acknowledge the goodness of God, in the prosperity and cheering success of the mission.

Not only is pleasing progress made in redeeming a people from barbarism to the pursuits and the comforts of civilized life, and in establishing regular society upon the basis of Christian marriage, but the Spirit of the Lord has blessed the labors of the missionaries, and increasing numbers are converted to God and made the heirs of his salvation.

The committee also notice, with much satisfaction, the friendly relations existing between the missionaries and the English colonists in their vicinity, and recommend that the Board gratefully acknowledge the important aid which the mission has received from that source, especially in its efforts for the education of the young. It is the obvious duty of the Board, not only to prosecute this mission with unabated zeal, but to enlarge and extend it, till the evangelization of that interesting people shall have been fully accomplished.

The committee on the mission in Western Turkey remark:

The committee would especially and earnestly commend to the prayerful consideration of young men, the appeal, so well sustained by the facts and statements of the Report, for six additional laborers to reinforce this important mission. This appeal is rendered touchingly emphatic by the consideration, that since the preparation of their Report, the Committee have had occasion to interline the statement of the sudden death of Rev. E. M. Dodd. It will, we trust, be effectively enforced by the presence of the venerable father of the Armenian missions, who sojourns with us, (as he so beautifully says,) "on his way to the New Jerusalem." Let him know that he is a hundred-fold welcome to all our homes; that all the inmates will delight to 'rise up before his hoary-head' until, at the pleasure of the Master whom he has so long obeyed, he shall exchange that "crown of glory" for the unfading and imperishable one which is laid up for him in that city to which he journeys. Nor will we less honor and cherish the faithful and beloved woman who has been the sharer of his long and useful toils, and is the companion of his homeward journey.

The committee on the Central and Eastern Turkey missions report:

They find occasion to note only the generally prosperous state of the missions,—in their schools, the interest in Bible reading, and the extension and success of the employment of native pastors and teachers. The people seem satisfied with such pastors, contribute liberally, from their own poverty, to their support, and choose not to make frequent changes. In the absence and the death of missionaries, the native preacher has in some cases been the only and a satisfactory supply. The recent death of some of the more prominent and efficient laborers in this field, and the solitary labors of some of the survivors in remote stations, make an earnest demand that there be a speedy reinforcement.

Rev. Dr. Eddy, of the committee on the Syria mission, in behalf of the chairman, presented the following report:

Few of the missions of the Board appeal more strongly to our sympathies, prayers and hopes, than that to Syria. Its associations are with the memories of Christ's earthly mission, and his first trusted disciples. Its cities and its country are the living attestations to the truth of the Bible—so many of its sad predictions finding their melancholy fulfillment in the desolations of centuries. Still it is a land filled with hope, and open to the labors of Christ's ministers, eminently encouraging their faith and zeal.

So far, and so faithfully, have our missionaries advanced in their work; so numerous and so well furnished are many of the schools and seminaries of learning already opened; that it appears to your committee, that an immense loss will be sustained, to the cause of missions and educated piety, if measures are not taken immediately to educate and introduce to the ministry the native converts who have already given evidence of mental and Christian stability. Such help to *this* mission is imperiously demanded, as there is no immediate prospect that a sufficient enlargement can be given from the American churches. If the churches will not send forth men to meet the wants of this mission, the least we can do will be, to educate and introduce to the ministry such native converts as God in his providence has furnished for us to educate and commission. The men now in the field are so few, their labors so great, and their health so precarious, that some relief must be had, or wasted strength and death must ensue.

The missionary work looks not only to the conversion of men to Christ, but to the permanent establishing of Christian communities. This cannot be secured where educated intellect is not to be found. Piety, to be permanent and pure, must be intelligent. It is with pain your committee find in the report of the Syria mission, "that while this mission had, at the beginning of the year, twenty-three schools and seminaries, with four hundred and forty male and one hundred and seventy female pupils, the number since

has been reduced nearly one-half, by "a necessary retrenchment." "A necessary retrenchment," are the words of the report. At several stations your committee find that the work of education has receded. This is to be deeply regretted, as within the past year the college at Beirut has been established, and is about to go into operation under favorable auspices, ready to receive and advance, in mental and moral culture, the pupils from our mission schools.

It is worthy of special notice and gratitude to God, that the translation of the Scriptures into the Arabic language, begun by the eminently gifted Christian scholar, Doctor Eli Smith, has been completed by Doctor Van Dyck; who is now in this country, superintending their publication, under the patronage of the American Bible Society.

Your committee find one fact too important not to receive a special notice. At the Tripoli station, under severe opposition and in the face of persecution, five hundred men embraced the Protestant faith in one body, sending sixty of their chief men to our missionaries, to seek their instruction and aid.

This mission has been called to suffer severely. With the plague, the devouring locusts, and the menacing of the cholera, the violence of Mohammedan persecution has come anew. The persecuting spirit of the Turkish Government, with reference to its Mohammedan subjects, has been manifested at Beirut, more strongly than at Constantinople, even, it is feared, to the shedding of blood. Three respectable Moslems have openly avowed the Christian faith the last year, one of whom has been secretly put out of the way, and another is likely to share the same fate. Of the third, it is not known where he is.

Your committee would recommend some action of this Board, to bring this persecution of the Turkish Government to public notice and remonstrance; and if necessary, an appeal to the civil authorities of this country and of England. It is too late in the advance of civilization and Christianity for *Governments*, even, to be allowed to persecute men to prison and to death, for choosing their religion and worshiping their Maker according to the dictates of their own consciences. This Board is too well known as a moral power in the world not to be respected; with the right to demand the defense of its cherished interests, especially from those Governments which have opened the way for our efforts, and given us reason to expect their good faith to be preserved, and their actions governed by the principles of civil and religious liberty.

With reference to the Nestorian mission the committee say:

There is nothing in the state of the mission which calls for any special action on the part of this Board. The past year has been one of more than average prosperity. The persecution by the Government officials has ceased; many have been added to the churches; the seminaries are still fountains of life and light; the Bible Readers have been found a most effective agency in bringing the gospel to those who cannot be reached in any other way. All the indications for the future are hopeful. The mission has again been called to mourn the loss of one of its oldest and most beloved members, Dr. Wright, who died soon after his return to his field of labor. His death is a dark dispensation to us; but if we cannot fathom the providence, we can see the hand that dealt the blow, and we bow in silent submission to his most righteous will. 'I was dumb, I opened not my mouth, because *Thou* didst it.'

The committee on the Mahratta mission state:

The missionaries and the native helpers are manifestly laboring with self-denying zeal and fidelity, and with many evidences of the desired success. The mission has been severely afflicted by the death of several in its connection, and by the failing health of others; and it is to be lamented that while valuable laborers have been thus removed, their places have not yet been filled. The field is immense and promising, and it is in justice that those sustaining its responsibilities call earnestly for helpers in the great work.

It is gratifying to learn that the power of caste, that long-standing and formidable obstacle to success, is steadily diminishing. The educational operations of this mission, too, ever regarded with interest, are manifestly in a prosperous condition. The schools for boys and girls at Ahmednuggur are regarded with increasing favor by the natives, as is evinced by considerable contributions for their support. Several of the scholars have become the hopeful subjects of divine grace, and have been received to the communion of the church.

An Ecclesiastical Union of the several pastors and churches, which has been in progress of construction for a year or two, has been happily consummated, and holds its first annual meeting this month. Its arrangements seem to be wise, and cannot fail to contribute much to the order, peace and strength of the churches.

The committee on the Tamil missions make the following remarks:

In the present transition state of India, where the inroads of Western civilization and thought are unsettling the customs

and belief of ages, and where Satan seeks to gain for infidelity what he loses from idolatry, it becomes the church of Christ not only to continue but greatly to increase her mission work. And especially is this our duty with regard to that portion of India speaking the Tamil language, where we have already invested precious labors, prayers and lives. It is with regret, therefore, that your committee find, amid much that is encouraging, each of these missions weaker in American laborers than a year since.

The Ceylon mission, second only, of the missions of the Board, in age, and long first in the affections of its contributors, with its various plans for the regeneration of its field, should not be suffered to languish for want of fresh men to bring to harvest the labors of the past. The mission of this Board in Madras, a city of 700,000 souls, and the metropolis of Southern India, by the death of the honored and devoted Miron Winslow, is left with no clerical missionary. And the Madura mission, with a field most promising, and a system most admirable, has not the force to bring from its labors the results that, with God's blessing, might fairly be expected.

Leaving many topics of interest in these reports, your committee will only further recommend, that earnest efforts be used for the vigorous prosecution of the missions of the Board in South India.

The committee on the missions in China remark:

This field presents the two extremes, of vast magnitude in territory and in population, with comparatively small missionary force and results. A population of more than four hundred millions, on a territory of about one million of square miles, with but three missions, worked by twenty-four missionaries, and twelve native helpers, in all thirty-six recognized servants of the churches for these clouds of millions of subtile and besotten heathen! Does any field for Christian toil on earth present such afflictive contrast in the vastness of necessity, and the scantiness of supply?

This prevalent conviction as to these missions, urges as our foremost suggestion, that careful inquiry as to reinforcement, if not enlargement, is a duty of the Board to them. The impressive entreaty of those now in the field, for fresh and more helpers, confirms this conviction. The bereavement of the missions by the death of the laborious Bonney, and the exhaustion of other laborers, must be also considered. If it is desirable to maintain these missions at all, reinforcement seems to the committee to be imperative. The more hopeful incidents,—as the baptism of a *first* convert at Peking, a man of respectable condition, by Rev. Mr. Blodget, and the silent growth of convictions among the more intelligent Chinese, finding their expression in the purchase and reading of the Scriptures, and in the enlargement of assemblies under missionary instruction, all and severally encourage the committee to enforce the inquiry above made. Faith finds in the magnitude of the work in China, a measure for the hope and prayer the Lord Jesus claims of us in relation to it.

The committee on the Sandwich Islands and the Micronesia missions report,

That the progress of the gospel in these Islands has been unusually encouraging, and that the causes for anxiety, if not removed, are not augmented. The Board have reason for thankfulness to Almighty God, that the process of transferring the Hawaiian churches from their condition of dependence to one of self-support and independence goes happily forward. With gratitude we receive the returns of 40 churches, and 16 native pastors,—all but two of the latter supported by their respective congregations,—and of 8 ordained Hawaiian missionaries, sent by the native churches to the regions beyond; of the membership in the communion of the churches, amounting to 17,521, increased during the year by the addition of 347; of the progress of Christian education and the improvement of a native literature, which now includes an Hawaiian and English dictionary of 559 octavo pages, defining 15,500 words, as many as were contained in the first edition of Dr. Johnson's English dictionary.

The interference of the Anglo-Catholics, so called, still continues. A letter bringing the subject before the Propagation Society has been written by the Senior Secretary, to which no reply has yet been received. When this subject was brought before the Board last year, it was not supposed that any missionary society had lent its influence to this invasion, as uncourteous as it is unexampled. It is now known, however, to our surprise and regret, that the venerable Society for the Propagation of the Gospel in Foreign Parts, has made itself a party to the wrong. We hope it may yet be seen that this has taken place under misapprehension; and in the present stage of the history, we do not think that the Board are required to take any action in addition to that adopted at the last meeting.

The Micronesia mission, consisting of 6 stations, with 4 American and 7 Hawaiian missionaries, awakens a deep and most healthful interest in the churches of the Sandwich Islands, and is deserving of the continued support of the Board, not alone for its intrinsic importance, but as a means

of developing the Christianity of the youngest born of Christian nations.

The committee on the North American Indians report:

The committee are pained to learn that no effectual measures have yet been taken to ascertain who of the Dakotas, confined at Davenport and other places, are guilty and who are not, and to have the innocent released from that state of durance and deprivation which is breaking down their spirits and destroying the life of so many of them. The whole aspect of this matter too much resembles the treatment of our prisoners in the prison pens of the South, to be sanctioned or permitted by a just and humane Government, and savors little of the paternal spirit in which the Government of our country professes to act towards its red children. And now that the Executive Authorities of our nation are relieved from the momentous and multifarious cares and burdens of the great rebellion, it is to be hoped that such attention may speedily be given to the case of these sufferers as justice and humanity demand.

While it does not compensate for, nor extenuate the wrong done to these Indians, this Board would thankfully acknowledge that gracious Providence which has overruled this state of suspense and suffering, for the mental and spiritual improvement, and it may be hoped, the salvation of very many of these Indians. Their patience and docility, in their trying circumstances, have been highly commendable.

Your committee believe that, if there were no legislation by our Government in relation to the Indians; and no treaties negotiated with them except what were dictated by a truly paternal spirit; and no men appointed to watch over the relations which they sustain to us, except such as are competent, and heartily seek their welfare; and if all the stipulations made with them were fully and promptly met; while, at the same time, they were efficiently protected from the aggressions and corrupting influences of their white neighbors; there would be little occasion to complain of Indian outrages, or to employ military force to protect our border settlements, while our efforts for their Christian and social improvement would be far more hopeful.

Relative to the Ojibwas, the committee remark that, considering how much was formerly done for their children and youth at the Mackinaw school, and subsequently for the adults at their homes, it is painful to learn from the Report, that the prospects of this tribe are becoming less rather than more hopeful.

The Senecas of New York State, the Report leads your committee to believe, have passed the crisis; and that they are likely soon to become an intelligent and Christian community.

CORPORATE MEMBERS.

Secretary Wood presented the following Special Paper, in behalf of the Prudential Committee.

The Prudential Committee beg leave respectfully to submit a few observations and inquiries, in view of the action taken by the Board at its last annual meeting, relating to the election of Corporate Members.

At the meeting in Worcester, certain rules were adopted to promote "the efficiency and security of the Board as a body of trustees for the custody and management of missionary funds." These rules carry out the requirements of the charter under which the Board exists as a legal corporation; express the obligation which attaches to membership, and the understanding that is implied in accepting and retaining the trust; prescribe a limitation of the number; state a contingency on which a member may be requested to resign his position; and specify considerations to which regard should be had in filling vacancies.

The rules thus adopted relate exclusively to *Corporate* Members. They do not touch the relation of Honorary Members; and consequently the latter retain unimpaired, all the rights and privileges which they have heretofore enjoyed. These have still, as they have had, the right of acting on committees, making motions and offering resolutions, or proposing amendments to such as are presented by others, and participating in all discussions, just as freely as the Corporate Members. The right of voting is restricted by the charter to the Corporate Members; but it is a pleasing and suggestive fact, that no instance can be recalled in the history of the Board, in which the vote of the Corporation was not in harmony with the voice of the Honorary Members.

The adoption of the rules approved by the Board last year interposes no hindrance to any change in the constitution of the Board which may hereafter be deemed desirable. If the supporters of the cause of foreign missions, for whom this Board acts, should, after deliberate consideration, demand a different mode of organization, doubtless it will easily be gained. The Prudential Committee confidently believe, that whenever there may be a wish to have the present system modified, the question of its change will be approached in a candid spirit, and with a readiness on the part of all in the Board to adopt such a course of action as will most closely unite, in a vigorous and effective co-operation, the friends of its great

enterprise who will prefer to continue to use its agency. The largeness of the attendance at its annual meetings, and the interest felt in them, held as they are, in successive years, at points remote from each other; the reputation and financial credit which the Board has acquired; and the enlargement of its resources and work, attest a gratifying success under its present constitution, although this may be found, in the development of the future, to be less perfect than some other that may be proposed to take its place.

The fifth of the rules referred to divides the Corporate Members into two classes. Those "who have passed the age of seventy years, or who, having been members not less than twenty years, have attended not less than fifteen meetings, shall be considered as *emeriti*, and shall not be required to attend the meetings of the Board except at their own convenience." Every other member "shall be considered as pledged to perform the duties of the trust,—and especially to be a constant attendant at the meetings of the Board for business." (Rule IV.)

The Committee understand the design of this discrimination to be to exonerate those who have become entitled to this distinction of *emeriti* from an obligation which rests on others, while it deprives them of no right, and by no means intends an intimation that their participation in the business of the Board is undesired. Its purpose is simply to confer a privilege which younger men are not permitted to enjoy, viz.: that of consulting their own convenience and preference, without the liability of losing their status as members. Such patriarchs in the body and veterans in service, associated with the history of the Board and repositories of its ripe experience, must ever be doubly welcome in its councils. But inasmuch as from age, and the burden of other duties, it is oftener impracticable or inconvenient for them than for others, to be present in its meetings, it has been adjudged expedient by the Board to specify a membership which may be relied on for personal attention to its incumbent duties. The number in the class of active members, as the rule now stands, is limited to one hundred and fifty; and it is expected it will be kept equal, or nearly equal, to that aggregate, by filling vacancies as they shall be created by death, resignation, or passing into the rank of *emeritus*.

A practical question arises,—How shall it be known, from year to year, by the Board, who of its members have become *emeriti*? Shall it be made the duty of an executive officer, or some committee, to ascertain the facts, and report lists of *emeriti* and *active* members?

Again: the eighth rule declares, that "any member," meaning undoubtedly any active or non-emeritus member, "absent from three successive meetings without rendering an excuse which shall be received as satisfactory, shall be requested to resign his trust, that the vacancy created by his continued absence may be filled." The satisfactoriness of the required excuse must be ascertained by some method. Shall the practice be introduced of accepting, by vote of the Board, the reasons which may be assigned for non-attendance? If so, at what stage of the meeting shall this be done? Shall it be at any interval of business, or at some particular period, as for example, in the session held for the choice of officers and new members? It seems proper, also, that the Board should designate the party to whom the duty shall belong, of requesting resignation in the cases covered by that rule.

The seventh rule asserts that, "in the filling of vacancies, regard shall be had to a distribution of the members among the several States, in some proportion to the contributions from the States, and also among the several Christian bodies or denominations co-operating in foreign missions through the agency of this Board, in some proportion to the contributions known to have been made by friends of missions in those various denominations." The principle here indicated is evidently just; but it is announced with a reserve which also seems to be required. Exactness cannot be maintained, even if it is once secured; for members elected from one State frequently remove their residence into another; and in not a few instances, they pass from one into another of the religious denominations represented in the Board. Thus proportions in these respects are made to vary without a change in the membership.

So far as denominational relations are concerned, it is believed that the number of members who take an active part in the business transactions is about proportional to the amount of contributions respectively given. In regard to the proportion of members among the several States, considerable inequality now exists, if the amount of contributions is viewed as the rightful basis of apportionment. For example, taking the average donations of the last three years as the ground of comparison, the following States have more active members than they are entitled to, in the proportions named:

Maine,	entitled to	$4\frac{1}{2}$,	has	7.
New Hampshire,	"	$4\frac{1}{2}$,	"	8.
New York,	"	$34\frac{1}{2}$,	"	42.
New Jersey,	"	3,	"	7.
Pennsylvania,	"	7,	"	8.
District of Columbia,	"	$\frac{1}{2}$,	"	1.
Ohio,	"	7,	"	8.
Illinois,	"	4,	"	9.
Wisconsin,	"	1,	"	3.
Missouri,	"	$\frac{1}{2}$,	"	3.

These States taken together, entitled to 66½ members, have 96, or an excess of 29.

The following States have less than their proper share on this basis, in the following proportions:

Vermont,	entitled to	5,	has	4.
Massachusetts,	"	50,	"	26.
Rhode Island,	"	2½,	"	1.
Connecticut,	"	18½,	"	12.
Indiana,	"	2½,	"	2.
Iowa,	"	½,	"	0.
California,	"	½,	"	0.

Taken together, these are entitled to 79½ and have 45, being a deficiency of 34½. Michigan is entitled to two, and has two. It is not improbable that some names are included in these figures which truly belong to the privileged class of emeriti; but the statement is as accurate as can be given without fuller information. The aggregate of active members enumerated, is one hundred and forty-three.

While regard is to be had to the distribution of members "in *some* proportion to the contributions" received, other important considerations should not be overlooked. It is obviously wise to place a developing power in the newer and more rapidly growing States, in order to results in the future. The Board should be strongly represented in the West, that the West may be brought forward to cooperate with the Board in the degree which its own interests, and the great interests of the kingdom of Christ among the heathen require. The States west of Pennsylvania and New York, though having a claim, by present contributions, to only eighteen members, may well have, as now, twenty-seven, perhaps a larger number, in anticipation of what we may expect, and what we wish to assist them soon to do, through the Board, for the cause of foreign missions. But so far as respect shall be paid to contributions actually received, how often shall the distribution be settled? Shall it be arranged for a period of years, say five or ten, or shall a re-examination be made, and, if need be, a new proportion be determined upon every year?

The Prudential Committee venture to suggest, that the selection of new members is a matter requiring much deliberation and care. The number proposed is small, and the trust is important. Not only should the men best fitted for such a trust be ascertained, but the questions of distribution, the acceptableness of persons named for candidates, as representative men in the sections of country and religious bodies from which they are to be taken, the probability of their attendance at the meetings of the Board, and their interest in its prosperity and the management of its affairs, are points for careful consideration and inquiry. In the short intervals between the business sessions of the Board, at its annual meetings, and with the many demands on the time of the members, it is difficult for the Committee on Nominations to give due attention to the subject before their report has to be made. Can this be remedied? Is it expedient that the Committee on Nominations be confined within such narrow limits for investigation and decision? If that Committee were appointed at one meeting to report a year subsequently, its members could look over the whole field, make all needful inquiry, and gather satisfactory data for their recommendations, while the Board would be free to adopt any action in regard to electing members that might seem to be called for, in special cases, in view of reasons against delay. The Prudential Committee beg leave to present this and preceding suggestions for such consideration as the Board, in its wisdom, may see fit to give to them.

This paper was referred to the committee to be appointed, on New Members and Officers. Their report will be found on a subsequent page.

CHURCH-BUILDING IN THE MISSIONS.

Dr. Anderson read, in behalf of the Prudential Committee, a paper on building church edifices at missionary stations, as follows:

In contemplating this subject, the first thing that strikes us is, that nowhere in the New Testament is there mention made of the erection, by the Christians of that age, of houses for their worship. Jews and pagans were amply, sometimes magnificently supplied with these, but Providence so ordered, that the Christian congregations of the first and most successful of the missionary ages had, as seems probable, but small outlay for church buildings. And it is worthy of note, that John Wesley and his coadjutors, amidst the costly and showy architecture of British churches, made plain, inexpensive preaching-houses an essential part of that sagacious scheme which, carried out in its integrity for a century, has made the Wesleyan Methodists one of the great Christian powers. We build no inferences on these facts, and state them only as bespeaking a favorable regard for the views we are about to advance on Church-Building in our missions. The subject is more complicated, and involves many more difficult questions, than one would suppose who is not conversant with its details.

The question is, *How far is it best to aid the native churches with foreign funds, in building their houses of worship?* And it is the more necessary to discuss this ques-

tion because, here, the generous Christian feelings of good people lead them, sometimes, to give for this object when it would be better to withhold. Our reasoning has exclusive reference to houses of worship in our foreign missions, and will not be applicable to the building of such houses in our own land.

At the Sandwich Islands, churches were not built beyond the ideas and ability of the natives. At first, the missionaries encouraged the chiefs and people to erect grass houses for their worship, of the rudest form,—great, unsightly buildings, without seats or glass windows,—but in strict accordance, at that period, with the taste and feelings of the half-naked, untutored people. In the progress of civilization, these grass houses were followed by coral and wooden church-buildings, with seats and tower and bell; yet almost wholly built at the expense of the natives. The Board has never been the owner of church buildings on those Islands; and this has been matter for constant thankfulness. Perhaps it were well, now, for the Protestant people there, were the houses of worship they have themselves erected, less valuable than they are, as property, and so less an object of cupidity to men who are seeking to gain possession of their inheritance.

In India, the Board started with building churches,—not for Christian congregations, for such then scarcely existed,—but for large congregations composed chiefly of heathen children, in schools gathered and taught by heathen schoolmasters. Whatever may be the present embarrassment arising from this course, it then seemed the natural, wise, and Christian course, and doubtless it was. The India missions, judging in view of their past experience, gave an explicit and valuable testimony, in the years 1854 and 1855, with respect to the church-buildings best adapted to the wants of the natives of that heathen country. The Mahratta mission, in Western India, spoke thus:

"All church buildings should be of the plainest description, and no larger than necessity demands, reference being had to the time when the congregations will bear the whole expense of erecting their places of worship. At present, the members of the congregation should help according to their ability." They estimated the proper cost of such houses, in the rural districts, at from $25 to $150; but as prices now are, these sums, as well as those about to be mentioned, might be doubled.

The Madura mission would have the houses for worship at the stations, or central points, to be built of burnt brick, with roof of tiles; the cost to vary from $150 to $250. In the villages, in most cases, they should be built of large, sun-hardened, mud-bricks, with thatched roof, costing from $12 to $25. In well established village congregations, the roof might be tiled, and the cost $50.

The Ceylon mission declare that the places for worship in the villages of their field ought to be mere open bungalows, varying in size according to the congregations. They should have thatched roofs, supported by plain wooden posts, and be walled in with mud-bricks half way to the eaves, or hung around with screens of the ola leaf; the cost varying from $25 to $75. When the people desired something more costly, they should be left to build for themselves.

It should be borne in mind concerning these India missions, that when these opinions were given, they had long had the use of the far more costly church-buildings already mentioned, erected in the infancy of their experience.

The Western Turkey mission, among the Oriental Churches, gave the following testimony on this subject, at its annual meeting the present year.

1. Excepting extraordinary cases, houses of worship should be built only after the congregations shall have so increased as to render building necessary; and this for the reason that houses of worship should correspond somewhat to the size of the congregations, and should also be built, in good part, by the people themselves, both on account of saving missionary funds, and as a means of good to the people.

2. When built, the houses should be cheap and plain.

3. When it is necessary to supplement the funds contributed by the people, the aid should be sought directly from the Board, (and not elsewhere,) in the annual estimates of the mission; except so far as it can be obtained from persons who would not contribute directly to the funds of the Board. And when aid is sought from the Board, the probable cost should be stated, together with the amount of the contributions from the people, and from other sources.

4. When any considerable portion of the aid in building is from abroad, the property should be secured to the Board, and be under the control of the missionaries, until such time as the people refund the amount contributed; or, we may add, until the Board relinquish its claims.

This statement of the Western Turkey missionaries, the present year, is in substantial accordance with the action of missionaries of the Board assembled in Constantinople ten years before; and, also, with that of the missionaries of the Eastern Turkey mission, in the year 1864.

Such are the prevailing opinions of the missions on this subject. Doubtless there are individual missionaries who would attach a somewhat greater importance to

style and architecture in mission church-buildings.

The opinions just stated are the evident result of long looking at the subject from the standpoint of the *natives*. Church-buildings that seem mean to us, may appear quite otherwise to native Christians; and also may seem to them to be quite beyond their ability, and may be even really so. The grand reason with our brethren for what may appear like an extreme economy and plainness, in their proposed houses of worship, is the evident bearing this has on the ultimate progress and success of their missions. It is only such houses that the native converts can be induced to build; for the natives of the Sandwich Islands, acting under the authority and influence of their chiefs in the earlier stages, were, therefore, an exception to the rule.

Other important considerations, going to strengthen the general view we have taken, will now be very briefly noted.

1. It has seldom been found wise to make over to the people, as their own property, a house of worship which is above the ordinary style of native dwellings, was built mainly by foreign funds, and cost several times as much as the people are able to pay. This holds especially true of the Protestant communities within the bounds of the Oriental churches. The Board must therefore retain its hold of such houses, keeping them as its own property. This will occasion the least of attendant evils, yet this is apt not to work well for the Board, and still worse for the people. Though the people contributed only a very small portion of the cost, some Diotrephes—for such there are now, in mission churches, as in apostolic times—will be found to put them on claiming the exclusive proprietorship of the house, aiming to secure this as a source of influence, or as a means of accomplishing some nefarious ends,—perhaps to use the possession of it to the prejudice of the missionary fathers; and he raises an outcry against them for not making over the church edifice to the people. Yet,

2. The most suitable bodies to own and hold the houses of worship are, evidently, the people who worship in them. This is a self-evident and fundamental truth. The most proper house of worship for the people, is one which they may safely hold and treat as their own.

3. The multiplication of such houses of worship as need to be held by the Board, because of their cost and value, is not well either for the missions or the Board. The tendency of modern missions, into which civilization largely enters as an object, is to encumber the missions and the missionary societies with a load of secular business and cares. Should the Board go on multiplying and holding these buildings as its own property, our secular cares will become so numerous at length, as to render them time-consuming and oppressive. How to escape entirely from this difficulty is not quite obvious, but the growth of the evil ought to be firmly resisted. Let all our friends refuse giving money for church-building in the missions, until they have assured themselves that it is for the best; and let the Prudential Committee refuse all grants for the same purpose, until it has the like assurance.—Once more,

4. The tendency of erecting a church-building at the central point in the mission, or station as it is called, above the proper standard, must needs be to operate as a check to the people's building houses themselves, for worship in the villages, and so must retard the religious development in the surrounding regions. Formerly, before the time of native pastors, those houses must have been built mainly as preaching places for the resident missionary; but the natives naturally regard them as model Christian temples. Of what avail towards counteracting this impression is the deliberate affirmation by the mission, that a rude bungalow, costing only seventy-five dollars, or a mud-walled structure, costing but fifty dollars, is the most suitable house of worship for the villagers, when they see their brethren at the central station worshiping in a house that cost many times that amount? If the missionary was able to erect such a building at his station, with foreign funds, they may well wonder, and perhaps they will murmur, that he does not, from the same exhaustless wealth, do the like for them. How desirable is it then, at least in the earlier stages of a mission, that missionaries have primary regard to native tastes, and native wants and impressions, whenever they build a house of worship on mission ground!

The subject is by this time sufficiently before the Board. The object of the Prudential Committee has not been to propose the adoption of any definite and positive rules in respect to church-building on mission ground, but to call attention to a most necessary and important department of our work, with a view to its better regulation. Houses of worship of course there must be; and, in the progress of the work, they will need to be multiplied by scores, and even by hundreds; and for that very reason, among many others, they should, as far as possible, be built, owned, and held, by the native communities which assemble in them for the worship of the true God.

This paper was referred to a committee consisting of Dr. Edward Strong, Dr. H. B. Hooker, Hon. Charles Noble, Rev. J. Collie, D. T. Coit, M. D., Rev. J. C. Adams, and Rev. J. M. Chamberlain. This committee

subsequently presented the following report, which was adopted by the Board.

The committee to whom was referred the paper relative to Church-building in the missions, respectfully report:

That the views of the Prudential Committee, presented in this paper, going to discourage the erection of mission sanctuaries by foreign aid, receive our entire concurrence. Hitherto, this matter of church-building at the stations has received but little attention, and assumed little practical importance. As, however, the work of evangelization goes on, and the congregations and converts are multiplied, it will of course be otherwise. Already, in the planting and training of mission churches, this matter of providing suitable houses of worship is pressing itself, in some places, upon the missionaries, as one of great urgency.

So long as the general style of living is what it now is at the stations, and the dwellings of the people are so rude and inexpensive, there seems to us no propriety in furnishing, by foreign aid to the natives, sanctuaries of a much higher class than their homes. Nor is it, in our judgment, wise for the Board to become the owner and curator of these houses of worship. If erected mainly by mission funds this would doubtless be expedient; yet in the opinion of your committee, the Board cannot be thus cumbered. It has a higher work. It should avoid, moreover, many a troublesome question likely to arise concerning the conveyance, ere long, of these houses of worship to the people, or concerning the charge of them. It should also avoid, as far as possible, the necessity of using its funds in their erection. We cannot but deplore the jealousies and murmurings which already have resulted, in some localities, from the building of commodious churches at the expense of benevolent individuals. Better, in our view, to avoid the depressing influence which smaller congregations are likely to feel on seeing their more fortunate neighbors provided with pleasant houses of worship from abroad, while they are not thus accommodated. Better to stimulate them to self-reliance and enterprise in this direction. Better that they themselves provide, own, and care for their sanctuaries, enlarging and improving these as they become able, and as in the progress of rising to a higher civilization, through the influence of the gospel, they come to desire.

While, therefore, in the judgment of your committee, no formal action of the Board is at present required, it is nevertheless desirable that the views presented in the paper before us be distinctly avowed and understood to be the views entertained, *not* by the Prudential Committee alone, but by the Board as well.

OBLIGATIONS OF AMERICAN CHRISTIANS TO FOREIGN MISSIONS.

Mr. Treat presented, in behalf of the Prudential Committee, the following Special Report:

At the Annual Meeting, held in 1860, the Board reviewed its history during the fifty years which had then closed. It called to mind the fears and misgivings at Bradford, the day of small things at Farmington and Worcester; and then, having offered its tribute of praise to the God of missions, it proceeded to record, in the presence of the "great congregation" of its friends, its "deliberate judgment," "that the churches sustaining its operations" were "summoned to higher obligations and higher privileges." Just before its adjournment, a vote was taken, asking for $400,000 for the ensuing year. Those who were present will not soon forget the scene, when three thousand persons rose to their feet, in token of their hearty concurrence, and when that song went up, with a depth of feeling which made it dearer than ever to those who joined in it,

> "Shall we, whose souls are lighted
> By wisdom from on high—
> Shall we to men benighted
> The lamp of life deny?"

It was thus that the Board entered upon its second half century.

Five years have passed away. And what years! Were we to make of history a dial plate, and measure time by events, we should say, "The second half century has closed." So rapidly have the most stirring incidents been crowded into our national life, that we may well pause, and study the lessons which we have received, and gird ourselves for the new epoch which is knocking at our doors.

Two things are clear. (1.) *The resources of our country are much beyond our former belief.* Had we been told in 1860, what demands would soon come upon us, we should have replied, "We are not equal to such sacrifices." Had we been told again, You will give all that shall be asked, promptly, cheerfully,—every dollar, every man,—we should have answered, "If the Lord would make windows in heaven, might this thing be?" And yet it has been; and what more might have been, who can tell? (2.) *The resources of our churches are much beyond our former belief.* Going back through thirty years, we find that the Treasurer of the Board has thrice reported a debt of more than $50,000,—six times one of more than $40,000,—twelve times one of more than $30,000,—but neither within the last five years. No. We are here to-day, after paying hundreds of thousands for abnormal rates of exchange, our treasury unembarrassed, our credit unharmed, with the grateful reflection that

not one missionary has been kept from his work for lack of funds. And this, notwithstanding the enormous expenditures, brought upon all true-hearted men by our civil war!

In view of these facts, the Prudential Committee feel constrained to ask the attention of the Board to the present relations of the American churches to the heathen world.

I. Let us advert, very briefly, to *the claims of the heathen upon all Protestant Christians*. The urgency of these claims will appear from the following considerations:

1. *The command of Christ*, "Go ye into all the world, and preach the gospel to every creature," *is as imperative as ever*. It was not meant to be, it could not be, local or transient. It was the simple expression of his love for lost man. It was for all ages, therefore, and for all climes. On the other hand, it set forth the highest office of Christian discipleship. Pointing to the nations in their ruin, it proclaimed, as the law of the church, "Let him that heareth, say, Come!" "Freely ye have received; freely give."

2. *The work to be done*, in obedience to this command, *is as great as ever*. Necessity is laid upon us, (oh, that it were otherwise!) to lift up our voices for three-fourths of our race, for eight hundred millions, nine hundred millions, a thousand millions, it may be, of our fellow immortals. We must plead for Africa in all its debasement and wretchedness; for Western Asia, hallowed once by the footsteps of patriarchs and prophets, but mourning now, "because of affliction" and "great servitude;" for India panting and gasping beneath a system of error the most monstrous that the god of this world has ever devised; for China teeming with idolatry and all unrighteousness; for the islands of the sea, that their barbarism and reeking impurity may come to an end. For these, all these, the Saviour has died. And yet, most have never heard of it; for "how shall they hear without a preacher?"

3. *The earnest supporters of modern missions are almost as few as ever*. The whole number of Protestants in the world is scarcely eighty millions. Take from these the real friends of Christ; and take from these, again, the cordial friends of missions, and you have a force almost as thoroughly sifted as the army of Gideon. Would that the leaders had the faith of Gideon! Then should we hear, in trumpet tones, "Arise, for the Lord hath delivered your enemies into your hand."

4. *The teachers of error are as busy as ever*. Infidelity, with its protean devices, is industriously sapping the foundations of human trust, and loosening the bonds of social life. Romanism sighs for the palmy days of Xavier, when converts were made by wholesale, that so the prestige lost in Europe may be found elsewhere. But what, to an inquiring heathen, can be more delusive than the skeptic's creed; what more empty than papal teaching? He asks for bread; the former gives him the apples of Sodom; the latter sends him away with a musty relic.

5. *The reproach to Christianity*, because of its neglected commission, *is as great as ever*. Eighteen centuries ago, the church received its "marching orders." The pillar of cloud and of fire it might have had, all along, for its comfort and guidance. The right arm of the Fear of Isaac it might have had for its assurance of victory. A store-house of promises, most plenteous, and all unfulfilled, it might have had for its daily munitions. But the heathen still say, "Why are ye so slow in coming?" The scoffer still says, "What do ye more than others?"

6. *The co-working of providential agencies is as striking as ever*. What have we seen within the last few years? The walls of China breached for the soldiers of the cross by the red hand of war! The schemings and counter-schemings of diplomacy, and the embattled hosts of Europe, repealing the Moslem death penalty, and thereby hastening a freer evangelism in all the Orient! And so from the commencement of modern missions till now, the currents of profane history have been losing themselves, more and more, in that river the streams whereof shall make glad the city of God.

7. *The seal of success is as palpable as ever*. True, the old question is still heard at times, "Where is the promise of his coming?" Men will go to the Sandwich Islands, and see nothing but "the mismanagement and maltreatment of American Puritanism;" they will go to India, and see nothing but the benign workings of trade; they will go to Africa, and say, "How much better to be a simple-minded pagan, than ape the missionary." Still it may be affirmed, with the utmost confidence, that no earthly enterprise has such results to show as ours. And we need not entrench ourselves behind the surpassing worth of the soul, and argue that the hundreds of thousands who have secured the heavenly heirship, infinitely outweigh the cost of the achievement. We can point to issues which the scholar, the merchant, the statesman, the philanthropist, will cheerfully accept,—vast accessions to the domain of knowledge; commerce quickened and energized; great moral, social and political changes; myriads of lives saved, myriads of bondmen freed, not by large expenditures of blood and treasure, but by the simple preaching of Christ and him crucified.

II. It is time to examine *the claims of the heathen upon Protestant Christians in this*

country; in other words, to pass from *general* considerations to those which are *special.*

1. The first of these is found in our *national history.* A thoughtful study of our annals necessitates a belief in a divine procession of events. Men have often said, going far back into the past, "Why were these western shores so long undiscovered? And afterwards, why were they so long unoccupied?" But *we* know the answer. The true founders of our republic were not ready. The darkness of the middle ages must melt into the coming dawn; feudalism must relax its iron grasp; the divine right of kings must be questioned and denied; the tyranny of the church must be braved and denounced; laws of entailment and primogeniture, tithes and advowsons, prerogative and privilege, with all the undergirdings of the old civilization, must be weighed in the balance. And when the set time had come; when our fathers had gained the discipline and the manhood which they needed, this goodly land, another Canaan, was given to them. The Angel of the Covenant led them forth, as the shepherd his flock; and his hand was against their enemies. To us he may say, as he said to Israel of old, "No man has been able to stand before you unto this day."

And this north western world, pronounced by De Tocqueville the most magnificent abode which God ever fitted up for man, whose was it in our nation's infancy? It bore the mark and the brand of the Man of Sin. A territory nearly equal to the whole of Europe owed allegiance to France. The three great rivers of North America flowed in her domain. The Indians that dwelt between the Gulf of St. Lawrence and New Orleans, knew no foreign tongue but hers. In God's own time, however, the Gallic sceptre passed away. Why? That a Protestant people might possess the land!

And what have we seen, more recently, nearer to the setting sun? Treasures which no arithmetic can set forth, hid for ages from papal Mexico; but the moment they come into our hands, the curtain is raised! Why? That a Protestant people may hold the key of the Pacific.

And that war, the end of which we have just seen,—what shall we call it but one of the wars of the Lord? It was He that chose from all our tribes our martyred leader. It was He that surrendered the South to strong delusions. It was He that saved the North from concessions, which so many were ready to make. It was He that sent us disaster at first, that victory might be surer in the end. It was He that issued that charter of freedom, even as He proclaimed deliverance to the oppressed of Egypt. It was He that prolonged the perils of our mortal conflict, so much beyond our thought, that the perils which lay further on, might be lessened. And when peace came, how many said, "It is His peace!" While, therefore, a divine ordering of events is seen in all history, preeminently is it seen in our history. *For what end?*

It will help us to answer this inquiry, if we revert to that sublime purpose, which was so early lodged in the hearts of the first settlers of New England. They came to found a state, but it was *a missionary state.* The royal charters of Plymouth and Massachusetts distinctly recognized and embodied this grand conception. Hence the words of John Robinson, "Oh that you had converted some, before you had killed any!" Hence the seal of the Massachusetts colony, with its Indian standing forth and uttering the Macedonian cry, "Come over and help us." Well and truly has an able historical writer affirmed, "The first settlement of New England was a missionary enterprise." The original idea, moreover, was projected far into the future. In truth, missions to the Indians have always been an accepted duty not only, but an accepted fact. For one hundred and sixty years the Mayhews preached the gospel on Martha's Vineyard; and the mantle of Eliot has been worn by such men as John Sergeant, David Brainerd, and the great Edwards. And when Carey went down "into the well," not a few on this side of the Atlantic held "on to the rope."

And there is one coincidence of special force and value in this discussion. Modern missions, in their broader import, date from the close of the last century. And it was just then that our country began to recover from its desperate struggle with England, and reap the benefits of a stable government, and gather the rich harvest of the carrying trade, which the wars of Europe threw into our hands. And since that time, just so fast as God has opened the world to the gospel of his Son, just so fast has he given us the ability to proclaim that Gospel. Who can resist the inference? It is as if a voice from "the excellent glory" had said to us, "I have filled your garners, that you may feed the perishing."

2. We pass, by an easy transition, to our *national prosperity.* The merest glance at our country shows that everything has been framed upon a scale of unequaled magnificence. Our Atlantic coast, stretching from the Bay of Fundy half round the Gulf of Mexico; our Pacific coast, securing for us a broad and open gateway to the crowded millions of Asia; our lakes, so many fresh-water seas; our mountains filled with quarries, ready alike for ornament or use; our coal beds, many times larger than those of Europe; our fountains of oil, giving a new impulse to com-

merce; our gold and silver and copper and lead and iron, of untold value; and, better than all, our soil of such exceeding richness that, with a climate that seldom baffles the husbandman, we might almost become the granary of the world;—this is but a part of the inventory! Surely, it is not strange that our population, industrious, intelligent, free, with such elements of prosperity, with such allurements to enterprise, should uniformly double in a little more than twenty years.

And we are but just entering that vista, the end of which no man can see. If we take with us the divine blessing, who shall set bounds to our greatness? In less than a hundred years we shall have a larger population than all Europe can now muster on its ancient plains. Our vast territory will be covered with a net-work of railroads. Our inland waters will groan beneath their burdens. Our cities that are "situate at the entry of the sea," will receive the treasures of every land. Time and space will have almost ceased to be obstacles to business. The merchant on the Pacific will send his orders through fifty degrees of longitude, and in a few days welcome his wares in return.

For what end, worthy of himself, has God raised us to this lofty eminence? Is it to make us "a first class power," in the presence of the monarchies of Europe? Is it that we may work out the problem of civil liberty to its ultimate issues? Is it that we may fill our borders with asylums and hospitals, with schools and colleges, with churches and seminaries, with all the means, in short, of an advanced Christian civilization? In other words, are we the owners of this large estate, with no resultant trusts? Are we ourselves both object and end?

The bare statement of this hypothesis reveals its fallacy; for the whole economy of God is framed upon the principle of *giving* as well as *receiving*. In any system, the harmony whereof is perfect, these are self-adjusting forces, like the laws which insure to the planets their silent and majestic movements. Rather, they are like double stars, which sweep, each around the other, in vast and endless cycles. It is blessed to give because it is blessed to receive; and it is blessed to receive because it is blessed to give. The angels never think of setting one over against the other, like debt and credit, any more than a fountain inquires whether its inflowings or its outflowings are the greater.

And what a low view do we take of Him who is "wonderful in counsel and excellent in working," in assuming that he has enriched us so greatly for our sakes alone! It is as if the dwellers upon Mercury or Venus should claim, that the sun was hung up in the heavens only to shine on them. No. Our impartial Sovereign has "made of one blood all nations of men" "to dwell on all the face of the earth." He looks, therefore, at the race as a whole, having a common nature and a common destiny. Whatsoever he gives to part, he gives in trust for all. And they that dishonor this trust, must answer for it in the day of the Lord.

Suppose, now, that we take the ground of a miserly exclusiveness. To every appeal from the famishing in other lands, we say, "Ours is a special vocation, and that is, to care for ourselves." From those dark, and countless forms that are soon to be lost in the shadows of an awful future, we turn away, and leave them to their doom. The example of Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich, we disregard. Where will our churches be, where will our children be, in coming years? If we love our property more than our Saviour, will he not say to us, "Your gold and your silver is cankered, and the rust of them shall be a witness against you!"

3. We must not fail to notice the connection of missions with our *national honor*. To the full measure of our due, and beyond that measure, perhaps, we covet the respect, spontaneous, undissembled, of our fellow-men. But how shall we best secure it? By having a more gainful commerce, richer harvests, a broader territory, a larger population than other lands? By having stronger forts, deadlier missiles, more terrific iron-clads than the old world? No. By none of these shall we compass our end. Statesmen may envy us; princes may fear us; thrones may tremble because of us; but there is no honor in all this which a true Christian manhood will try to obtain. Would we draw to us the regard which is highest and best, we must do our proper work, in quietness, and with modesty. We must render our country radiant with the blessings of righteousness and truth; and then, with a generous and self-forgetting philanthropy, strive to make the destitute and wretched, wherever found, sharers of our joy.

What brightness rests upon that page of our annals which records our humble efforts in behalf of starving Ireland, when a vessel of war became our almoner! It was then, as never before, that the world paid us its willing homage. Such a victory our fleets and armies had never won. Let that deed become the germ of a loftier purpose. With a far richer boon, let us go forth to the ends of the earth. Wherever we find man in ruins, let us raise him to the dignity of a child of God. And when one people after another shall rise up and call us blessed, the world will know it, and delight to do us honor. Such triumphs are sure and final. They occupy a plane above and beyond the reach of fortresses and armaments. They are "the cheap defense of nations."

This then is the argument, as affecting the American churches: (1) We discover, at every stage of our history, a divine shaping of events for some high and special purpose. (2) The founders of our institutions came hither to organize a missionary state. (3) God has given us the ability to make large endeavors for the kingdom of his Son. (4) In being faithful to our trust, we shall most successfully promote our national honor.

It may be said, however, "Our home wants are great, and most imminent likewise, all the way to Pensacola, all the way to San Francisco. Let us attend to these first; and afterward, when the pressure is gone, let us care for the heathen." Still it is quite material to ask, "When will these home wants have ceased?" The answer must be, "As soon as the South and the West shall have a full supply of pastors and teachers, as soon as the institutions of the East shall have been established throughout the land." And when will that be? Where is the prophet that can tell us? And must the nations that sit in darkness, wait till that distant and ever receding hour for the salvation of Christ?

But this plea forgets the very first law of Christion enterprise, which is, "Attempt great things; achieve great things; attempt but little; achieve less." How was it with the Moravians? When they began to feel the burden of a lost world, they were a few hundreds only, most of them poor exiles; and yet in ten years they had commenced twelve missions. And this very day, they have one sixtieth of their membership in the foreign service. On the other hand, look at Protestant Christendom in the seventeenth and eighteenth centuries. Its history may be summed up in this brief formula, "Little attempted, less achieved."

The problem for us to solve,—the highest of all problems,—is this, "How shall we muster our full strength for the service of Christ?" This done, our country is saved; and the world is saved. God will be with us; and wherever we join the battle, at home or abroad, the victory will be ours. But how shall we do this? By fencing out the rest of the world, resolved to till with all painstaking our own fertile acres? No, but by girding ourselves, in a generous and manly spirit, for the work to which God calls us. Suppose some prophet of evil, some Malthus, should tell us, "You are sending too much food to other lands. Soon you will be forty millions; soon you will be fifty millions; and where will you find bread for fifty millions, especially if you become purveyors of the world? It is your first duty to take care of yourselves." What would our western farmers reply? "Tell us how much we can sell ten years hence, twenty years hence, and we will be ready. Let the appeal come, no matter how urgent, and we will answer it."

But is it so with the food of the soul? Here also does the supply equal the demand? It might be so. It should be so. But alas! it is our sin and our shame that it is not so. The meat that perisheth we can furnish to any extent. But the bread of life! Ah, that is a different matter.

The truth is, no man can point out the line beyond which it would be wrong for us to go in preaching the unsearchable riches of Christ. That line is far in the distance, too far for us to see it. And the question is not simply, "What is our present ability?" But what will it be, if we perform our whole duty? Suppose that all who act with the Board, could feel that their property, their children, themselves, belonged to Christ,—wholly to Christ, and, with the faith of Abraham, when he laid his son on the altar, surrender themselves to the doing of his will. Who does not believe that we should have all needed ability, for all needed efforts? Have we forgotten how it was said, "The barrel of meal shall not waste, neither shall the cruse of oil fail;" and it was so? How easy for God to pour riches like a river into the lap of his people, when they have learned how to use them!

The Board is convened a thousand miles from its birth place. Its founders little dreamed that their successors, in 1865, would visit a region twice as distant as "New Connecticut." But here we are, and here we are happy to be, in a city of such present wealth, and such brilliant prospects, though younger by many years than our own organization. The unexampled prosperity which we see around us, is itself a proof of the amazing resources of our country.

And the Committee must be allowed to express the hope that our coming together, here and now, is an omen for good. We are in the right place, at the right time. As you of the West have performed your part so well, during the past five years, you are ready doubtless, with full ranks and stout hearts, to assail the powers of darkness. God has sent us, we would fain believe, to show you where the blow should be struck. We point you to hundreds of millions, enemies of our Saviour-King, all unsubdued not only, but all defiant.

Four years and a half ago, one of yourselves, whom the nation placed on its highest watchtower, sounded the tocsin, and called for help,—yours and ours. Again and again, you heard that same note of alarm, that same call. Now that he sleeps on your prairies,—his name a synonym of the loftiest patriotism,—his grave a pilgrim shrine for all lovers of true nobleness and greatness,—is it not a joy to you,—will it not be forever,—that

you gave him your bravest and best, even to the end?

But there is another Leader—the Prince of the kings of the earth—who has been sending forth his tocsin for eighteen hundred years; and it is becoming more and more dirge-like, for the long delay. During all these centuries, he has called to his friends, his chosen, his purchased ones; but, alas! how few have heeded the summons! Will you not heed it? Will you not heed it now, that he may "see of the travail of his soul and be satisfied?"

This was referred to a committee consisting of Prof. Samuel C. Bartlett, William E. Dodge, Esq., Dr. T. M. Post, Dr. Edward Beecher, Hon. C. T. Hulburd, Rev. N. C. Chapin, and Rev. J. A. Reed, who submitted the following report and resolutions:

The committee to whom was referred the Special Report upon "the Obligations of American Christians to Foreign Missions" would respectfully report:

That they are deeply impressed with the importance of the theme so ably presented, and with its peculiar importance at this juncture of our history. At the very opening of our second half century, the Head of the Church, by a wonderful series of providences, has rolled up great opportunities and great responsibilities before his people. Old things have passed away. A new era has opened. We are called upon to forget the things that are behind, and reach forth unto those that are before.

The call of our country the churches have heard, and are springing to the rescue. Many of them propose to double their heaviest contributions. Let them do so,—double and re-double. They must not withhold; they cannot overdo. It is a question of life to the nation. But while there is a nation just rescued from slavery and treason, there is a world still lying in sin and death. It now becomes these unshackled churches to reach forth their clean hands to the polluted and perishing, and to let all the benighted nations breathe the fragrance of their thank-offerings to God. Never have the churches occupied a position of influence so commanding, nor controlled an amount of wealth so great. Let them show themselves not unworthy of their high trust as representatives of this mighty nation, and as depositaries of the very power that has made its strength and saved its life.

Without attempting to argue a subject so fully presented in the Report, your committee have endeavored to embody their own sentiments and those of the Report in the following Resolutions, which they recommend for adoption by the Board.

1. *Resolved*, That we here record our heartfelt gratitude to God, who, with a mighty hand and an outstretched arm, has now delivered the nation from its foes, the church from its grand incubus, and this Board from its apprehensions; and who, during a gigantic struggle, has so extensively visited the land with unprecedented prosperity, comforted his people with numerous revivals, and filled our missionary fund with its largest contributions.

2. *Resolved*, That we profoundly feel that God has saved the nation for the sake of Christ's kingdom; having in ancient times planted here that choicest vine, a religious and missionary stock, involving the vital forces of modern Christian civilization, having secured its steady growth through countless dangers, incorporated its vital power into the nation's life and institutions, and now, by its ripe fruits of moral health and Christian manhood, having rescued the national life from the deadliest assault on record, that we might bear a glorious part in blessing all the families of the earth.

3. *Resolved*, That we, therefore, solemnly recognize the duty, so far as in us lies, of newly consecrating our newly rescued country to our Saviour's cause; that we discern in our great deliverance not alone God's signal act of mercy, but the loud call to Christian labor; that we read in the exacted and yet freely offered toils and expenditures of the past five years, God's great lesson of self-sacrifice, enforced upon his people; and we do testify, that should our churches fail of rising to a far higher standard of beneficence than ever before; should our young men, who have left all for the battle-field, refuse to rise and follow Christ wherever he may call them; and should Christian parents, who have so lavishly laid their money and their sons upon their country's altar, now withhold them from their heavenly Master; then will one of the most impressive utterances which God ever spoke in his providence, have been lost upon his people.

4. *Resolved*, That the summons to new Christian activity respects the Foreign as truly as the Home Mission work, bound together as they are by indissoluble bonds; that we read indications in the still waiting command, "Go ye into all the world,"—in the impulses of a broad and healthful piety,—in the necessities created by the steady growth of missions,—in the best economy of Christian labor, a wide diffusion of the life-giving leaven,—in the inviting state of the foreign field, critical, in many portions, like that of our country,—and in the peculiar fitness of the American churches for the highest influence, now singularly increased; and in all these modes we seem to hear the Master saying unto us, "Go forward."

5. *Resolved*, That upon the wonderful development of material wealth in this land, and especially the vast increase of

riches in the church, our Saviour now lays his imperative claim, and loudly calls upon his people to consecrate that increase to the work of giving light and life unto the nations that have so long sat in darkness and the shadow of death.

6. *Resolved*, That we thankfully recognize the increasing zeal of the Western churches for the cause of Foreign Missions, as exhibited in their contributions, doubled within the last three years; we look with deep interest upon their rapid advance to be a power in the land and in the world; we rejoice in this opportunity of meeting them face to face, in their young metropolis; and we turn to them with a great hope that henceforth, more and yet more largely, will they give their sons and their substance to spread the kingdom of Christ in distant lands, and preach the gospel to every creature.

This report was accepted and the resolutions were adopted, the important subject having occupied the interested and animated attention of the Board during most of Wednesday afternoon.

RESOLUTIONS GROWING OUT OF OUR NATIONAL CONDITION.

Dr. J. B. Condit, in behalf of the Business Committee, presented the following report and resolutions.

At several successive annual meetings, this Board has been called to recognize the hand of God in the late war. It has sought to direct the attention of the friends of truth and righteousness to that superintending Providence, whose ways are far above our ways, so as to awaken a proper sense of our sins, of our dependence, and of our duties in such a time of trial; and above all, the duty of waiting on God with unceasing prayer, that he would bring the conflict to a speedy and merciful issue, for the good of the church and the glory of his name.

Since the last annual meeting we have been permitted to receive an answer to our prayers. We have, then, abundant occasion to make expression of the sentiments appropriate to our present state and prospects. The committee, therefore, recommend the adoption of the following resolutions:

1. *Resolved*, That we render devout thanksgiving to God for the restoration of peace throughout the land; that the sword has been sheathed, we trust "in the right way, so that it will not be necessary to draw it forth again;" that with peace has come the end of slavery; and that the evil passions developed in the conflict have so far subsided, and given place to fraternal sympathy and confidence, as to promise, ere long, a union of the energies of the whole people in promoting the common prosperity.

2. *Resolved*, That we bow with submission to the hand of God, in those forms of painful discipline in which he has shown his mysterious sovereignty in the progress of the war; and especially in the death of our beloved President, at that moment when the voice of joy was heard in the land, at the dawn of peace. With such reason to feel more deeply than ever that our interests and destiny as a nation are in God's hands; and remembering that help to guide and keep us must come from Him who putteth down one and raiseth up another, we lift our prayer to the God of our fathers,—"Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it."

3. *Resolved*, That the Church is called to study and apply the lessons which are furnished by our recent eventful history, for a more earnest execution of the great work committed to her hands. Light has been thrown on the way in which God accomplishes his purposes—by a *process*, and not by a single stroke, independent of human instrumentality; and by such a selection of agencies as shall humble man and exalt his own power and grace. There has also been such a development of the forces of the nation, in character, mind, property, and the spirit of self-sacrifice, as to show what they who love Christ may accomplish for the moral conquest of this world, if they are loyal to their King. The heart of the nation beats with a more vigorous pulse, as in this era of universal freedom the opportunity is given to combine the energies of every department of mind for the highest development of national life. But God has not done all this for us merely to augment our worldly treasures, and build up the nation's strength for temporal achievements. The great end to which his providence points is the increase of the moral power of our American Zion. Christ is "Head over all things to the Church"—to make them tributary to her growth and efficiency. This land belongs to Christ. Let no portion of its vast resources be diverted from the sublime purposes of that Christian philanthropy which aims at the regeneration of the race. Let the power of principle come in as a ruling force in the church, to regulate her external machinery, to consecrate her energies, and inspire her heart with an unselfish devotion to the work of saving this lost world. Let the deep conviction be cherished, that new obligations rest upon all the followers of Christ, in view of God's delivering mercy,

to rise at once to the great work of preparing the high-way, the way of holiness, in anticipation of the time when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall forever flee away."

These resolutions were unanimously adopted.

LETTER FROM DR. GOODELL.

During the meeting on Wednesday evening, when, as at other times, addresses were made by several missionaries now in the United States, the venerable Dr. Goodell, from Constantinople, feeling unable to make himself heard by so large a congregation, presented the following letter, which was read by the Vice President, William E. Dodge, Esq.

To the Rev. Mark Hopkins, D. D., LL. D., President of the American Board of Commissioners for Foreign Missions.

Very Honored and Dear Sir:—Including two years which I spent as an agent of the Board, it is now more than forty-five years since I entered the service and came under the direction of the American Board of Commissioners for Foreign Missions, and about forty-three years since I received a commission from your Prudential Committee, to labor as a missionary under their direction, among the mingled people of Asia Minor.

On account of my age and infirmities, it should be known that I am no longer able to perform the active duties of a missionary, and having no voice or strength left to address this great congregation on the subject, I choose to come in this way, by letter, and place in your hands, honored Sir, the commission which I received about forty-three years ago. Not that I wish my connection with you to be really ever sundered, unless you yourselves should consider it desirable for the sake of the good cause; for when I entered this holy service, it was for life; nor do I wish it to terminate but with my life. I wish it to be understood, that it is not through any feeling of discouragement that I now retire from the field; for the work never appeared to me more hopeful than it does now. Nor is it through any dissatisfaction with the Board, with the Prudential Committee, or with any of my brethren and sisters of the mission. More kind, more considerate, and more affectionate brethren and sisters than those with whom it has been my happiness to be associated, earth never saw; nor can I easily be made to feel that even the millennium itself will ever produce any thing better. That the Prudential Committee and the Secretaries may have committed some mistakes is not strange; the only strange thing is that they have not committed more and greater mistakes. One thing is certain, viz:—were I to live my life over again, and were it left to my choice, I would again enter the service of the American Board; I would again put myself under the direction of the same Prudential Committee; and I would again choose to carry on my correspondence with the churches through the same beloved and respected Secretaries.

I remember when the whole American Board could, at their annual gatherings, be easily accommodated in an ordinary parlor; now they can hardly be accommodated in any of our largest churches. I remember when it was thought impossible for the American churches to undertake the support of three missionaries in foreign lands, and a deputation was sent to England, to see if the London Missionary Society would not come to their help and pledge themselves to support one and a half, or at least *one* of the three. But, behold! "a little one has become a thousand," or rather *thousands*—many *thousands*, "and a *small* one a *strong nation*."

I consider it a mark of special favor, and worthy of special notice and of devout gratitude to God, that I am permitted to bring to you the same dear companion of my life, whom, amidst your prayers and benedictions, I led forth forty-three years ago. And although she has less of youth, and it may be, in the estimation of the world, less of beauty, than she had at that time, yet in *my* estimation she is not less worthy of all the confidence and all the affection she began to claim and receive from me forty-eight years since.

Contrary to the repeated and expressed wish of many of our friends, that we might have no family, God has given us nine children. One of these, the daughter of a missionary, the wife of a missionary, and a missionary herself, we left in the land of the Moslem, at Kharpoot, near the banks of the Euphrates, where she and her husband, the Rev. H. N. Barnum, and their beloved associates, are telling the good news of salvation to the perishing around them. Seven of my children are in different parts of this country, no two of them being found in the same place; and one has, we trust, gone to a better country, even a heavenly.

The Rev. Mr. and Mrs. Bird, who sailed with us from America, and were our associates at Beirut, still survive. Two of their children are engaged in the missionary work,—a son, Mr. William Bird, on Mt. Lebanon, and a daughter, Mrs. Van Lennep, at Smyrna,—and all their other children are occupying posts of usefulness.

Of all the missionaries of this Board, I think of but three who are older than myself, viz: The Rev. Mr. Thurston, of the Sandwich Islands, whom I knew at the Theological Seminary, Andover; the Rev.

Levi Spaulding in India, whom I knew both at Dartmouth College and at Andover; and the Rev. Dr. King, of Athens, whom I knew at Andover, and who, with his fellow laborer, Pliny Fisk, welcomed us to Beirut.

And may I ask your special prayers for us four old men. For though we are almost through the wilderness, and are even now in sight of the Promised Land, yet we remember that the children of Israel, after they had been wandering in the wilderness forty years, and were already on the very borders of the land long desired, and could actually look over and see the green fields and the vine clad hills, even then, many of them perished. Pray for us, beloved friends, that we may not fall after the same example of unbelief.

We die, but God will surely visit you. Fisk and Parsons of former times, and the beloved Dodd and Morgan of the present, were not suffered to continue by reason of death. But Jesus lives; and his cause is marching on; and His kingdom is near and still nearer coming; and of that kingdom, yea, and of the *increase* of that kingdom, there shall be no end.

With this faith, and in the midst of all these bright hopes, I now retire from active service, but still desiring to be useful, and begging your Committee to point out to me, from time to time, any way in which they may think I can render some small service.

May you, honored Sir, long be spared to preside over this great body on these joyful occasions! And may you and all this congregation see the eternal good of God's chosen, and rejoice with His inheritance!

Your aged, very affectionate, but very unworthy fellow laborer in Christ Jesus our Lord.

W. Goodell.

Chicago, Oct. 3, 1865.

Fraternal Greeting from Methodist Conference.

A communication was received from the Rock River Conference of the Methodist Episcopal Church, in session at Aurora, Illinois, extending fraternal greeting to the Board, expressing deep interest and sympathy in its operations, and asking that a deputation might be sent to attend the meeting of the Conference Missionary Society. The Board, cordially responding to these salutations of the Conference,

Voted, That the Rev. Dr. Worcester be appointed to attend their present meeting at Aurora, Illinois, and to express to them our fraternal sympathies, our fervent desires for their great prosperity, and their eminent success in all works of faith and labors of love, for the honor of our common Saviour and Lord.

Progress in the Work.

The following preamble and resolution, offered by William E. Dodge, Esq., were unanimously adopted:

In view of the unexampled prosperity of the country, after such an exhausting war, and the ability of the Church to sustain the Board, in any plans which they may devise for extending their work; and in view of the urgency of our missionaries in the field for reinforcements;—

Resolved, That in the opinion of this meeting, the Board should not hesitate to go forward, with renewed confidence that the churches will sustain them in any enlargement of their work.

Resignations.

Communications were received from Henry Hill, Esq., Hon. John Aiken, and William S. Southworth, Esq., declining re-election as members of the Prudential Committee. Letters were also received from Rev. Simeon North, LL. D., A. B. Hasbrouck, LL. D., and David Wesson, Esq., of New York; J. W. Nevin, D. D., of Pennsylvania, J. G. Hamner, D. D., of Maryland, Robert W. Steele, Esq., of Ohio, Rev. Aratas Kent, of Illinois, and Eurotas P. Hastings, Esq., of Michigan, severally tendering their resignation as Corporate Members of the Board. These letters were referred to the Committee on New Members and Officers, and on recommendation of the committee the resignations were accepted.

Absent Members.

Letters of apology for absence from the meeting, with assurances of continued interest in the cause of missions, were also communicated from,

Rev. Albert Barnes, Dr. J. P. Thompson, Dr. Chickering, Dr. George A. Lyon, Rev. Sylvester Holmes, Dr. R. R. Booth, Dr. Walter Clarke, Dr. N. S. S. Beman, Dr. E. W. Hooker, Dr. S. Aiken, Dr. Daggett, Dr. Willers, J. W. Weir, Esq., Dr. S. C. Aiken, L. A. Smith, M. D., Dr. Bond, Dr. M. L. P. Thompson, Hon. Thomas W. Williams, Dr. J. J. Carruthers, President Woolsey, J. Marshall Paul, M. D., Walter S. Griffith, Esq., William A. Booth, Esq., Dr. William Adams, Dr. William Patton, Gen. William Williams, Dr. John C. Smith, Dr. J. F. Stearns, Dr. Ray Palmer, Dr. S. W. Fisher, Dr. George L. Prentiss, Dr. John G. Atterbury, and Hon. Henry White.

These letters were referred to the same committee as those of resignation.

NEW MEMBERS AND OFFICERS.

The following persons were appointed a committee on new members and officers, viz. Hon. William Strong, Charles Stoddard, Esq., O. E. Wood, Esq., Douglas Putnam, Esq., Calvin Day, Esq., and Dr. William S. Curtis. They reported, recommending for election as new corporate members,

Langdon Storer Ward, of Boston, Mass.,
Andrew L. Stone, D. D., " "
Prof. Nathaniel George Clark, of Schenectady, N. Y., and they were elected.

For officers of the Board, the committee recommended the following persons, who were accordingly elected for the year.

MARK HOPKINS, D. D., LL. D., *President.*
WILLIAM E. DODGE, Esq., *Vice President.*
CHARLES STODDARD, Esq.,
NEHEMIAH ADAMS, D. D.,
AUGUSTUS C. THOMPSON, D. D.,
Hon. WILLIAM T. EUSTIS,
WALTER S. GRIFFITH, Esq.,
Hon. ALPHEUS HARDY,
Hon. LINUS CHILD,
Rev. ALBERT BARNES,
ROBERT R. BOOTH, D. D.,
ABNER KINGMAN, Esq.,
ANDREW L. STONE, D. D.
JAMES M. GORDON, Esq.,
Prudential Committee.
RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
Prof. N. G. CLARK,
Corresponding Secretaries in Boston.
GEORGE W. WOOD, D. D., *Corresponding Secretary in New York.*
SAMUEL M. WORCESTER, D. D., *Recording Secretary.*
LANGDON S. WARD, Esq., *Treasurer.*
MOSES L. HALE, Esq.,
Hon. SAMUEL H. WALLEY, } *Auditors.*

The committee also recommended that the resignations of corporate members, which had been tendered, be accepted; and upon other matters which had been referred to them they reported:

That in their opinion no action is, *at this time*, necessary in reference to the excuses rendered by absent corporate members for their non-attendance. Under the rules adopted at the last meeting of the Board, it is only after a member has been absent from three consecutive meetings that the inquiry becomes important whether he has rendered a satisfactory excuse; and hence it is not until he has been thus continually absent, that an adjudication upon the validity of his excuses is demanded. The letters containing the reasons assigned for absence should, however, be kept on file, in order that they may be considered in case repeated absences should make their consideration necessary.

In regard to the paper submitted by the Prudential Committee, "On the election of Corporate Members," the committee report as follows:

It is very manifest that the rules adopted at the annual meeting of the Board in 1864 are imperfect; that they do not secure all that was intended by them, and that they are difficult to be executed. Additional rules are doubtless necessary, and some defined plan for the distribution of Corporate Membership should be determined on. The whole subject needs careful revision; such a revision as requires more time than can be given to it during the meeting of the Board. It requires, also, information which is not now immediately attainable. The committee are therefore of opinion, that the whole subject should be referred to a special committee, with instructions to report at the annual meeting to be held in 1866. Such a committee will have time to consider the subject in all its bearings, ascertain all that is needed to enable them to act wisely, and report fully for the action of the Board. A resolution having this object in view is therefore reported. Anticipating that the Board may adopt the course herein recommended, this committee refrains from nominating for corporate membership several persons deemed very desirable for fellow laborers with us. They have made no nomination of any others than those who are proposed for election to executive offices. The vacancies existing can be more judiciously filled, when the system of rules by which elections are hereafter to be regulated shall have been made complete.

Resolved, That the paper submitted by the Prudential Committee, entitled, "On the election of Corporate Members," together with the whole subject of electing such members, be referred to a special committee, with instructions to report at the next meeting of the Board, such further rules and amendments to existing rules as may be deemed necessary, and also a schedule in accordance with which future elections shall be regulated.

This report was adopted by the Board; and Hon. Wm. Strong, Dr. Bacon, O. E. Wood, Esq., Hon. L. Child, and Dr. Nelson were appointed the special committee provided for in the foregoing resolution.

AMENDMENT OF RULES.

Dr. Anderson moved an amendment of the 34th article of the Laws and Regulations of the Board, viz; that the word eighty be substituted for "sixty," and the word seventy for "fifty," so that the rule will read:

When the children arrive in this country, the Prudenital Committee will see

that they have a suitable conveyance to the places where they are to be educated or to reside; and the Committee may make grants, on application from the parents or guardians, to an amount not exceeding eighty dollars a year for a boy, and seventy dollars for a girl, until the children are eighteen years old.

The motion was adopted.

WESTERN INDIANS.

The Recording Secretary presented a note which he had received from Lieutenant Colonel Samuel F. Tappan, of the First Colorado Cavalry, expressing desire that attention might be directed to the condition of our western Indian tribes, and that something might be done for their improvement and Christianization. The paper was referred to the Prudential Committee.

ARRANGEMENTS FOR ANNUAL MEETINGS.

It was *Voted*, That the committee appointed at the last meeting, to consider the subject of the arrangements for the annual meetings of the Board, be continued, with instructions to report at the next meeting of the Board.

PLACE AND PREACHER FOR NEXT MEETING.

Dr. Todd, Hon. Samuel Miller, Hon. J. O. Cole, J. W. Kimball, Esq., Rev. S. S. Howe, H. Stillman, Esq., and Rev. E. B. Turner were appointed a committee on place and preacher for the next annual meeting of the Board. Their report recommended that the next meeting be held at Pittsfield, Mass., in Dr. Todd's church, to commence on the last Tuesday of September, 1866; and that Rev. J. P. Thompson, D. D., of New York, be the preacher, and Rev. Laurens P. Hickok, D. D. his alternate.

They also recommended, as a Committee of Arrangements for the meeting, Dr. Todd, Dr. Strong, Edward Leonard, Theodore Pomroy, William R. Plunkett, Judge James Colt, J. H. Dunham, Hon. Henry Chickering, Jabez L. Peck, Hon. E. H. Kellogg, George Dutton, Hon. Thomas Colt, Robert W. Adams, William Robinson, M. H. Wood, O. R. Barker, W. M. Root, and B. Chickering. The report was adopted.

RESOLUTIONS OF THANKS.

A communication having been received from Charles Randolph, Esq., President of the Board of Trade of Chicago, extending an invitation, by order of the Directors, to the members of this Board and others in attendance at this meeting, to visit their rooms, it was

Voted, That the thanks of this Board be given to the Board of Trade of Chicago, for the courteous invitation communicated by its President.

The following resolutions were also passed.

Resolved, That the thanks of the Board be given to Rev. Dr. Kirk for his sermon, and that a copy be requested for publication.

Resolved, That the thanks of the Board be given to the individuals and families, of different churches and religious denominations in Chicago, who have accommodated the Board and its numerous friends with such large and generous hospitality, during its sessions in this city.

Also—To the Committee of Arrangements, and to those who have co-operated with them, for the ample arrangements made for the accommodation of the meetings of the Board.

Also—To the officers of the First Congregational Church, and of the Second Presbyterian Church, and especially to our brethren of the First Methodist Church, for the use of their houses of worship, to accommodate the communion service, and the morning prayer meetings.

Also—To those Railway Companies who have kindly granted a reduction of fare to those in attendance upon this meeting.

Resolved, That the thanks of the Board be tendered to the Press of Chicago, and to its gentlemanly representatives in attendance upon this meeting, for the very full, accurate, and fair reports made, daily, of these meetings.

DEVOTIONAL SERVICES.

The varied devotional services of prayer and praise, during the meetings, were much as usual. The first session of the business meetings of each day was opened with prayer, the Board being led successively by Dr. Hickok, Dr. Massie, of England, Dr. Sturtevant, and Rev. Calvin Clark. Morning prayer meetings, on Wednesday and Thursday, at half past eight o'clock, at the First Methodist Episcopal Church, were largely attended, interesting and impressive. After listening to the Special Report on the Obligations of American Christians to Foreign Missions, the assembly united in prayer, led by Dr. Post. Dr. R. W. Condit also, in the same connection, offered prayer for the children of the church, that they may be converted, and that many of them may consecrate themselves to the work of missions; and the Board frequently, during business sessions, as at other times, engaged in the service of song.

The sermon on Tuesday evening, by Dr. Kirk, of Boston, before a very large and attentive audience, from the text, "We walk

by faith, not by sight," (2 Cor. v: 7,) was well adapted to the occasion, fitted to awaken right feelings, and give a suitable "key note" to the meetings which were to follow. Dr. Kirk was assisted in the devotional services by Dr. Nelson, of St. Louis.

In connection with the reading of reports of committees on the several missions, and on other occasions, addresses of great interest were made, by missionaries present from several fields, and by other gentlemen. The meeting of Wednesday evening was for such addresses, specially, (as was also that of Thursday evening, mainly,) and on the same evening a like meeting, having particular reference to Sabbath schools, was held in the First Methodist Episcopal Church.

The sacrament of the Lord's supper was administered to between one and two thousand communicants on Thursday afternoon, in the Second Presbyterian and the First Congregational churches. At the first named place, Dr. Patterson, the pastor, presided, assisted by Drs. Budington and Shaw. At the other church, Dr. Patton, the pastor, presided, assisted by Dr. Post and Dr. J. B. Condit.

On Friday morning, after the transaction of some business, interspersed with addresses by Rev. J. P. Williamson, of the Dakota mission, Mr. Treat, Mr. Dodge and others, prayer was offered by Dr. A. C. Thompson, parting addresses were made by Dr. Lowell Smith, of the Sandwich Islands, Mr. Bissell, of the Mahratta mission, and Mr. Ford, of Syria; and Dr. Goodell gave a cheering charge to his missionary brethren expecting soon to return to foreign fields of labor. The hymn—"Men of God, go, take your stations," was then sung, and the assembly was again led in prayer by Dr. Budington. Dr. Hopkins, the President, addressed words of affectionate interest to the missionaries, and of farewell, and grateful thanks, to the people of Chicago; Dr. Patton, of Chicago, responded; the usual parting hymn was sung, prayer was offered by Dr. Patterson, and the exercises were closed with the doxology and benediction.

ADJOURNMENT.

The Board then adjourned, to meet at Pittsfield, Mass., on the last Tuesday of September, 1866, at 3 o'clock, P. M.

REMARKS.

One of the circumstances which gave special interest to this meeting of the Board was, that it was held at a point considerably further West than any previous meeting, in a city which had no name or existence until many years after the Board entered on its work, but which has now become the great and rapidly growing business metropolis of a very large section of our country, with a population already approaching 200,000. As was to be expected, a meeting at such a distance from the Eastern churches was attended by a smaller number of Corporate and Honorary Members than would have gathered in New England; yet fifty-three of the former, and more than three hundred of the latter were present. The West was well represented; the assembly, at every business meeting, as well as on other occasions, was very large, the spacious hall being generally filled and sometimes crowded. The spirit was good, the harmony full and unbroken, the tone, and whole character, of many addresses and other services were of a high order. That the war had closed, and *so* closed; that the condition and prospects of our country were so bright; that the Board, entering upon a new era, in the new circumstances of the nation, was unembarrassed by debt; that, therefore, there was so much occasion to make mention of the goodness of God in the past, and to look to the future with confiding hope,—all these things, and many others, tended to make the occasion one of joyfulness and gratitude, and at the same time to deepen a sense of the responsibility resting upon Christians of this land, in connection with efforts for the world's salvation. The influence of the meeting can hardly fail to be salutary and widely felt, especially in that West where it was held, and whose benevolent, *Christian* enterprise it is so important to develop.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

CONSTANTINOPLE.

LETTERS FROM MR. BLISS, AUGUST 26, AND 30, 1865.

The Cholera—Panic—Stupidity of the People.

AFTER reference to a former letter, of three weeks' earlier date, in which he had mentioned the prevalence of the cholera at Constantinople, Mr. Bliss remarks:

Since that time, the ravages of the disease have been fearful. The number of victims is estimated at from 40,000 to 50,000. For some days a perfect panic reigned. In repeated instances, parents left their sick children and children their sick parents, to die unattended. Families fled from their houses, leaving their unburied corpses. The English Vice Consul found and buried fifteen such in one day, in the quarter in which he resides. The people generally confess that this terrible visitation is for their sins; but when you inquire what, in their estimation, those sins are which have thus provoked the divine indignation, the Jew will direct your attention, perhaps, to the fact that most of the victims among his people are women, and will assure you that God is angry with them because they now allow their hair to appear from under their head dresses, and do not modestly conceal it, as was formerly their custom. The Turk finds the cause of the plague in a like breaking down among his own people of those former habits of dress which distinguished them from the (so called) infidels around them. Even this "judgment of God," as they acknowledge it to be, seems utterly to fail to awaken, in the great mass, any sense of their real sins, their forgetfulness of God, and their transgressions of what they know to be his law. And what shall we say of those who fall victims to the disease? They have lived "without God," and they die "without hope." According to the belief of great numbers here, Satan stands by the side of every dying sinner, to seize his soul, as it leaves the body, and thrust it back into the world, to live again in some dog, or rat, or other form of degraded, suffering existence, till the penalty of all the sins of its human life has been paid.

Pleasing Contrast—Power of the Gospel.

The power of the gospel has been most signally displayed in some of the victims of this raging pestilence. A neighbor of mine, one of the female members of the little church in Hasskeuy, died on Wednesday of this week. She joined with us in the public worship of last Sabbath; on Monday she had symptoms of cholera; and though a naturally strong constitution, and the earnest effort of friends to save her life, prolonged the contest with the disease, she finally fell before its power. But unlike the panic stricken multitudes around her, death, even by cholera, had no terrors for her, nor for her children, members with her of the church of Christ. They fled not from her side, as so many others would have done. They watched faithfully over her, and listened calmly to her dying counsels, which she as calmly gave them. Repeatedly she called upon them and other Christian friends who gathered around her bed-side, to sing to her the songs of Zion, in which she had always taken great delight. "Sing to me of heaven," "of God." "This is a happy day to me." "Weep not for me." "Pray only that I may be quickly delivered from these intense sufferings." Such were some of the few words she could utter amid the paroxysms of her last moments. And when in contrast with the haste and terror which attend, here, the funerals of those who die of cholera, in this case the religious ser-

vices were calmly and deliberately conducted, by one of our native preachers, and at the end, the little company lingered still, at the request of a son of the deceased, to sing one more of the sacred songs his "mother loved so well," those from outside the Protestant ranks who witnessed the unusual spectacle, were most deeply impressed, and confessed that in this religion there was a power they had never seen before. To us, who sometimes are almost ready to be discouraged by the slow progress of the Lord's work among the multitudes around us, and especially by the imperfections so continually appearing in the character and lives of those who have received the truth, it is a great consolation and encouragement to witness such a death, so intelligently peaceful, so full of the joy of the Lord, following too, as it did in this case, a life which had been coming continually more and more into conformity with the requirements of the gospel.

A Case of Defection.

But sorrow follows quickly upon our joys. In these very days, so full of solemn warnings to all, another member of our little church, provoked by what he regards as unjust treatment in a business transaction, on the part of a fellow Protestant, has gone back to the Armenian church, thus denying the faith he had professed to receive, and inflicting great injury upon the cause of Christ in this community. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Death of Messrs. Morgan and Dodd.

Mr. Bliss wrote again, August 30, giving the sad intelligence that two brethren, Mr. Morgan, of Antioch, (Central Turkey,) and Mr. Dodd, of Marsovan, had been recently removed by death. Of the former he writes: "Mr. Morgan was on his way to America, with his family. He became ill at Latakia, but in the hope that the voyage might do him good, came on to Smyrna. His disease, however, (Mr. Van Lennep calls it brain fever, Dr. Pratt thinks it must have been typhus,) became more violent after reaching Smyrna. For some days he was out of his mind, and died on the evening of the 25th. He was the 'stay and staff' of the Centra mission. It was felt that he could hardly be spared from the work there long enough to accompany his family to America and return; and now he has been removed altogether."

Mr. Dodd was taken sick with cholera, at Marsovan, on the evening of August 18, just after attending a meeting of the church. Dr. West, of Sivas, providentially present, and Messrs. Leonard and Smith, were with him all night, but nothing availed to arrest the disease, which was "just beginning" at Marsovan, and he died at 7 o'clock the next morning, less than twelve hours after the attack. Mr. Bliss writes:

He was conscious to the last, and even when unable to speak, assured those who sat by his side that all was "light and peace to him," that he "had no doubts." Brother Dodd had just entered upon a new and most important sphere of labor, in connection with the female seminary at Marsovan. And he has been removed; and all our plans and hopes are confounded. But shall we complain and be discouraged? For the brethren who have gone we will rejoice, that they have died in the Lord and rest from their labors. For their deeply afflicted families, for ourselves their bereaved associates, for the great work which seemed so much to need their continued presence, we commit everything to Him who doeth according to the counsel of his own will, and doeth all things well,—well for his servants and well for his own work.

May the death of these dear brethren have the effect to bring, and ever hereafter keep near to us, the realities of the eternal world, and thus work in us more diligence and zeal to do with our might what our hands find to do, for the short time of service which may remain to us. And may our dear brethren in America, who are just putting on the armor, recognize in these events the summons of the Master for them to come to these foreign fields, and fill up our diminished ranks.

Central Turkey Mission.

MARASH.

(About 90 m. N. E. of Scanderoon.)

Letter from Mr. Montgomery, July 26, 1865.

Mr. Montgomery refers to the pleasure with which he had read the account of Dr. Anderson's visit to the Sandwich Islands and of the work accomplished there, and remarks: "In looking at the great work of the Lord in those Islands, it is interesting to trace its parallels in this land. Though the change here may be more slowly manifested, yet it is none the less surely taking place; and in proportion to the visible means, put forth, it is rapidly taking place." He then briefly adverts to

Trials of the Protestant Community.

In many respects, the present season is a very trying one to our Marash [Protestant] community. The closing of the American war has seemed to paralyze all business, and in consequence, many poor people are thrown out of employment. In addition to this, the Pasha is just now engaged in making war upon the robbers of Gaour Dagh. For this, almost all other work is entirely stopped. The large trading caravans between the cities are stopped, because their animals are impressed for the war. Goods which left America for Marash in March, and arrived in Alexandretta in May, have not yet reached us. The prices of breadstuffs have also increased very much. Already there is suffering from these causes, and as cold weather comes on there will be much more. So far, the community, by weekly contributions, has been able to relieve extreme cases of want. But the burden, in addition to the amount collected for preaching and schools, and the enormous government taxes, is a heavy one.

Progress—New School for Girls.

One remarkable feature of the summer has been the rapid growth of the community in numbers. Hardly a week passes without more or less additions from the Armenians. A few weeks ago, one of the most important men in that community left his old church and became a Protestant, causing no little excitement in the whole Armenian church.

We have just finished a new school building for a girls' school, within our yard. This school is designed for more advanced scholars than the common schools, is taught by a native girl, graduated at Miss Proctor's school in Aintab, and will be supported mostly by friends at home. The school has just opened very pleasantly, with about thirty scholars. We expect much good from it. So far, however, there has been much prejudice against the education of girls, which we hope is being somewhat abated.

Eastern Turkey Mission.

Letter from Mr. Williams, of Mardin, July 18, 1865.

This communication relates not so much to matters at Mr. Williams's station as to what he saw and experienced while absent for six weeks, during which time he attended the annual meeting of the mission at Kharpoot, and visited Diarbekir, Bitlis, and other places. He left home, for the journey, on the last day of May. Extracts only, comprising the more interesting and important portions of his letter, will be given.

Preaching under Difficulties.

One of the pupils of my training class occupies Darika, to the extent of his ability and opportunity. He seems to be an earnest, faithful Christian. This may be cited as a case of preaching the gospel under difficulties. The whole congregation amounts to about a dozen. He gives out the text in Armenian, then repeats it in Arabic, then in Turkish, then in Koordish, and I think sometimes in Syriac. So of the sermon, sentence by sentence. And yet he seems quite encouraged in his work, that he can get a dozen to listen, by crumbing up his discourse into so many differently flavored dishes.

Monthly Concert—A Hot Room.

On the Sabbath, June 4, Mr. Williams preached in the morning at Cutterbul, and in the afternoon attended the regular monthly concert service in the city of Diarbekir, which, it will be remembered, is Mr. Walker's station, and at present without a resident missionary. He writes:

The afternoon was excessively hot, and the building was not constructed for public meetings. There were but six women in the women's gallery, and when I stepped up twenty inches, to the level of the pulpit platform, and appreciated the difference of temperature which that elevation gave, I marveled that there was one. The main floor was crowded from end to end, and when I took the platform I saw that the assembly had flowed out, and filled the broad hall also. Suleeba talked just forty minutes, and then translated for me other forty minutes, and to the last, attention was fixed and deep. Surely God hath wrought a great work in Diarbekir.

Ordination at Perchenj.

Having spoken of the mission meeting at Kharpoot, Mr. Williams refers to an occasion of much interest at an out-station.

Friday, June 23, was a great day for Perchenj, the village two hours from Kharpoot, where God started a thorough Protestant work without the help of the missionaries. I wish you could have been with us on that day. You would have understood as much as I did, [the language spoken being different from that used by Mr. W.,] and enjoyed perhaps half as much, which would have twice paid for being present. It was about ten, A. M., when we dismounted, and suffered the willing service of beaming faces to relieve our minds of all care for horses, bridles, saddles, &c., which must, in general, be sharply looked after in this land. To our great relief of mind, instead of being escorted to the church, which is small and not too much ventilated, we were ushered into a large garden, where the pulpit was planted under the wide spreading branches of a mulberry, whose ripened, clustering, luscious white fruit was suggestive of what the pulpit itself may be hoped to yield in the future. In front of it, mats and carpets were spread out, and the singing of a hymn soon called together an attentive, curious, listening crowd. First the church was organized, consisting of eighteen members, a part of whom have heretofore belonged to the Kharpoot church, and the others, now for the first time, entered into covenant. Then, the documents having been read, the candidate was examined, to the great interest of the crowd, and I doubt not to their profit. As I was a "know nothing," while they examined the candidate, I examined the crowd. Around the pulpit sat "the council,"—lay and clerical delegates, representing most of the evangelism of this part of Turkey,—then the regular Protestants of Perchenj, Kharpoot, and the villages about, to whom it was "a festa," as was evident from their dress. Outside these were the partially committed ones, who, though they did not "dress up" for the occasion, seemed to have taken the day for it; and again, outside that company, were men drawn in by the interest of the occasion from their work, with their field dresses on, tools in hand, leaning on their long handled spades, bending forward to catch question and answer, wholly unconscious of the picturesque finish they gave to the scene. Every little while one would leave and another come, for it was all through a *moving* occasion. The examination was satisfactory, at least to me, for it was not tediously long, and the council voted it "sustained." A two hours' recess was then taken, [for dinner, &c.,] which seemed, if one could judge at all from the contented countenances, to be very profitably employed.

In the afternoon exercises, the pastor of Ichme and the pastor of Kharpoot took prominent parts. The same was

expected also of the pastors from Arabkir and Shapik, but unfortunately they were not present. The sermon was by Mr. Allen, and was moving and effective. It was very difficult to count the audience, at least from where I was. If I could have exchanged places with some of the boys, and hung myself among the mulberries, perhaps I could have succeeded better. Nothing in all the exercises seemed so American as the natural way in which the boys took to the trees. We judged there were, in the forenoon, about seven or eight hundred, and in the afternoon, six or seven hundred. To the last, everything was quiet, and all went off pleasantly. As you know, the community furnish half the pastor's salary from the start.

A similar service took place at Hulakegh the next day, Saturday, June 24; the chief points of difference being an audience of from five to six hundred instead of seven or eight hundred, twelve church members instead of eighteen, and food served at the houses instead of under the trees. The preaching was, however, out of doors,—a very great mercy, for with a pleasant breeze stirring the leaves constantly, we had, to the end, good air to breathe.

There being now six churches and six ordained pastors within a manageable distance of each other, some native ecclesiastical organization will no doubt soon take shape, but just what it will be, we are yet to see.

Journey to Bitlis.

Ordination labors being over, at five o'clock, Monday morning, I was in the saddle, and at six, Saturday morning, I rode into Mr. Knapp's yard in Bitlis, a distance of sixty-four hours, as we measure distance in these latitudes. I passed through Palu and Moosh, and near to Chabbok Choor, but I was a barbarian to the people, and all the people were barbarians to me. It seems a great waste of what exists in such small quantities—missionary strength—to have but one language in this region. The fact is, that unless a man is a polyglottal absorbent, he ought not to come so near to Babel's headquarters.

Squalid Degradation.

The villages on Moosh plain are a study. I have traveled *some* in Turkey, and in various parts of it, and have seen a greater variety of squalid tenements than I supposed man was heir to, but I cannot remember anywhere to have seen anything which, to a passer by, made the impression of horrible hovels for humanity to huddle in, so strongly as do these villages. They are the black tents of the nomads reproduced in earth,—the black being turned *inside*. The thrifty vegetation of spring, which covered the roofs, being now dry and yellow, added to the dreary, shabby effect of the whole. Whether it is that the people are poorer, or that the Koords, indignant at the increased price of cotton, are tenaciously holding out for a fall, I do not know, but I have seen nothing like it. Sixteen years in Turkey have made me familiar with people wearing rags—it's an *every day* sight—but on Moosh plain *the rags are worn out*. In many, many cases, there was not enough left to serve as boundary for the holes. But the people seemed in good case, fat and healthy, as if they had enough to eat. The soil reminded me of the deep, black loam of the Western prairies, and the herds and flocks were abundant and numerous.

The Mission Families and the Work at Bitlis.

Our Bitlis brethren are recovering from their sicknesses, and are spending the summer in tents on the high lands, east of the city, were the mountain air circulates freely, (as I can testify,) where it is positively cold even in July, and where, out of the reach of the malaria incident to irrigation, they hope to recuperate. They are but one hour from the city, and can therefore easily (the men) attend all the meetings, and their people

frequently walk out to see them. Of their work I got a very favorable impression, both from the missionaries, and from Suleeba, who was with me. At the monthly concert I talked to the people through him; of course I could have no direct intercourse with them. My visit seemed greatly to cheer the whole circle.

Ride to Sert—Robbers.

At noon, Friday, I was again in the saddle for Sert. As, in early morning, we passed over the mountain summit, we fell upon a party of robbers,—four in sight and more near at hand. They seemed a good deal embarrassed, confused and perplexed at our sudden appearance and unconcerned manner, and I thought acted as if a little frightened. The chief finally said something about the roads being unsafe, and asked us to take a guard. "As you please," I said. "Let him come on, we can't wait;" and one of them accompanied us; but being in a hurry to join his fellows—lest they should make a haul while he was gone—he soon said, "From here on it is safe." "What!" said I, "the danger all over *so soon?*" "Yes." "Very well,"—(to the servant,) "give him two and a half piastres (ten cents) for his trouble;" and we went on our way and he his. The caravans behind us had joined their forces, and so were pretty strong when they passed the place and were not molested. They found eight men there instead of four, and our guide told us that they were twenty in all on the road.

Passing the Sabbath at Sert, where he found the helper much encouraged, though the congregation was but "a handful," and going thence by Kulleth, Mr. Williams reached his home at Mardin on Thursday, July 13, having taken, while away, "a long, wearisome, hot, dusty, sleepy ride, of over six hundred miles."

Syria Mission.

TRIPOLI.

(46 m. N. N. E. of Beirut.)

Letter from Mr. Samuel Jessup, August 7, 1865.

This letter is dated at Duma, where the brethren of the Tripoli station had hoped to spend the summer, but where, as will be seen, they have met with unexpected trials. Mr. Jessup first refers to the movement at Safeeta, noticed in previous numbers of the Herald, which seems to have assumed increased importance, while the new community is subjected to severe trials. He then adverts to cheering progress at Hums, but devotes most of his letter to an account of the outrage at Duma, briefly mentioned in the October Herald, and subsequent movements there.

Persecution at Safeeta.

Since last writing you in respect to our work, the interest has increased not a little. The comparatively new community at Safeeta is suffering almost unheard-of persecutions. The Greek Bishop, and government scribes, are using money freely in bribing the Turkish Governor to oppress these poor people to the extent of his ability. Our native helper there says that even his own life is threatened. The people are driven out of their houses, every thing broken that can be broken, every thing eaten that can be eaten, and women left to the brutal lusts of the Turkish soldiers. We have been sorely distressed at the story of their sufferings. When the people are reproached as having no one to help them they say, 'The Lord is our help.' We have much hope, now, from the tenacity with which they hold out, that they are going to receive the truth. Their object in coming out from their old religion was purely worldly, but the Lord may give them a hundred fold more than they ask. A few of them have already become earnest inquirers. Nine of the men came here, two days' journey, to see us, and they have all gone on three days more, to Damascus, to see the Governor of Syria and lay their case be-

fore him. We have represented the matter to the English Consul General for Syria, and it remains to be seen whether he can and will do any thing to relieve a community of Protestants suffering in the extreme on account of their religion. Uutil men become well acquainted with the truth, they cannot be expected long to stand out against such a fire of persecution.

Progress at Hums.

At Hums the Spirit of the Lord seems to be truly at work, bringing new trophies of grace to the young church. There are now twelve or fourteen persons applying for admission to the communion, some of whom have quite recently felt the Spirit's work in their hearts. The young Christians there are still spending much of their time in the attempt to spread the truth. Some go off to the surrounding towns, carrying Testaments and preaching the Word, and give encouraging accounts of their visits.

Riotous Proceedings at Duma.

Here in Duma we had expected to spend a quiet summer, hoping to do some good, as well as make further advances in the acquirement of the language. Every Sabbath we had large audiences to preach to, but the want of fruit from the labors of faithful men in previous years led us to expect little from preaching to the men. We were, however, getting some hold on the children, by teaching them the beautiful hymns translated from our own language.

Last week the previous deadness was changed into very uncomfortable motion. Two or three self-conceited, fanatical Greeks, of some wealth, are here to spend the summer. One is notorious as a disputer. He came to argue with us, spending nearly all the day and behaving very badly. On Sunday, July 30, while Dr. Post was preaching at my house, where we hold our services on account of its being in the centre of the town, this man came and tried to interrupt the service, and became so insolent that he was requested to leave; and when his friends who were present tried to get him out, he became terribly enraged, and made a great disturbance. A Greek priest assisted in getting him out. (I was on my bed at the time, not being very well.)

He was so angry that he attempted to get the Greeks of the town to assault us. Not succeeding in this, he and his two brothers went to the Maronite quarter, making a great uproar where many of the Maronites were drunk. There he incited a mob against us, and at sunset, as we were about to take tea, Dr. Post happening to be present again, we saw the rabble coming, headed by a man armed with a gun and pistols, and inflamed with alcoholic drink. We could not comprehend the object of the mob, and thought it directed against a young man who lived next to my house.

Dr. Post Assaulted.

Not being well I did not go out, but Dr. Post thought to quiet the rabble by speaking to them, and so went out, when suddenly he was seized by the mob, and a gun was pointed at him by a person who said, "You are the man who curses the religion of the Pope," and who then tried to shoot him. The gun being turned away suddenly, by the hand of our Arabic teacher, the fellow tried to shoot the Doctor with his pistol, which providentially did not go off. The brother of the disputer aimed a blow with a heavy cane at the Doctor's head, but the cane was broken on his shoulder. The crowd then forced Dr. Post into the house, the same party bringing him in that prevented me from going out. They were acting as our friends. All this passed in half the time I require to tell it.

The shouting and howling of the mob continued for a long time, and attempts were made to get in at the windows and doors, but we barricaded the unprotected side of the house. One side was protected by a large party of Greeks belong-

ing to our quarter, who repelled the aggressors. Our party—I call them so, because I believe we owe the preservation of our lives to the divisions that sprung up so suddenly among the people—was much the stronger, and drove the Maronites off, a Greek priest being the worst sufferer, having received a blow which gave him a black eye. The mob said that though they were driven off that night they would return in greater force in the morning, and burn our house and drive us out of the town.

Monday found the town swarming with Maronites and bigoted priests from surrounding towns, but want of unity in their counsels prevented action long enough to let them get cool, when fear took possession of their minds. However, we were constantly receiving threats of violence, and it was not a pleasant time for ladies. After the heat of the excitement, when people began to count the cost, they were more cautious.

Arrival of Cavasses—The American Flag—Relief.

On Tuesday, at daylight, two cavasses, from our American Vice Consulate in Tripoli, arrived and hoisted the stars and stripes. The flag made a great impression on the people. A different course was now taken. The priests and chiefs of the people gathered, and agreed that any one who should sell us any thing, do us any service or bring us water, should be beaten severely, in public. This left us alone, to say the least. We were able to go and bring water for ourselves, and having a good supply of provisions on hand we were rather pleased than otherwise, for it gave us temporary rest from the threats and insults of the people. Yet, before night, some leading men from a large Maronite village, who had come over at first to help turn us out, seeing the flag and cavasses, changed their tactics, and called on us, very politely offering to send us any provisions we should need from the village. One young man ordered his servants to go and bring us some jars of water, a favor which I declined receiving.

We have had no trouble since that time in getting every thing we want. Formerly we had to go or send for nearly every thing, now people bring things to us. At first they came in the night, but now the orders are openly disregarded, when a few cents are to be made. The marked difference is, that the people do not visit us and will not come to our services. Our stay in Duma will not be pleasant for the remainder of the summer, and as this part of the mountain refuses to acknowledge Daoud Pasha's government, it may be necessary for us to leave when he sends here to arrest the offenders.

We trust the Lord will use this disturbance as a means of opening this part of our field for the entering of the gospel. We do not know what the result will be, and may have to wait a long time before the offenders are brought to justice. They are going about the village with entire impunity, and will do so until Daoud Pasha arrests them.

Renewed Confusion and Threats.

Tuesday, Aug. 8. Little did I suppose that we should be thrown into confusion so soon again. The priests are at work still, pressing from the surrounding towns, and sending us word that they will come en masse and drive us out, if we do not leave. It is difficult to know just what to do. Were it not that we are missionaries, our human natures would lead us to stay till the last. As it is, we hope to avoid any personal injury, though there is no escape from excitement day and night, and an entire absence of opportunities to do the people any good. We may decide to move to some other part of the mountain very soon. We cannot go down to the plain, for yesterday the cholera appeared in Tripoli. We feel, in all these trials, the need of more grace; that we may not depend upon ourselves, or on human advice, but on the arm of the Lord, and his guiding presence.

Sandwich Islands.

Letter from the Hawaiian Evangelical Association.

The pleasant meeting of the Evangelical Association at Honolulu, in June, was referred to in the Herald for October. The General Letter has now been received, and some extracts will be given here.

Sermons by Natives—Harmonious Meeting.

The two annual sermons delivered on the Sabbath, June 11, before the Association, in the Hawaiian language, upon home and foreign missions, were listened to by thronging and attentive audiences, who filled, morning and evening, the spacious Kawaiahao and Kaumakapali church edifices. The appearance of the audience, which listened with earnest and hearty attention to the interesting and powerful appeal for foreign missions, delivered by one of their own countrymen, a graduate of Lahainaluna, bore most pleasing testimony to the hold of our religion upon the hearts and consciences of the masses of the people.

Our meeting has been one of great harmony and unity of feeling and action. The business and discussions of the Association have been conducted entirely in the Hawaiian, and in but one or two instances have we been addressed by those unacquainted with the vernacular. We consider that the experience of this year, and of past years, proves that no natural barrier exists to the free, equal, and harmonious working together of the Anglo-Saxon and Hawaiian races, in civil, political and ecclesiastical relations, whenever and wherever the God-given manhood is respected. A small majority of the members of the Association present were Hawaiians. Of the sixteen native Hawaiian pastors, settled on the islands, thirteen were present, three, settled on the neighboring islands of Maui and Molokai, to our regret, being absent.

The Honorable John Ii, His Highness M. Kekuanaoa, [the father of the King,] and his Excellency P. Kanoa, Governor of Kauai, were invited to sit with us as corresponding members of the Association, Mr. Ii being a regular attendant upon all our meetings, and the latter two distinguished personages being present during the discussion of some of the most interesting and important topics that came before our body.

The Churches.

Mention is made of the organization of quite a number of churches during they are —to be under the care of native pastors—and the ordination of pastors over most of them, as previously reported in the Herald. Benevolent contributions were larger than in the previous year, "the whole amount contributed by all the churches, for the promotion of Christ's kingdom at home and abroad" having been $16,775. Respecting the spiritual condition of the churches the brethren state:

We are grieved to say that, for the past year, the Hawaiian churches have not been visited by the special influences of God's Spirit. It has been a year of spiritual death; Christians have not been awakened; sinners have not, in any considerable numbers, turned to the Lord; but few have been added to the churches. The whole number received by profession during the year is three hundred and forty-seven. And as we have not had the special influences of the Spirit, there has been great stupidity. Some church members have forsaken the Sabbath congregations; many of our weekly prayer and conference meetings are very thinly attended; a worldly spirit prevails in the churches; and immoralities have increased more during the past than for several previous years.

Yet a portion of the members in our churches stand fast. They are "steadfast, unmovable, abounding in the work of the Lord." These are our joy and crown of rejoicing; and we have strong hope that ere long, God will return and revive his work. For this we will most earnestly pray.

The enemies of the church of Christ in these Islands are awake and hard at work. The Roman Catholics are doing their work with most untiring diligence; nor are the Reformed Catholics less active. Both seem fully determined that the Hawaiian churches and the Hawaiian nation shall be turned away from the Gospel of Christ to another gospel.

Education.

The change in the Board of Education, and the seeming disposition of the new Board to place the schools under other influences than those of the American missionaries, have been already mentioned in the Herald. The brethren dwell somewhat upon the present aspect of the case, as they understand it, and then state, respecting the year now closed:

The schools have been carried on with the usual success and benefit to the Hawaiian youth. The instruction has, as in times past, been elementary in its character, nothing more. And this, under God, is our joy and our boast; not that we have founded and sustained a system for supplying a finished education for the more favored few, but a thoroughly sound and inestimably valuable elementary education for the masses of this nation. We deal with facts, not with pictures of the imagination; and in proof of the too little that we have heretofore cared to say in defense of the Hawaiian system of common schools, and the much more that might have been, and doubtless ought to have been said, to set forth its excellent adaptedness to the end proposed, we point, with unfeigned thankfulness to God, and with an honest pride which we have no right to conceal, *to the nation as it stands before us to-day.* We exult in the thought, that at this moment a few of the most highly favored spots in New England excepted, not a nation exists on the face of the earth, so large a proportion of whose members are as well grounded in Reading, Writing, and Common Arithmetic.

The effort which has thus issued, has indeed been herculean; but, by the blessing of God, it has abounded in richest fruit, and will so abound, we doubt not, to the end. And this fruition of former hopes shall be to us, still, the ground of future expectations, now that we are, to so great extent, thrust out from connection with the schools, established and so long cherished by this mission.

The notice taken of various higher schools and seminaries must be mostly omitted here. Of the Wailuku theological school, under the care of Mr. Alexander, it is said, "We regard it as a very hopeful institution, in its relations to the present state of our Master's work on the Islands. It has had thirteen students during the year, nine of whom have been sent into various portions of the field, from Kau, Hawaii, to Niihau, the other extreme of the group. We could not afford to dispense with this gratifying enterprise, which is so largely aiding us in the effort to provide a ministry for the Hawaiian Churches, which, on every side, are springing up around us."

The female boarding school in Kau "closed its year with twenty-six pupils. It has been carried on by Mr. and Mrs. Gulick with much efficiency, and has fully realized expectations."

"The Makauao boarding school for girls, under the care of Rev. J. P. Green and wife, aided by Miss Mary Parker, reports twenty-eight pupils, and a year of prosperity. This institution is a private enterprise, not, like those previously mentioned, affording a gratuitous education to its pupils. Its terms are $35, and $50, per year. It has, during the past year, received aid to the amount of $300, from the Hawaiian Board."

Various other schools are noticed; the Oahu College is said to be "in a healthful and prosperous condition;" the Makeke boarding school for girls, under the charge of Miss Ogden, assisted by the Misses Holden, "is doing a good work for the people;" the Koloa boarding school for girls, under the care of Dr. and Mrs. Smith, aided by Miss Knapp, "is prosperous, and accomplishing, satisfactorily, the work for which it was established;" and in conclusion, with reference to schools and the educational work generally, it is said: "The entire picture is contemplated with thankfulness to God for the past, as well as with cheerfulness and abounding hope for the future, notwithstanding the clouds which just now hang upon our horizon."

Zulu Mission.—South Africa.

UMVOTI.

(About 40 m. N. N. E. of Port Natal.)

Letter from Mr. Grout, June 23, 1865.

This letter in brief and the matter referred to have been already noticed in the Herald, yet some extracts will interest the reader. Mr. Grout first notices the completion and dedication, (on the 17th of September,) of their new house of worship,—"a good, spacious house," with seats for four hundred, which cost £1,100, nearly all of which was contributed by the people, in sugar raised for the purpose. Other contributions are noticed, and he writes:

Twenty years ago, all these people were just as perfect and debased heathen as any that can now be found in the land; but in twenty years, God has given us seventy-seven church members, and by his help, they now may worship in as respectable a house as their white neighbors—as respectable, I may say, as the people in New England generally have. While I was sweating over the erection of the house, I used sometimes to think, Well, if ever I get this house done I shall say, "Now lettest thou thy servant depart in peace." Still, when I was preaching the dedication sermon, having wiped away the sweat, and hearing the sound of my own voice in a nice house, my strength seemed renewed as the eagle's, and I thought I would take that back, and prayed that I might now be spared a while, and receive divine strength to preach in my chapel. I have also Mr. Lloyd's grave close by the chapel door, and his good wife helping on; so I just gather up all I have and am, and lay it down at Christ's feet; and if he will, you shall occasionally hear of us at our work. Please send out my telegram to all our patrons, viz: "Brethren, pray for us." Pray, "Thy kingdom come." Out here we say, "Umbuso wako mauze;" but it means the same thing, and it has become just as easy for me to say it.

We have lately had an interesting work of grace among us, and at our next communion, the first in our new chapel, I hope to have occasion to tell you of a goodly number added to our church. Our work among this people now seems well begun. Our progress heretofore has been slow, but ever onward. An impression is now made; every body now sees, and says, "It is more profitable in this life to be a Christian than a heathen;" and "It is infinitely better in this life, to be taught than to be ignorant;" so that instrumentality and divine grace have a fair prospect.

MISCELLANIES.

The Cry of Young Bombay.

[From the Church Missionary Record.]

The 'Indu Prakash,' a native Bombay newspaper, has lately issued an article so remarkable both in its tone and subject matter, that we transfer it entire to our columns. It is a candid confession that the Hindoos, who, under the influence of a secular education, have learned the falsehood of idolatry and the anti-social nature of caste, but who are unbelievers in Christianity, and without a positive faith, are unequal to the grand work of national reformation. The letter is as follows:—

"We are not despising the young Babu's teachings, who so recently electrified us out of our five senses, by his fervid eloquence in the Town Hall. Let us lay his burning words to heart, and let them there rekindle our convictions of truths, moral and spiritual, so that we can take no rest until we realize them in our lives individually, and, so far as practicable, socially. Let us examine ourselves conscientiously, that we may make certain of the sincerity of our convictions, and that we may make certain that we are not restrained by moral cowardice, but by the just sense only of what is safe and practicable in the glorious

cause of social and religious reform. We must allow that there is something deficient in the progress of Bombay. We abound in wealth, in philanthropy, and in public spirit. Education has spread widely, and the educated exert great influence. Some, indeed, of our educated fellow-citizens, who have only their brains to depend on, enjoy greater influence in Bombay than the greatest wealth can by itself command; above all, there is a widespread hatred of caste; and yet it is clear that we must still despair of any widespread movement against caste and idolatry. This must be due to some weakness in our convictions. This is proved also by the very anxiety we exhibit to make the anti-caste movement general and social, rather than a personal movement. We will not move unless others move with us. Now if our convictions were stronger, they would be the only support we should require. Our consciences would then force us to throw up caste, regardless of consequences; and, acting for ourselves alone, and not forcing a social change on our fellow-countrymen against their wishes, no mischief would result to the community. Very strangely, too, we daily see Hindoos of every caste becoming Christians, and devoted 'Missionaries of the Cross.' They make an infinitely greater personal sacrifice than we, as Hindoo reformers, are called upon to make. They give up Hindooism, and their lives to protesting against it, without any compromise; and they do it in spite of every family tie, and the active hatred sure to be excited against themselves for their apostasy. But they cannot help themselves. Truth, or what they believe to be the truth, is dearer to them than all the tender sanctities of parent, husband, wife, and child, than all the happiness of life, than very life itself. Strange that there should be such a difference between men of the same race, tongue, and caste! We begin to recognise this difference, and to inquire anxiously for its cause. It is evident that these men, who are so brave and single-minded for what they believe to be the truth, receive a new faith for the faith which education has destroyed within them. On the other hand, the education provided by the state simply destroys Hindooism; it gives nothing in its place It is founded on the benevolent principle of non-interference with religion, but in practice it is the negation of God in life. It is forgotten, that, while interference in Christian countries would be a tyranny, in an idolatrous country education itself is interference with the established religion. Christians, holding a faith pure and rational in its essentials, may receive the highest education, and be only the more confirmed in their faith, and more tolerant of each others' minor differences. But education must destroy idolatry, and the state education of India, benevolent in its idea, practically teaches atheism. It leaves its victims faithless. Our young men are, many of them, forced by it into the unhappy position of the sceptics and infidels of Europe. Well may the reorganization of society seem impossible under such circumstances. As soon as this is generally perceived and felt, the cry will go up to England, 'Father, Father, give us faith!' Knowledge alone does not suffice for men, nor material prosperity, nor good government. The things of this life are fleeting, the life to come is eternal; and men and nations can only be happy in recognizing and acting righteously on this divine fact. Without FAITH, life is without an aim, death without hope, and there can be neither individual happiness, nor national greatness. If England will not hear our cry, and indeed, anticipate it, then will the shriek go up to our Father in heaven, 'FATHER, FATHER, give us FAITH!'"

THE LABORERS FALLING.

Mr. Barnum, of Kharpoot, who was at Marsovan when Mr. Dodd died, wrote from that place a few days after: "Thus sickness and death are rapidly thinning the missionary ranks, in different parts of the land. Several have been compelled by feeble health, to go home the present year; and a good proportion of the few who remain are suffering more or less from poor health, and bearing burdens which they cannot long sustain. Where are the recruits? Is it the intention to abandon the missions in Turkey? Are

the feeble garrisons now on the ground to be left without reinforcements, to struggle on alone, and die in their places from sheer exhaustion? The process will not be a long one as things now are. According to all precedent, and to any human way of estimating results, the churches must not look for progress, or even for the maintaining of the present status in the work in this country, unless they send us help.

"This station is rendered very weak by the death of our lamented brother. In addition to the care of a large field, and of a church which has no pastor and not even a native preacher, there is a theological school, and a female boarding school, both new, and both in successful operation; and all this care and labor and responsibility come upon two missionaries and one young lady, all of whom are in poor health. When is our departed brother's place to be filled?"

Trials in India.

Among the Miscellanies in the Herald for May last, may be found some statements by Mr. Noyes, of Periaculam, Madura mission, respecting a case of persecution in his field. On the first of June he wrote again, as follows:—"In my last letter I gave you an account of a case of persecution by a native zemindar. As we may usually expect when our adversary possesses the wealth and influence of a zemindar, we failed to obtain justice. I feared as much as this, but I was not prepared for all the sequel. The people having failed to prove their complaint, to the satisfaction of the magistrate, and one of the defendants having proved an 'alibi,' the witnesses, two of my catechists, were committed to the Sessions' Court for trial, on the charge of perjury, and were sentenced to five years' imprisonment with hard labor. An appeal was made to the High Court in Madras, but without success; and the catechists are in chains, and at work on the highways. It seems to be the settled belief of all classes of natives, both heathen and Christian, that the people and the catechists have been unrighteously dealt with; and it is a comfort to know that the sympathies of the community are on the side of the sufferers. The result, as respects the work in that zemindary, is as I feared, and as the zemindar desired. Two flourishing Christian congregations have been broken up, and the people have been scattered, some having removed to other villages, and others having again put upon their foreheads the 'sacred ashes.' I continue to keep a catechist in each of the villages to teach a few Christian women that remain, and to preach to the heathen; but no Christian can hold property or obtain a livelihood there. At present the zemindar has things his own way, and the door of usefulness is shut against us; but I trust the Lord may open it again in His own time."

Encouraged by the result in this case, Romish priests brought weighty charges against influential members of another of Mr. Noyes's congregations, but could not sustain them, and the magistrate dismissed the case. A few weeks later, members of still another congregation were charged with crime. The case gave the missionary much trouble, but in the end the prisoners were all released, and the complainant and his witnesses were committed for perjury.

MONTHLY SUMMARY.

Home Proceedings.

More than the usual amount of space is occupied in this number of the Herald with the account of proceedings, and the papers presented, at the Annual Meeting of the Board, at Chicago, and it is hoped that the pages thus occupied, will not be passed by without perusal. Some of the documents will be found of great interest and importance, specially the paper on the Obligations of American Christians to Foreign Missions, and the report and resolutions presented by the committee to whom that paper was referred. It will be noticed

that no definite sum was fixed upon by the Board as the amount which should be expended this year, that whole matter being left to the discretion of the Prudential Committee; but the resolutions already referred to, that presented by Mr. Dodge, and much that was said, which cannot be reported here, fully recognize the ability and duty of the churches to go forward, and encourage the Committee to do what they can for the relief of the missions and to enlarge their work. For men and means to afford such relief and secure such enlargement, the Committee must look now to the churches. May Christians look to Christ for guidance, and do what will be to him well pleasing.

A donation was handed to the Treasurer at Chicago with this memorandum: "An aged servant of Christ, a few days before his death remarked, 'We do not do enough for foreign missions,' and taking out this amount said, 'I want this to go to the American Board.'" Will not many others come to the same conclusion,—"We do not do enough for foreign missions," and increase their efforts? A donation of $22.73 may be found acknowledged in this number of the Herald, from a native of Syria, which was sent "as a slight token of continued love and gratitude to the American Board," "for favors which can never be repaid but by faithful labor in the cause of our Lord and Saviour." How else shall the favors we have all received from Christ be repaid?

Missions of the Board.

Western Turkey.—Much of the intelligence of the month from this field is painful. Mr. Bliss, (page 355,) announces the sudden death of Mr. Dodd, of Marsovan, by cholera, on the 19th of August. He also gives account of the fearful ravages of cholera at Constantinople—deaths from 40,000 to 50,000,—of the great panic, and the equally great moral stupidity of the people; and notices a most pleasing contrast to the feeling and conduct of Mohammedans, as presented in the peaceful death of a female member of the church in Hasskeuy, and the calm and humane course of the family.

The following has been received from Mr. Washburn, of Constantinople, dated Sept. 6. "As I close the post, the most awful conflagration ever known in Stamboul is raging unchecked. It has already swept across the city, from the Golden Horn to to the Marmora, and is now rushing on toward Tein-Kapoo. I think our chapel, with the houses of Dr. Riggs and Mr. Trowbridge are sure to go." On the 13th of September he wrote again, on the outside of a letter, "Dr. Riggs and Mr. Trowbridge were *not* burned out. About 75,000 persons were."

Mr. Parsons, of Nicomedia, (Sept. 12,) refers to a state of things at Mooratchai which has much refreshed the spirit of some native helpers who have recently visited the place; mentionsthe addition of five persons to the church at Baghchejuk, four of whom were from Ovajuk, where "the good leaven is working;" states that the congregation at Baghchejuk is increasing; and notices the prevalence of cholera to some extent at that place, Nicomedia, Ovajuk, and the villages around. On the 18th of September he wrote again, that the cholera had every where so far abated that traveling might be considered prudent, and he was about to start upon a mission tour.

Mr. Haskell, of Philippopolis, (August 22,) gives quite favorable accounts of the boys' school there, which numbered fourteen pupils, the last term, and promises to increase,—and of the girls' school at Eski Zagra. He had recently attended the examination of the latter, with great satisfaction. It numbered twenty-five girls, and God had smiled upon it; "changing the hearts, there is good reason to hope, of six or eight of the scholars."

Mr. Ball, of Adrianople, (August 30,) states that the congregation there is now about fifty; that the school has increased from three or four to fifteen; that a German Jewish missionary physician has recently arrived there, sent by the London Jews' Society, and a teacher from the same Society is expected; that persecution has ceased, but what is done, of mission work, is mostly among Armenians, there being, apparently, little opening among the Greeks, who are largely of Bulgarian origin.

Central Turkey.—From this mission also there is intelligence of a very painful character,—the death of Mr. Morgan, of Antioch. He was on his way to the United States, with his family, on account of the ill health of Mrs. Morgan, was taken ill at Latakia, but came to Smyrna and there died, August 25. His removal is a very heavy blow to a mission previously much reduced in strength. Mr. Ladd writes from Smyrna, after noticing this death, "Our hearts cry out, What does the Lord intend, by calling so many, in one way and another, from this missionary field, while there is so poor a prospect of others coming to supply their places." Fuller statements respecting Mr. Morgan will appear hereafter.

Mr. Montgomery, of Marash, (see page 357) notices severe trials to the Protestants there, growing out of stagnation in business and high prices; but reports rapid growth of the community during the summer, and a new school for girls, from which much good is expected.

Eastern Turkey.—A letter from Mr. Williams (pp. 357) will be found very readable. It gives a graphic account of incidents on a tour of 600 miles; notices the formation of churches and the ordination of native pastors at two out-stations, where the services were attended by very large congregations; and speaks favorably of the work at the Bitlis station, which was visited.

Syria.—A letter from Mr. Samuel Jessup, (page 360) shows that the new Protestant community at Safeeta, noticed in the September Herald, meets with severest persecution, but thus far stands more firmly than might have been expected. "At Hums, the Spirit of the Lord seems to be truly at work." A fuller account of the riot at Duma, noticed in October, will be found in this letter.

Mr Berry of this mission, writes, not unexpectedly, that in view of his state of health, the mission has decided that it is his duty to return to the United States. The cholera at Beirut, which had seemed to be abating, had returned when he wrote (August 31) with increased severity, and a very fatal fever was also prevailing. All missionary operations there were suspended, and the Protestants were "scattered like sheep over the mountains," which continued healthy. He writes: "Beirut presents the most abject appearance. Its steeets are nearly deserted, the noise from the market and shop has ceased, and the grave Moslem walks doubly solemn amid the gloom. The bank and custom house are closed. * * * There is meaning in the multiplicity of evils with which God visits this land. Their name in the past has been legion, and to-day the locust, the murrain and the pestilence are making fearful inroads upon the prosperity of the people. The poor are already crying for bread, and a starvation fever in Beirut is imminent."

Nestorians.—The Nestorian mission celebrated the fourth of July last, in a very pleasant manner, as a day of rejoicing and thanksgiving for the success of the National Government in the United States. Mr. Shedd delivered an address. Mr. Labaree wrote, July 29, that the latest intelligence from the mountains represented the little band of brethren there as not seriously molested, though in some places the zeal of enemies seemed to wax warmer and warmer. "The Nestorian oppressor," the agent for the Christians, was still in disgrace at Tabreez, and not likely to return to Oroomiah, as both the English and Russian embassies had complained against him. The British Ambassador had assured the mission of his purpose to protect them to the utmost. "The prospect of a fine harvest and cheaper prices gives lighter hearts to the whole community."

Gaboon Mission.—Mr. Bushnell reports the admission of one young man to the church in July, and says there are quite a number of applicants for admission, but recent as well as former experience has taught the missionaries to be cautious. Several of the present members, it is feared, must be excluded. The girls' boarding school is now larger than ever before, numbering about thirty, and the boys' school is nearly as large. Another "King Glass," died July 16,—the fourth of the name who has died since the mission was established. Mr. Bushnell had recently visited the French Jesuit mission at the

Gaboon, and says their establishment, under government patronage, is becoming quite imposing in appearance. "Their new stone Cathedral is being beautified with paintings and attractive pictures, and other massive stone buildings are in the course of erection. In their boys' school, they have about one hundred pupils, obtained from many different tribes, who are trained under the subtle influences of the order. It is evident, whatever may have been their former lack of success, that they are now prospering, and laying deep and strong foundations for future efforts in this part of Africa."

Mahrattas.—Mr. Harding, of Sholapoor, reports the baptism of a young man, the oldest pupil in the school at an out-station, Koombhari, "the first fruit of labor there." "He was baptized at his own village. A very large audience assembled to witness the rite, and I have seldom had so good an opportunity of presenting the truth. The young man was at first subject to much ridicule, and he still has to bear the reproach of Christ; but he does not falter. The school, for the time, was broken up, as the parents would not allow their children to attend; but I understand they are beginning to come again, and one more youth has declared his determination to become a Christian. Thus the work goes on."

Other Missions.

Burmah.—Missionaries of the Baptist Union, at different places, make encouraging statements. Mr. Brayton, of *Rangoon*, noticing, in April, the meeting of the Association, "reports 12 churches; members, 360; baptisms, 70; one new church, and a nucleus for five more. There was a pleasant strife for the privilege of entertaining the Association next year; three written applications were received from points widely distant,—one of them from a place where as yet there is no church, but a favorable beginning. The people have set on foot a school of much higher grade than any now existing in the jungles, the movement originating wholly among themselves." Mr. Thomas, of *Henthada*, "announces a very interesting associational meeting, held fifty miles south of Henthada. He says, 'This has been the most prosperous year of our mission.' Baptized during the year, 138. Some of the persons present at the meeting traveled more than a hundred miles, in order to enjoy the privilege." Mr. Bixby, of the mission to the Shans, sends under date of May 8, "a review of his labors for the year preceding that day, full of gratitude for the success of his work. In four years, the number baptized is over one hundred; churches formed, three; and several candidates for baptism remain at different points. He speaks of a Burman assistant, scarcely twenty years of age, who with some aid has planted a church, and is now the pastor of it. He has proved himself a workman that needeth not to be ashamed. There are tokens of good in several places. Eight chapels are occupied by evangelical teachers, and several more are reported as having been erected, which it is hoped will soon be filled. Several Geckho chiefs have recently visited the mission, always with a troop of followers." Mr. Van Meter, of the Bassein mission, notices an entire village which recently abandoned heathenism for Christianity. Nineteen of the people had been baptized. He also writes: "The number of baptisms during this year is larger than has been reported for any one of the ten years past. The whole number is 395,—a marked advance on that of last year, which was only 218. Of this number, 243 were baptized during the first six months, as already reported, leaving 151 for the second half of the year."

Madagascar.—A treaty has been ratified between the Government of Madagascar and that of Great Britain. Mr. Ellis writes, "It contained more in favor of the Christians than I expected." It is understood that Earl Russell had introduced provisions securing civil and religious freedom, both to the Malagassy Christians and to the missionaries. The *Missionary Magazine*, of the London Society, states: "We have not received the most distant intimation of any occurrence in Madagascar that threatens the security of the Government or the peace and prosperity of the mission; while, on the other hand, the

completion of the treaty, viewed in connection with the progress and prosperity of the mission, renders our future prospects more gratifying and assuring. 'Although some members of the Government may not be favorable to foreigners or to their religion, yet,' writes one of our missionaries, 'Christianity is spreading far and wide, and the seed scattered in the days of persecution is still springing up and bearing fruit in places where one would least of all have expected it. The Government must know that they cannot extirpate Christianity; that it has became a power which no force or ingenuity can destroy.'"

China.—The *Magazine* of the London Society, referring to a late semi-annual report from Amoy, says: "The present report, which extends only to six months, informs us that during that short period thirty-three members have been added to the native churches; making a total, in the city and the surrounding stations, of 413 Chinese Christians. It is additionally gratifying, also, that in connection with the English Presbyterian mission, and that supported by the Reformed Dutch Church of America, the total numbers are about the same; so that in connection with the Amoy missions there are upwards of eight hundred native Christians in church-fellowship."

Africa.—Of the mission to the Matebele, in the interior of South Africa, the London Society's *Magazine* for October, says: "Our intelligence from this remote district, which is eight hundred miles north of the Kuruman, is infrequent and irregular; but we are gratified to find that every additional report shows us that increasing light is shining on that dark land, and that there is ground to hope that it will shine more and more to the perfect day. The ignorant and degraded natives are evidently brought to understand somewhat of the nature and design of the gospel; and were it not for the restraints imposed on them by their despotic and aged chief, they would be found in greater numbers attending on the kind and Christian instructions of our missionaries."

South Seas.—Missionaries of the London Society in several of the South Sea islands, report most liberal contributions by the natives, for missionary purposes. On *Savage Island*, the amount just reported, for the new missionary ship and the London Society, from the 5,000 "very poor" natives, is $1,620. At the May meetings on *Raiatea*, contributions were more than $200. The church there now numbers 201, an increase, within the year, of 46. At *Rarotonga*, at May meetings in five places, contributions were $560.

India.—The *Magazine* for September, of the London Missionary Society, says, "We have frequently had the great pleasure of reporting the various and successful efforts of the native Christians in different parts of British India, in aid of the cause to which they are such incalculable debtors. For many years, the missionaries were often obliged to appeal to their secular interests in commending to them the blessings of the gospel. But now, happily, they have learnt to appreciate these blessings; and in obedience to the commands of Christ, and in token of gratitude for his unspeakable love, they offer liberally their contributions for the support and advancement of his kingdom. This spirit of liberality is the more gratifying, especially in Travancore, since the people are universally poor—that is, they labor hard to earn but little; and, in proportion to their poverty, their self-denying generosity must be more highly admired. We wish that the Church of Christ universally were actuated by the same Christian zeal that animates the poor saints of Travancore, and then the number of faithful missionaries, in every dark land, would bear some nearer proportion to the necessities and miseries of the perishing heathen."

Embarkation.

Rev. Albert Bryant, of Royalton, Mass., and Mrs. Mary Emmons Bryant, of West Medway, Mass., sailed from New York, September 23, for Liverpool, on their way to join the Western Turkey mission, designated to Sivas. Mr. Bryant is a graduate of Amherst College, and of Andover Theological Seminary. He was

ordained at West Medway on the 20th of September, and married on the same day to Miss Mary E. Torrey.

Deaths.

At Marsovan, Turkey, August 19, of cholera, after a few hours' illness, Rev. E. M. Dodd, of the Western Turkey mission.

At Smyrna, August 25, Rev. Homer B. Morgan, of the Antioch station, Central Turkey.

At Blairstown, Iowa, September 28, Rev. Ozro French, formerly, for several years, connected with the Mahratta mission of the American Board.

DONATIONS.

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
- Falmouth, 2d cong. ch. and so. 40 00
- Minot, Cong. ch. and so. 50 00
- Windham, Mrs. I. Eveleth, 2; Miss M. Merrill, 1; 3 00—93 00

Lincoln co. Aux. So.
- Union, Cong. ch. and so. 7 00

Oxford co. Aux. So.
- Andover, Cong. ch. and so. 12 00
- Dixfield, do. do. 4 25
- Rumford, do. do. 9 75—26 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Brewer, Village cong. ch. and so. 23 54
- Dedham, Cong. ch. and so. 7; m. c. 30,10; 37 10
- Hampden, Cong. ch. and so. 17 09
- Kenduskeag, do. do. 7 50
- St. Albans, do. do. 6 20—91 34

Piscataquis co. Aux. So.
- Foxcroft and Dover, Cong. ch. and so. 10 90

Union Conf. of Chs.
- Fryeburg, Cong. ch. and so. m. c. 16 70
- Lovell, Cong. ch. and so. 8 50
- North Bridgton, Cong. ch. and so. 5 30—30 50

Washington co. Aux. So.
- East Machias, Cong. ch. and so. 20 00

York Conf. of chs. Rev. G. W. Cressey, Tr.
- Acton, Cong. ch. and so. 10 00
- Alfred, do. do. 50 00
- Biddeford, Pavilion Cong. ch. and society, 60 00
- Cornish, Cong. ch. and so. 14 00
- Limerick, do. do. 9 00—143 00

421 74

Less counterfeit 5, rec'd through Rev. W. Warren in August; 5 00

416 74

Legacies.—Bath, William Ledyard, by T. L. Ledyard, Ex'r, 1,900 00

2,316 74

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
- Gilsum, Amherst Hayward, 20 00

Grafton co. Aux. so.
- Bath, Cong. ch. and so. 21 10
- Lyme, Cong. ch. and so. 127,50; less exp. 55c.; 126 95—148 05

Hillsboro' co. Aux. So. Geo. Swain, Tr.
- A friend, 2 00
- Bennington, Mrs. D. Whittemore, deceased, 10 00
- Hollis, Cong. ch. and so. to cons. Rev. J. D. Hills an H. M. 52 66
- Manchester, Franklin st. cong. ch. and so. 207 57
- Nashua, Pearl st. cong. ch. and so. 50 31—322 54

Rockingham co. Conf. of chs. F. Grant, Tr.
- Exeter, 1st and 2d cong. chs. m. c. 9,17; N. F. Carter, 9; 18 17
- North Hampton, Cong. ch. and so. 58 23
- Stratham, do. do. 26 10—102 50

Strafford Conf. of chs. E. J. Lane, Tr.
- Meredith Village, Mrs. Sarah B. Norris, 5 00
- Rochester, Cong. ch. and so. 35,31, prem. 38c.; less exp. 25c.; 35 44—40 44

Sullivan co. Aux. So. N. W. Goddard, Tr.
- Claremont, D. M. Ide, 10 00
- Croydon, Cong. ch. and so. 12 00—22 00

655 53

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.
- Bristol. Cong. ch. and so. 15 00
- Cornwall, Cong. ch. and so. (ad'l,)
  - A friend, 1 00
- Ferrisburg, Union cong. ch. and so. 15 00—31 00

Caledonia co. Conf. of chs. E. Jewett, Tr.
- McIndoe's Falls, Cong. ch. and so. 28 00

Chittenden co. Aux. So. E. A. Fuller, Tr.
- Westford, T. Richardson, 10 50

Orleans co. Aux. So. Rev. A. R. Gray, Tr.
- Craftsbury, Cong. ch. and so. 58,51, la. miss. so. 25, less c'ft 50c., with other dona. to cons. A. P Dutton an H. M. 83 01

Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
- Gaysville, Cong. ch. and so. 12 75
- Woodstock, Cong. ch. and so. (ad'l,) 20 00—32 75

185 26

Morrisville, Cong. ch. and so. 40 00

225 26

Legacies —Pittsford, Joseph B. Tottingham, by Caroline H. Hitchcock, Ex'x, 50 00
- West Randolph, John Smith, by Rev. B. Smith, Ex'r, 500 00—550 00

775 26

MASSACHUSETTS.

Barnstable co. Aux. so.
- Provincetown, 1st cong. ch. and so. 85 00
- Wellfleet, 2d cong. ch. and so. 30 00—115 00

Berkshire co. Aux. So. James Sedgwick, Tr.
- North Adams, Cong. ch. and so. 59 40
- Pittsfield, Friends, by L. G. Burnell, 2 55
- Sheffield, Cong. ch. and so. 51,64; m. c. 7,43; 59 07
- West Stockbridge Centre, Cong. ch. and so. 22 00—143 02

Boston, (Of wh. from a friend, 50; John L Childs, 20; C. L., 15; a lady, 5;) Penitent Female Refuge, m. c. 9; 2,339 83

Essex co. Aux. so.
- Saugus Centre, A member of the cong. ch. 10 00

Essex co. North Aux. So. William Thurston, Tr.
- Newburyport, Whitefield cong. ch. and so. 42 00

Essex co. South Aux. So. C. M. Richardson, Tr.
- Middleton, M. G. B. 10 00
- North Beverly, Cong. ch. and so. m. c. 1 70—11 70

Franklin co. Aux. So. L. Merriam, Tr.
- Ashfield, 1st cong. ch. and so. 50,64; 2d do. do. 47,10; 97 74
- Bernardston, Ortho. cong. ch. and society, 33 26
- Conway, Cong. ch. and so. m. c. 6 mos. 93 00
- East Hawley, Cong. ch. and so. 15 00
- Gill, do. do. 5 60
- Greenfield, 2d cong. ch. and so. m. c. 27 03
- Sunderland, Cong. ch. and so. 19 46—291 09

Hampden co. Aux. So. J. C. Bridgman, Tr.
Springfield, Geo. S. Merriam, 50 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Avails of a watch chain, 14 70
Goshen, Cong. ch. and so. 25 00
Hatfield, Cong. ch. and so. 85,60, less exp. 35c. 85 25
Northampton, Florence cong. ch. and so. 17 00
South Hadley Falls, 1st cong. ch. and so. 35 00—176 95
Middlesex co. Aux. So.
Cambridgeport, Stearns Chapel, m. c. 36 00
Dracut, Central cong. ch. and so. 20 35
East Cambridge, Evan. cong. ch. and so. m. c. 32 00
Newton, North Village chapel, m. c. 10 00
Reading, Old South cong. ch. and so. m. c. 10 00
Sherborn, Evan. cong. ch. and so. (ad'l,) 2, prem. 38c. 2 38
Woburn, North cong. ch. and so. m. c. 10 00—120 73
Norfolk co. Aux. So.
Milton, 1st cong. ch. and so. 89 15
Roxbury, Vine st. ch. cong. ch. and so. m. c. 33; Eliot cong. ch. and so. m. c. 9,20; 42 20
West Roxbury, South evan. cong. ch. and so. m. c. 40 69—172 04
Old Colony Aux. So.
New Bedford, Pacific cong. ch. and so. m. c. 6 10
South Dartmouth, Cong. ch. and so. 10,25; a friend, 10; 20 25—26 35
Palestine Miss. So. E. Aiden, Tr.
Braintree, 1st parish, Ladies' Palestine miss. so. 76 00
Plymouth co. Aux. so.
South Plymouth, Cong. ch. and so. 69, less c'ft 25c. 68 75
Taunton and vic. Aux. so.
East Attleboro', Ladies' For. miss so. 36 15
Worcester co. North, C. Sanderson, Tr.
South Royalston, 2d cong. ch. and so. 11 00
Worcester co. Central Asso. E. H. Sanford, Tr.
Northboro', Evan. cong. ch. and so. 75 00
Worcester co. So. Aux. So. W. C. Capron, Tr.
Upton, 1st cong. ch. and so. m. c. 5 75
Westboro', Evan. cong. ch. and so. 47 09—52 84

3,818 45

Chelsea, Broadway cong. ch. and so. m. c. 40; Winnisimmet cong. ch. and so. m. c. 30,39; 70 39

3,888 84

Legacies.—Shelburne, Fidelia Fiske, by Pliny Fiske, Ex'r, 300 00
Southampton, Henrietta M. Pomeroy, by L. McIntire, Ex'r., to cons. JANE POMEROY an H. M. 100 00
Sunderland, Marvin Graves, thro' L. Merriam, Treas. Franklin co. Aux. so. wh. with prev. dona. cons. Mrs. WM. GAYLORD an H. M. 25 00—425 00

4,313 84

RHODE ISLAND.

Providence, A friend, 5 00

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, 1st cong. ch. and so. 100 00
Stratford, G. Loomis, 5 00—105 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Southport, Z. B. Wakeman, by his adm'rs, 5,000 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Granby, 1st cong. ch. and so. 20 25
Hartford, Asylum Hill cong. ch. and so. 163,50; Centre cong. ch. and so. bal. of extra coll. 100; R. S. Burt, 10; 273 50
Suffield, 1st cong. ch. and so. la. aux. so. ad'l, 2 00—295 75

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Litchfield, Cong. ch. and so. 50 00
Torringford, do. do. 26 00
Watertown, John DeForest, 100 00
Winchester Centre, Cong. ch. and society, 5 00
Woodbury, South cong. ch. and so. 5 00—186 00
Middlesex Asso. John Marvin, Tr.
Essex, Cong. ch. and so. 60 00
New Haven City, Aux. So. F. T. Jarman, Agent.
Davenport, Cong. ch. and so. m. c. 10,65; North cong. ch. and so. m. c. 14,75, Two ladies, 10; United m. c. 10,75; a friend in Dr. Cleveland's ch. 100; Mrs. Abby Salisbury, spec. dona. 100; 246 15
New Haven co. East. F. T. Jarman, Agent.
East Haven, Mrs. Fabrique, 10 00
Meriden, Centre cong. ch. and so. 36 00—46 00
New Haven co. West Conso. F. T. Jarman, Agt.
Waterbury, 1st cong. ch. and so. m. c. 22 28
New London and vic. and Norwich and vic. L. A. Hyde and C. Butler, Trs.
New London, 2d cong. ch. and so. 200 88
Salem, Cong. ch. and so. 10 56—211 44
Tolland co. Aux. So. E. B. Preston, Tr.
Kelloggville, Cong. ch. and so. m. c. 34 00
Somers, Cong. ch. and so. 59,10; m. c. 59,37; 118 47—152 47
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Asnford, Cong. ch. and so. bal. 2 25
Scotland, S. S. Safford, 1 50
West Woodstock, Cong. ch. and so. ad'l, 1 00—4 75

6,329 84

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Buffalo, 1st pres. ch. to cons. Mrs. E. J. HOPKINS an H. M. 111 00
Geneva and vic. W. H. Smith, Agent.
Geneva, Pres. ch. 122,22; m. c. 41,84; 164 06
New York and Brooklyn Aux. So., Agency of the Board, Bible House.
Of wh. fr. John H. Boynton, 750; West Pres. ch. James E. Crane, 33,75, gold, prem. 14,43; 798 18
Oneida co. Aux. So. J. E. Warner, Tr.
Paris Hill, Horace Bartlett, 5 00
Utica, 1st pres. ch. bal. 13 90—18 90

1,092 14

Albion, Pres. ch. miss. so. wh. with prev. dona. cons. JAMES WELLS and D. W. FREE, H. M., 60; C. C. Thurston, 10, less exc. 35c.; 69 65
Angelica, Pres. ch. 100 00
Binghamton, L., 10; a believer, 5; 15 00
Burdett, John W. Snyder, 10 00
Canaan Centre, Pres. ch. 16 70
Canaan Four Corners, Cong. ch. and society, 18 00
Champlain, 1st pres. cong. ch. 156 53
Cortland, Pres. ch. Rev. O. H. Seymour, 20 00
Dexter, Pres. ch. 5; Mrs. J. E. Wood, 5; 10 00
Dundee, Pres. ch. 9 00
Dunkirk, Catharine F. Gerald, dec'd, by A. J. Miner, 10 00
Flushing, 1st cong. ch. and so. to cons. Rev. H. H. MCFARLAND an H. M. 65 62
Fulton and Granby, Pres. ch. 50 00
Greenport, do. 15 00
Hancock, Cong. ch. and so. 18 00
Hannibal, John Watson, 10 00
Ithaca, Pres. ch. coll's. 143,81; Miss SARAH L. BEERS, to cons. herself an H. M., 100; Mrs. G. D. Beers, 50; J. B. Williams, 50; Harriet N. Williams, 10; Geo. B. Williams, 10; 363 81
Kirkwood, Pres. ch. 22 00
Le Roy, Pres. ch. m. c. 27,50, less exc. 20c.; 27 30
Lowville, Pres. ch. to cons. Rev. G. L. ROOF an H. M. 50 00
Lyons, Pres. ch. bal. 7 00
Madison, Cong. ch. and so. 10 00

Meridian, Pres. ch. bal.	6 25	
Millville, 1st cong. ch. and so.	12 60	
Montgomery, 1st pres. ch.	45 00	
Moriah, Levi Reed,	10 00	
Morrisania, 1st cong. ch. and so. m. c.	25 00	
New York City, James T. Leavitt, 50; D. S. C., 10;	60 00	
Otisco, Mrs. Hannah King,	10 00	
Parma Centre, Pres. ch.	12 28	
Pembroke and Batavia, Pres. ch. with prev. dona. to cons. N. F. WRIGHT, of Batavia, an H. M.	10 00	
Ridgebury, Pres. ch.	35 00	
Rochester, Plymouth cong. ch. and so. m. c.	36 68	
Rome, Rev. S. Haines, 25, incorrectly reported in October Herald.		
Rose Valley, Pres. ch. bal.	1 00	
Sand Lake, Pres. ch.	42 00	
Schodac, Reuben Boughton, extra dona.	2 00	
Truxton, Pres. ch. ad'l,	1 00	
Utica, 1st pres. ch. C. C. Kingsley, 250; a lady, 10;	260 00	
Valatie, Pres. ch.	70 00	
Vernon Centre, do.	12 50	
West Bloomfield, Levi N. Beebe,	1 00	
Wolcott, Pres. ch.	18 80-1,744 72	
		2,836 86
Legacies.—Potsdam, Betsey Wing, by Ira Chandler, Ex'r.,	80 00	
Truxton, Rev. Caleb Clark, (prev. paid 955.) by L. Smith and S. Ambler, Ex'rs., 200 less exc. 1;	199 00—279 00	
		3,115 86

NEW JERSEY.

Chester, 1st cong. ch. and so.	21 05	
Hanover, 1st pres. ch. 55, add'l, ack'd in October Herald as Hanover, N. Y.		
Newark, 1st pres. ch. 50; High st. Pres. ch. (of wh. fr. S. Baldwin, 10;) 213,25;	263 25	
Orange, 2d pres. ch. ad'l,	65 00—349 30	

PENNSYLVANIA.

By Samuel Work, Agent.		
Delaware Water Gap, Mountain ch. m. c.	5 00	
Dunmore, Pres. ch.	50 00	
Philadelphia, Tabor pres. ch. 11,67; J. D. L., 50;	61 67	
West Chester, 1st pres. ch.	108 30	
York, Eng. pres. ch. S. Small, Sen., 150; Mrs. S. Small, 50; D. E. Small, 60; P. A. Small, 30; H. Small, 25; Mrs. Gen. Spangler, 14; H. M. McClellan, 10; J. H. Small, 10; H. Welsh, E. Chapin, S. Small, Jr., Rev. H. A. Niles, Jacob Small, S. Claymaker, Miss Durkees, G. E. Hersh, D. O. Prince, Mrs. Jacob Stain, Dr. J. W. Kerr, S. Hersh, Eli Lewis, J. L. Mayer, Miss J. Cathcart, Miss Kurts, $5 each; sundry dona. less than five dolls., 27; m. c. 74,91;	530 91—755 88	
Belle Valley, Mrs. Rachel Russell,	15 00	
Bradford, Rev. Samuel Porter,	2 00	
Cherrytree, Pres. ch.	185 25	
Gibson, do.	14 60	
Gravel Run, do.	8 00	
Harford, Cong. ch. and so.	20 70	
Lewiston, F. I. Hoffman,	20 00	
Lock Haven, G. B. Perkins,	2 27	
Montrose, Pres. ch. coll., 75, m. c. 11,75;	86 75	
North East, Pres. ch. m. c.	15 50	
Sugar Grove, Mrs. R. Weld,	10 00	
Sunville, Pres. ch.	16 75	
Titusville, A friend,	50 00—446 82	
		1,202 70

DELAWARE.

By S. Work, Agent.		
Wilmington, Central pres. ch.		122 05
New Castle, Mrs. M. B. Couper and others of Aux. miss. so.		33 25
		155 30

OHIO.

By William Scott, Agent.		
Alexandria, Mrs. Jane K. Bourne,	1 00	
Blue Ball, Pres. ch.	11 50	
Cincinnati, 2d pres. ch. (of wh. fr. Messrs. Addy and Hull, to cons. ALICE D. HULL an H. M., 100; Philip Hinkle, to cons. CARRIE SEYMOUR an H. M., 100; m. c., 19,25;) 219,25; 3d pres. ch. m. c., 42,36;	261 61	
Columbus, D. E. Putnam,	5 00	
Galena, Marcus Curtiss,	10 00	
Jersey, Pres. ch. m. c.	15 00	
Mason, Pres. ch.	12 50	
Monroeville, Pres. ch. m. c.	3 10	
Porter, Pres. ch.	10 00	
Ripley, 2d pres. ch.	22 00	
Trenton, Pres. ch.	10 00	
Walnut Hills, Lane sem. ch. m. c.	14 81—376 52	
By T. P. Handy, Agent.		
Aurora, B. F. Spencer,	20 00	
Ellsworth, Pres. and cong. ch. and society,	28 00	
Mantua, Church and so.	15 35	
Olena, Pres. ch. and so.	10 70	
Richfield, Cong. ch. and so.	20 93	
Unknown, not reported,	33 65—128 63	
		505 15
Ashtabula, A friend, 5, gold, prem. 2,12;	7 12	
Belpre, A friend's thank-offering,	10 00	
Columbus, Mrs. E. Russell, to cons. GEO. A. RUSSELL an H. M., 100; a friend, 3;	103 00	
Grafton, Pres. ch.	25 65	
Hartford, do.	16 00	
Oberlin, 2d cong. ch. and so.	34 54	
Watertown, Bildad Curtis,	2 43	
Windham, Cong. ch. and so. (of wh. fr. S. Scott, 10, J. Angel, 10;)	137 75—336 49	
		841 64

INDIANA.

By William Scott, Agent.		
Greenwood, Pres. ch. bal.	50	
Hopewell, Pres ch.	3 50	
Newtown, Jane Campbell,	5 00	
Rochester, Pres. ch.	5 00	
	14 00	
Less exc.	20—13 80	
Centreville, Miss M. L. Newcomb, to cons. J. M. COYNER an H. M.	100 00	
La Porte, 2d pres. ch. (in part,)	113 05—213 05	
		226 85

ILLINOIS.

Abingdon, Cong. ch. and so.	5 15	
Avon, Cong. ch. and so. coll. 5,50; Mr. Coe, 10; Rev. A. L. Pennoyer, 5;	20 50	
Bloomington, 2d pres. ch. (of wh. 20, for Nestorian mission) to cons. Rev. J. W. BAILEY an H. M.	67 85	
Bunker Hill, Cong. ch. and so.	35 00	
Chicago, 1st cong. ch. and so. Philo Carpenter, 50; 8th pres. ch. coll. 46, m. c. 21,40; Calvary pres. ch. m. c. 39,28;	156 68	
Galesburg, 2d pres. ch.	141 00	
Jacksonville, Westminster pres. ch.	250 40	
Kankakee, H. H. Johnson,	15 00	
Lockport, Cong. ch. and so. 1; incorrectly reported (Lookout) in October Herald.		
Payson, Cong. ch. and so.	11 25	
Rockton, do. do.	11 86	
Troy, Pres. ch.	8 00—732 69	

MICHIGAN.

Blissfield, Pres. ch. 5 00
Detroit, 1st cong. ch. and so. add'l, (of wh. fr. P. Parsons. 250 ;) to cons. N. D. STEBBINS. W. W WHEATON, J. E. SCRIPPS, R. W. KING, D. M. RICHARDSON, T. L. PARTRIDGE, Mrs S. F. ADAMS, Mrs. MARY AVERY, Mrs. F. S. WARNER, H. M. 1,114 00
Kalamazoo, P. L. H., 3 ; Mr. Hurd, 1 ; 4 00
Litchfield, A friend, 5 00
Monroe, Pres. ch. 50 00
Romeo, Mrs. B. Clark and daughter, 10 each, 20 00
Sturgis, Pres. ch. 12 65—1,210 65

WISCONSIN.

Barton, Pres. ch. 16 00
Beaver Dam, 1st pres. ch. 64 32
Beloit, 1st cong. ch. and so. 98 00
East Randolph, Mrs. N. J. Williams, 5 00
Geneva, Pres. ch. 51 38
Hazel Green, Mrs. A. Curtis, 5 00
Pewaukee, Cong. ch. and so. 10 50
Rosendale, do. do. 52 60
Somers, Pres. ch. 24 75—327 55

MINNESOTA.

A returned soldier, 10 00
Faribault, Cong. ch. and so. 23 50
Mankato, 1st pres. ch. 10 25
Red Wing, do. 21 00
St. Paul, House of Hope, Pres. ch. annual coll. wh. with prev. dona. cons. C. W. YARDES an H. M. 60 00—124 75

IOWA.

Burlington, Cong. ch. and so. 32 48
Centre Point and Pleasant Prairie, Pres. ch. 10 00
Danville, Cong. ch. and so. 11 00
Eddyville, do. do. 20 20
Fort Dodge, Pres. and cong. chs. Union m. c. 15 00
Iowa City, African Asso. for Zulus, 2 00
Lansing Ridge, German ch. 5 35
Lyons, Female college, 7 00
Milton, German ch. 5 15—108 18

KANSAS.

Topeka, Cong. ch. and so. 20 00

OREGON.

Albany, 1st cong. ch. and so. m. c. 9 24
Oregon City, 1st cong. ch. and so. 13 00—22 24

CALIFORNIA.

San Francisco, Howard st. pres. ch. 100, gold, prem. 44,50; 144 50

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Fuh-chau, monthly concerts, 44,54 ; Sarah C. Baldwin, 1 ; 45 54
Mahratta, Ahmednuggur, m. c. and colls., 30,96; A. B., 150; Gen. Heyland, 37,50 ; Capt. Drummond, 30; Lieut. Col. Eden, 25 ; 273 46
Bombay, G. Steele, 250 ; Maj. Candy, 25; W. A. Russell, 25 ; Capt. Waddington, 12,50; Ven. Arch-deacon, 12,50 ; rec'd thro' Dr. Barnett, 27,50 ; do. A. H., 25 ; do. C. H., 41,50 ; do. S. C. D., 10 ; do. H. B., 32,09 ; do. H. W. B., 22 ; unknown, 131,50 ; C. E. Fraser Tytler, of Scotland, 250 ; 864 59
Satara, F. S. Chapman, 40 00
Sholapur, J. A. Gordon Duff, 75; H. H. Newnham, 62,50 ; G. A. Hobart, 50 ; 187 50
Scotland, Glasgow, A few friends (by Rev. A. Bushnell, of the Gaboon mission, 50, gold,) 50 00
Syria, Aleppo, Rev. John W. Wortabet, 22 73

1,483 82

MISSION SCHOOL ENTERPRISE

Received in August, particulars omitted in October Herald.

MAINE.—Bath, Winter st. cong. s. s. 47 ; Brewer, 1st cong. ch. s. s. 21 ; Columbia, Cong. ch. s. s. 10,15 ; Garland, Cong. ch. s. s. 5,60 ; Gorham, Cong. ch. s. s. 136 ; Hampden, Cong. ch. s. s. 13,50 ; North Belfast, Cong. ch. s. s. 5 ; North Edgecomb, Cong. ch. s. s. 3,41 ; Oxford, Cong. ch. s. s. 4,09 ; Robbinston, Cong. ch. s. s. last gift of a little girl, 27c. ; Rockland, Cong. ch. s. s. 15, avails of children's concert, 1,25 ; Searsport, Cong. ch. s. s. 6,50 ; South Berwick, Cong. ch. s. s. 2 ; Stockton, Cong. ch. s. s 22,84 ; Wells, 2d cong.ch. Golden Rule So. for sch. in Madura, India, 13,40 ; West Minot, Cong. ch. s. s. 10,80 ; Winterport, Cong. ch. s. s. 25 ; York, 2d cong. ch. s. s. 6,50 ; 349 31

NEW HAMPSHIRE.—Acworth, Cong. ch. s. s. 6 ; Auburn, Cong. ch. s. s. 10 ; Bristol, Cong. ch. s. s. 6,25 ; Campton, Cong. ch. s. s. collected by the boys, 47 ; Epping, Cong. ch. s. s. 4,11 ; Farmington, Cong. ch. s. s. 8,23 ; Fisherville, Cong. ch. s. s. for sch. at Kendal, India, 53 ; Franklin, Cong. ch. s. s. miss. so. 8,36 ; Haverhill, Cong. ch. s. s. for Rev. G. T. Washburn's sch. India, 10 ; Hinsdale, Cong. ch. s. s. 5 ; Hollis, Cong. ch. s. s. 4,25 ; Keene, 1st cong. ch. s. s. for educa. a native preacher, 19,15 ; Lebanon, Cong. ch. s. s. for a theol. student, 10,20 ; Lyme, Cong. ch. s. s. 10 ; Meriden, Cong. ch. s. s. concert, 21,63 ; Peterboro', Un. Evan. ch. s. s. 20,11 ; Plymouth, Cong. ch. s. s. 23 ; Rye, Cong. ch. s. s. 6 : South Newmarket, Cong. ch. s. s. 20 ; Sullivan, N. E Stowe, 1, H. O. Wardwell, 50c. ; Webster, 1st cong. ch. s. s. 36, less exp. and coun't 50c. ; West Concord, Cong. ch. s. s. 10 ; Westmoreland, Cong. ch. s. s. 3 ; 342 29

VERMONT.—Bradford, Cong. ch. s. s. 12 ; Brandon, Cong. ch. s. s. 25 ; Bridport, Cong. ch. s. s. 6,54 ; Clarendon, Cong. ch. s. s. 9,90 ; East Poultney, Cong. ch. s. s. 13,78 ; Franklin, Cong. ch. s. s. 6.60 ; Georgia, Cong. ch. s. s. 5 ; Glover, Three classes in cong. ch. s. s. 2,70 ; Greensboro', Cong. ch. s. s. 23,05 ; Hardwick, Cong. ch. s. s. 55 ; Hinesburgh, Cong. ch. s. s. 3,40 ; Lyndon, Cong. ch. s. s. 11,24 ; Newbury, Cong. ch. s. s. concert, 25 ; Pittsfield, Cong. ch. s. s. 17 ; Royalton, Cong. ch. s. s. for schools in India, 5,19 ; Stowe, Cong. ch. s. s. 3 25 ; Strafford, Cong. ch. s. s. for Rev. J. E. Chandler's schools, Madura, 4,05 ; Vershire, Cong. ch. s. s. 1,29 ; Williamstown, Cong. ch. s. s. 2,56 ; 233 25

MASSACHUSETTS.—Dracut, West cong. ch. s. s. Youngest class, 3,25 : Essex, Ortho. cong. ch. s. s. 50 ; Fairmount, Master J. F. Carleton, 25c. ; Hanover, 1st cong. ch. s. s. 13,35 ; Jamaica Plain, Jeanie's offering, 10 ; Lenox, Cong. ch. s. s. for sch. in Madura, India, 7 ; Middleton, Cong. ch. s. s. 4 ; Montague, 1st cong. ch. s. s. for sch. in Madura, India, 25 ; North Wilbraham, Cong. ch. s. s. 25 ; Peru, Cong. ch. s. s. 8,20 ; Southampton, Cong. ch. s. s. 42,35 ; South Weymouth, Union cong. ch. s. s. 20 ; South Wilbraham, Cong. ch. s. s. 14,56 ; Stockbridge, Cong. ch. s. s. 20 ; Warren, Cong. ch. s. s. 7,52 ; Warwick, Trin. cong. ch. s. s. 8 ; Wayland, Cong. ch. s. s. 6,91 ; 265 39

RHODE ISLAND.—Barrington. Cong. ch. s. s. and a few friends, 48,25 ; Central Falls, (Smithfield,) Cong. ch. s. s. Sarah F. Wood's class, 5 ; Tiverton, Cong. ch. s. s. 8 ; 61 25

CONNECTICUT.—Columbia, Cong. ch. s. s. 23,30; Groton, Cong. ch. s. s. for sch. in India, 20; Hartford, Asylum Hill, Cong. ch. s. s. class, (in part,) 82c.; Manchester, Children in s. s. of cong. ch. (by Rev. Henry Loomis, Jr.,) 6,33; North Coventry, Cong. ch. s. s. 2; Southbury, Cong. ch. s. s. 22; Stamford, Annie Haldeman, 1,25; Stonington, 2d cong. ch. s. s. children's fair, for schools in Syria, under care of Rev. H. H. Jessup, 42,15; Suffield, 1st cong. ch. s. s. 25; 142 85

NEW YORK.—Brooklyn Mission s. s. 500, Atlantic Ave., Mission sch. 10; Cazenovia, Ladies, for a pupil in Mrs. Bridgman's sch. China, 30; Clifton Springs, Little girls at Water Cure, 35c.; Deckertown, Pres. ch. s. s. 9; East Evans, Pres. ch. s. s. 2; Fredonia, Pres. ch. s. s. to cons. AMERETTE JONES an H. M., 106,90; Knowlesville, Pres. ch. s. s. 15; Massena, Cong. ch. s. s. 1,10; Mooers, Cong. ch. s. s. 10; Oswego, 1st pres. ch. s. s. 50; Otisco, Cong. ch. Youth's miss. so. 20; Panama, Pres. ch. s. s. 7,26; Preble, Pres. ch. s. s. 4,80; Salem, Pres. ch. Children's miss. so. 33,48; Springfield, 1st pres. ch. s. s. 7,63; "Stone Church," Cong. ch. s. s. 6; Washington Ville, 1st pres. ch. s. s. 11; 824 52

NEW JERSEY.—Belvidere, 2d pres. ch. infant sch. 2,25; Bloomfield, Pres. ch. s. s. mission so. 62; Plainfield, Pres. ch. s. s. for girls' sch. at Gaboon, 278,06; 342 31

PENNSYLVANIA.—Hartsville, s. s. 1,43; Honesdale, 1st pres. ch. s. s. mon. conc. 25; Philadelphia, Manyunk pres. ch. s. s. 10; Reading, 1st pres. ch. s. s., with prev. dona. to cons. ISAAC M. STELLE an H. M., 60; 96 43

OHIO.—Cinncinati, 6th pres. ch. s. s. 3,15; Claridon, Cong. ch. s. s. 10,35; Cleveland, 1st pres. ch. s. s. 75; Maumee City, 1st pres. ch. s. s. 30; Milan. Pres. ch. s. s. for support of Bhema, Ahmednuggur, 36,58, Two classes for support of a boy in sch. 21,51, Juv. miss. so. 11,19; Nelson, Cong. ch. s. s. 6,50; Peru, Cong. ch. s. s. 5; Portsmouth, Pres. ch. Miss Bell's inf. class, for Rev. J. M. Preston's sch. Gaboon, 3,79; Sandusky, Pres. ch. s. s. for blind Suntee, Ahmednuggur, 12; Springfield, 1st cong. ch. s. s. for catechist in India, 42,10; 257 17

INDIANA.—Bloomington, Pres. ch. s. s. for schools in Bombay, 56; New Albany, 3d pres. ch. s. s. for schools in Bombay, 31,35; Rockville, Pres. ch. s. s. 2,25; St. Louis Crossing, Pres. ch. s. s. 2; Wabash, 1st pres. ch. s. s. 12; 103 60

ILLINOIS.—Chicago, 3d pres. ch. Williams st. mission s. s. 17,58; Lockport, Cong. ch. s. s. 5,46; Rockford, 2d cong. ch. s. s. 25; Do. 1st cong. ch. s. s. 10; Roscoe, Cong. ch. s. s. 1,35; Thornton Station, Pres. ch. s. s. concerts, 2,10; Wataga, Cong. ch. juv. benev. so. 6,15; Woodburn, Cong. ch. s. s. 8,50; 76 14

MICHIGAN.—Eckford, Pres. ch. s. s. 9,18; Howell, Pres. ch. s. s. 14,51; Medina, 1st pres. ch. s. s. 3,20; Mt. Clemens, Pres. ch. s. s. 11,80; Romeo, Cong. ch. s. s. 18,57; 57 26

WISCONSIN.—Delavan, Cong. ch. s. s. (bal.) 11; Stevens's Point, Pres. ch. s. s. 2, Lucia H. Fish, 10c.; 13 10

IOWA.—Blairstown, Cong. ch. s. s. 1.10; Kossuth, 1st pres. ch. s. s. 11.65; New Hampton, Cong. ch. s. s. 2,70; Postville, Theodore Rowley's seventh annual dona. 1,55, Lina Rowley's fifth annual dona. 53c.; 17 53

MINNESOTA.—Rushford, Cong. ch. s. s. 4,60; Shakopee, Ger. Evan. Cong. ch. s. s. 2,85; 7 45

KANSAS.—Wabaunsee, Cong. ch. s. s. 8 55

CANADA.—Montreal, Zion ch. s. s. 28 90

CHINA.—A friend, 217 62

3,444 92

MISSION SCHOOL ENTERPRISE.

Received in September.

MAINE.—Rumford, Rev. John Eliot's chil. 62c.; Wilton, N. C. Batchelder, 28c.; 90

NEW HAMPSHIRE.—Bath, Cong. ch. s. s. 4,43; Brentwood, Mrs. Brock's s. s. class, 1; Chatham, L. Farrington, 1,50; New Castle, Cong. ch. s. s. for Rev. S. C. Dean's sch. Mahratta, 5; 11 93

VERMONT.—Cabot, Cong. ch. s. s. 15; Cambridge, Cong. ch. s. s. 5; Chester, Temple and Mary Torrey, 60c.; Craftsbury, Cong. ch. s. s. 10,66; Essex, Cong. ch. s. s. 10; Morrisville, Cong. ch. s. s. 3; West Rutland, Cong. ch. s. s. 2; 46 26

MASSACHUSETTS. — Amherst, Colored s. s. 5,70; Auburndale, Cong. ch. s. s. for schs. in India, 20; Holyoke, 2d cong. ch. for schs. in India, 15; Ludlow, Cong. ch. s. s. 5,76; Quincy, Little Herbert, dec'd, son of Rev. E. P. Thwing, for schs. in India, 50; Rockville, (So. Danvers,) Miss Floyd's s. s. class, 1,50; Roxbury, Eliot cong. ch. s. s. Miss Fannie Smith's class, 3,61; Sharon, Cong. ch. s. s. for Rev. H. J. Bruce's sch. India, 25; 126 57

CONNECTICUT.—Hartford, Pavilion s. s. 5,80; Newtown, Cong. ch. s. s. 5; Stratford, Cong. ch. s. s. miss. asso. 20; Wallingford, Cong. ch. s. s. for schs. in India, 35; West Killingly, Cong. ch. s. s. 20; 85 80

NEW YORK. — Lima, Pres. ch. s. s. a small boy, 40c.; Vernon Centre, Pres. ch. s. s. m. c. 20,47; 20 87

PENNSYLVANIA — Montrose, Pres. ch. s. s. for schs. in Syria, 116 24

DELAWARE.—Wilmington, Hanover st. pres. ch. infant s. s. 20 00

OHIO.—Lyme, E. Bemis, 5; Troy, Pres. ch. s. s. 57,50; Windham, Cong. ch. s. s. 5; 67 50

ILLINOIS. — Middleport, Pres. ch. s. s. 4,20; Rockton, Cong. ch. s. s. 3,23; 7 43

MICHIGAN.—Fentonville, Pres. ch. s. s. 17 00

WISCONSIN.—Menasha, Ladd Cong. ch. s. s. 3 25

IOWA.—Iowa City, Pres. ch. (N. S.) s. s. 6; Sioux City, Cong. ch. s. s. 1; 7 00

NEBRASKA TERRITORY.—Grand Island City, H. Thomssen, 30c.; Carl Boehl, 30c.; Louise Boehl, 12c.; Marie Hann, 6c.; Heinrich Hann, 6c.; less c'ft 50c.; 34

CHINA —Fuh-chau, Baron De Meritens, 30; W. S. Schenck, 10; Rev. C. C. Baldwin, 10; for girls' boarding sch. 50 00

581 09

Donations received in September, 21,879 33
Legacies, 3,154 00

$25,033 33

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. DECEMBER, 1865. No. 12.

THE NEED OF REVIVALS IN OUR MISSION FIELDS.

THE following Minute, adopted by the Prudential Committee at their meeting on the 7th of November, has been sent to the several missions of the American Board, in the hope that it will reach most of them before the annual "week of prayer," in January; and that it may stimulate to more importunate supplication for that blessing from above which is so much needed. It is published also in the Herald by direction of the Committee, and is commended to the thoughtful attention of all readers, and especially of pastors, with a strong desire to secure from the churches at home more prayer for the missionaries and their churches, and on the part of all, at home and abroad, that mutual sympathy, that co-operation in prayer and effort for each other's good, upon which so much depends. It will be seen that reference is made to hopeful indications in this land; and it will not be questioned, in view of the peculiar and still perilous condition of our national affairs, that there are now urgent reasons for seeking, here as well as abroad, "special manifestations of the divine favor."

Minute of the Prudential Committee.

The Prudential Committee are constrained to record their belief that a special manifestation of the divine favor is greatly needed in all our missionary fields. Owing to the natural and unavoidable absorption, within the past five years, of the sympathies of our churches by home questions of unexampled magnitude and interest, (by reason whereof the exigencies of Christ's kingdom in other lands have been in some measure overlooked,) the additions to our mission churches have been materially lessened. During the years 1840–64, the average annual accessions were 2,119; during the last four years, the average has been 999. On the other hand, nearly all of the missions had reached a stage of development, which justified the hope that we were to behold "greater things" than we had previously seen. After so many years of seed-sowing, patient, diligent, prayerful, it seemed reasonable to expect a larger ingathering.

The Committee desire the Foreign Secretary, therefore, to call the attention of the missions to this subject at the earliest opportunity. He is requested, in particular, to urge upon them the adoption of all those measures, which seem likely to promote a simultaneous and powerful work of the Holy Spirit;—such as, (1.) Removing from themselves, their native helpers, and the churches under their care, as far as possible, whatever tends to grieve this blessed Agent; (2.) Crying earnestly and importunately unto Him who heareth prayer, and inciting others to prove Him, after the same manner, knowing that He keepeth covenant and sheweth mercy; and, (3.) Causing that gospel which is "the power of God unto salvation to every one that believeth," to be faithfully and abundantly preached, and *so* preached that He who walks among the golden candlesticks, shall have all the glory.

The Committee are the more ready to make these suggestions to their missionary brethren, because of certain indications among the churches in this country, which they would fain regard as signs "of an abundance of rain;" there being a degree of expectation, which, to say the least, is very unusual, and which may be the earnest of a predetermined blessing. And, surely, we may hope that if a refreshing shall be enjoyed here, it will extend to those who, though they have gone out from us, are most assuredly and most emphatically one with us. We may hope, also, that the churches at home and the churches abroad will be mutually helpful, each "striving fervently" for the other "in prayers," so that they shall, at no distant day, share in a common joy and a common reward, all the greater for their "fellowship one with another."

To this end, the missionaries are requested to awaken in those whom they have "begotten" "through the gospel," as far as may be, an earnest desire for the welfare of our American Zion; so that, as they have constantly prayed for our national life in the day of our calamity, they will still more fervently, in the day of our deliverance, plead for the enthronement of our Lord and Saviour in all this goodly heritage, in the confident belief that their own increase and prosperity will have a larger place in the sympathies and petitions of myriads of their brethren who know them not after the flesh, but who, nevertheless, "give thanks to God" unceasingly "for the hope which is laid up for them in heaven."

APPROPRIATIONS FOR 1866.

THE Prudential Committee have made the appropriations for 1866; and letters informing the different missions of the sums which they can expend during the coming year, are hastening to their destination. With scarcely an exception, the allowances which our missionary brethren have asked, have been granted. It was quite obvious, indeed, that true economy in the prosecution of their work could be secured in no other way.

Certain unknown quantities entered into the questions which the Committee were called upon to decide, that rendered their task somewhat em-

barrassing. (1.) *The cost of exchange*, in coming months, cannot be predicted with any degree of confidence. "The wisdom of the wise," though less at fault than it has been, is still unequal to the problem. (2.) *The number of missionaries who will be sent forth in* 1866, for the first time, is altogether uncertain. Earnest appeals will be made to students of theology, as also to others; but the measure of success which will attend these appeals, cannot be foreseen. (3.) *Changes in the missions* will affect the disbursements more or less seriously. Sickness may necessitate journeys, or voyages, or both, more than usually expensive. There may be unexpected losses of property. (4.) *Urgent calls for the occupancy of new stations or out-stations* may be considered as more than probable; and some of these calls may appear too urgent to be disregarded, even in the present condition of the missionary force.

In view of all the facts, so far as the Committee understand them, it has been resolved to appropriate $507,000 for the expenditures of 1866. It is possible that a larger sum will be needed. While, however, the friends of the Board will hope that the rate of exchange may not be higher than it now is, they will gladly, it is presumed, defray the cost of sending out any number of missionaries who can be obtained; and while they desire that the casualties may be as few as possible, for many reasons, they will doubtless sanction the occupancy of any field of promise, which the providence of God shall clearly tender to those who represent us in foreign lands.

THE MORE EXCELLENT WAY.

There is a very natural repugnance to the "special appeals" which have been issued from time to time, within the last few years; and no where is this feeling stronger than at the Missionary House. Such an expedient is resorted to only as "a choice of evils." But it is better, unquestionably, to ask the churches to prevent a debt, than to urge them,—with wearisome importunity perhaps,—to discharge one which has already accrued.

But why should there be any occasion for these appeals? (1.) The friends of the Board can always know, with reasonable certainty, what its necessities are likely to be. (2.) They can readily ascertain how much, in view of all the circumstances, their own contributions should be. (3.) They can make their donations with that systematic promptitude, which is so easy for them, but the absence of which is so embarrassing to those who are charged with the duty of seeing that the pecuniary necessities of the missions are regularly supplied.

This last topic needs special attention at the present time. Great inconvenience arises every year from *delay*, either in making the collections, or in paying the avails thereof into the treasury. On the morning of August 28th, 1865, $71,000 were lacking of the $535,000 which had been asked; and no one could have predicted with confidence that more than $40,000 of that sum would be received, before the accounts were to close. It is respectfully

submitted to pastors and others, therefore, whether it is not time to remedy this evil.

How can this be done? (1.) Let every church that made *no collection last year*, forward a contribution as soon as may be, and adhere to the time now selected, if practicable, in coming years. (2.) Let every church which has *deferred* its collection in behalf of missions, return to *its original time*, if practicable, and adhere to it hereafter. (3.) Let every church that is accustomed to make its annual effort *in the earlier months* of the year, continuue to do so. (4.) Let every church see that its collection, at the proper time, is made *promptly*, this being for many reasons the preferable course. (5.) Let every church see that the amount obtained is sent to the Treasurer of the Board, *without unnecessary delay.*

This, then, is the conclusion of the whole matter:—The friends of the Board have it in their own power, in all ordinary cases, to save themselves from an annoyance which so many regret. But they will need to attend both to the *substance* of their collections, and to the *manner* of taking them. If they will contribute *according to their ability*, always remembering that "it is more blessed to give than to receive," and also *according to the preceding suggestions*, which the experience of the last two years has shown to be very important, they will hear but little of "special appeals."

REV. EDWARD MILLS DODD.

The sudden death of this esteemed missionary, was announced in the Herald for November. Mr. Dodd was born at Bloomfield, N. J., June 22, 1824. His parents were both professors of religion, his father an elder in the Presbyterian Church at Bloomfield. In the summer of 1839, when he was a clerk in a store in his native place, he became hopefully a subject of renewing grace, and soon after, feeling that it was his duty to become a preacher of the gospel, he commenced a course of preparatory study. In June, 1840, he united with the church at Bloomfield; graduated at Princeton College in 1844, and then spent one year in teaching, and three years at Union Theological Seminary, where he completed his course of study in 1848, having decided, more than two years before, to give himself to the work of foreign missions. In obtaining his education, he was assisted, to the amount of $700, by the Morris County (N. J.) Board of Education. He was licensed to preach, by the Newark Presbytery, in April, 1848; was ordained at Newark, the following June; was married October 26, of the same year, to Miss Lydia H. Babbitt, of Windham, N. J., and sailed with his wife from Boston, for Smyrna, January 3, 1849, having been designated, with his associates, Mr. and Mrs. Maynard, who sailed at the same time, to commence a missionary work among the Jews at Salonica, where the company arrived, April 2. In August, 1852, the state of his health constrained him to leave that field, and soon after to return, with his family, on a visit to the United States. They embarked the second time from New York, September 1,

1855, for Smyrna. The Jewish mission was given up soon after this, and Mr. Dodd acquired the Turkish language, and labored eight years among the Armenians at Smyrna.

In 1863 he was transferred from Smyrna to Marsovan, with special reference to the superintendence of the girls' boarding school, to be opened there. For reasons which need not here be mentioned, the opening of the school was delayed until the summer of 1865. Meanwhile Mr. Dodd was actively engaged in ordinary missionary labors, and in preparing the house and making all arrangements for the school. When all was complete, and the school, (under Miss Fritcher's immediate care,) had been in progress less than two months, it pleased the all-wise Disposer of events to call this brother to a higher sphere. One of his associates at Marsovan, Rev. J. Y. Leonard, wrote as follows, August 22 :

"It has become my sorrowful duty to apprise you of the death of our beloved associate, Rev. Edward M. Dodd. He was attacked with the cholera, after sunset, Friday, and died the next morning, (Saturday, the 19th inst.,) at 7 o'clock. From the moment of attack the disease went steadily forward. All efforts to resist its progress were unavailing. It was an unspeakable comfort to us all, that Dr. West, who had been summoned by telegraph from Sivas for others, was with us, so that nothing was omitted that medical skill could devise, or the most assiduous attentions apply, to save the life of our beloved brother. But the Saviour had prepared his crown, and sent the unseen messenger, then and there, to call him to his everlasting rest.

"We are deeply afflicted,—are stunned by the sudden blow. We cannot fathom its meaning. *Thy judgments, O Lord, are a great deep!* How swiftly came that messenger from the upper world ; and without a moment's warning! The previous day, our brother was in almost his usual health, though that was by no means strong. He gave his customary lesson in the school; received visitors at his house ; finished for the press the translation into Turkish of the hymn,

> 'When I can read my title clear,
> To mansions in the skies ;'

accompanied the physician in visiting the sick poor, (among whom had appeared the first two decisive cases of cholera ;) and but an hour before sunset attended a business meeting of the church, where, as his last public service, he aided by his counsels in the reception of new members to its fellowship. Scarcely had the evening shades gathered, when cholera was upon his feeble frame, with its terrible power. A night of fearful tossings, of hurrying to and fro, of inexpressible anxiety and fervent prayer on the part of friends and attendants, and then the calm and quiet surrender to the 'last of foes.' As the rising sun poured a flood of light over the scene of that night's struggles, the gates of heaven opened, and the good man's spirit, borne on angel's wings, passed into the glorious presence of its God.

"We laid the precious dust in the Protestant burial lot, there to await the resurrection morn. It is a pleasant spot, just without the city. A knoll facing the east, slopes gently down to the side of a limpid stream, which is

fed by springs on the mountain side, and wide spreading walnut trees cast over the grave the mantle of their deep and quiet shade.

"It is not a little remarkable that Mr. Dodd preached, as it were, his own funeral discourse, on the Sabbath previous to these events. Many persons, fleeing from pestilence in Constantinople and other places, had arrived in Marsovan. To allay undue fear, encourage a proper confidence in Divine Providence, and incite the impenitent to immediate preparation for eternity, he preached from Deuteronomy, xxxii. 39. He remarked that God has fixed the time of each one's death; has measured off our lives,—so many years, days, hours; and until His time arrives, no pestilence, no harm can reach us. And while we are to employ all proper means for the preservation of life, we are to trust only in God's blessing, expect safety only in him, and use the means for him. 'If reconciled to God,' he said, 'pardoned, accepted, how quiet and fearless may we be! God, our Father, has decided the time of our death wisely,—the best time for us. We could not choose a better day,—earlier or later—or a better way. * * Stand to your post. Do your duty. Wait on the sick. Bury the dead.' A congregation of nearly two hundred, including several Mussulmans standing patiently in the porch, listened to the discourse with unusual attention. Who of them thought that the preacher was so soon to illustrate, on his own death bed, the triumph of faith in Christ?

"From the nature of the disease and the rapidity of its progress, there was little opportunity for conversation in regard to his spiritual state. The vomiting was frequent, continuing nearly all night, and the prostration was great. The patient could speak only with the greatest difficulty; but while others were anxious for his recovery, he showed no sign of anxiety or alarm. With broken articulation he said enough to testify that his soul was in perfect peace. Understanding well his own symptoms, he remarked, about three o'clock, 'The time of my departure is at hand.' Do you rejoice in hope of the glory of God? it was asked, 'I do,' he replied. He seemed to enjoy the reading of the 23d Psalm, and selections from Revelation, descriptive of heaven. To the passage, 'Surely I come quickly. Amen. Even so, come Lord Jesus,' he responded emphatically, '*Amen, Come quickly.*' . . . 'Though I walk through the valley of the shadow of death I will fear no evil,' was repeated. A look of joy passed over his face, while he warmly pressed his wife's hand, thus signifying that his own dying experience was a vindication of this truth.

"For the spirit of our departed brother we cannot mourn.

> 'He has found
> His reward, and his refuge, in heaven.'

"Though he was needful for *us*,—very needful,—in a work ever enlarging by its own success, we have no doubt that for him '*to depart and be with Christ was far better.*'"

Mr. Barnum, of Kharpoot, Eastern Turkey, who was providentially at Marsovan at the time of his death, wrote: "Mr. Dodd was a sincere Christian and an earnest missionary; working up to, and often quite beyond the

measure of the strength of his feeble constitution. His first missionary language was Hebrew-Spanish; of which, I have been told that he had a fine command, and he was still able to use it. When he was transferred to the Armenian work, he learned the Turkish, which he used with much more than ordinary correctness; and some of the best sermons which I have heard in that language were from him. He devoted considerable attention to Turkish hymnology, and if I mistake not, contributed more largely to the collection of Turkish hymns now in use, than any other person. He was much interested in the Turks of this region; and finding them more than ordinarily accessible, had expressed to me his intention of devoting considerable time to direct labor for that class."

Mr. Ladd, of Smyrna, who was associated with Mr. Dodd for the seven or eight years of his labor at that station, says: "During that period I learned fully to appreciate his unaffected, ardent piety, and other excellencies of his missionary character. Though almost always suffering more or less, from infirmity of physical constitution, he was ever ready to enter, with all his heart, upon any service or enterprise which promised to be useful in spreading a knowledge of the truth among the people. The promotion of true piety among them was always the great object towards which he directed his efforts, and for which he offered earnest prayers. His sermons to them were characterized as containing plain exhibitions of the truth, with direct, affectionate appeals to the conscience and the heart.

"His humility made him ever ready to see and acknowledge his own imperfections, and chastened his natural ardor of temperament; while his loving heart contributed to make him a most agreeable fellow-laborer, and endeared him to his missionary brethren. The memory of our associated labors at this station will ever be very pleasant to me; and he will long be affectionately remembered by our English Christian friends here, as well as by the native Protestants."

REV. HOMER BARTLETT MORGAN.

The trying affliction which has come upon the Central Turkey mission, in the death of this brother, was mentioned in the Herald for November. The following biographical notice has been furnished, mainly, by a member of the mission now in the United States.

Mr. Morgan was born at Watertown, N. Y., May 31, 1827. In 1843 he became hopefully a Christian, and united with the Presbyterian church at Watertown. He graduated at Hamilton College in 1847, and subsequently spent one year in the Union Theological Seminary, and two years in the Seminary at Auburn, where he completed his theological course in 1851, having, during his senior year, decided to enter on the missionary work. He was licensed to preach by the Presbytery of Cayuga, N. Y., in June, 1851; was ordained at his native place, July 9; was married to Miss Harriet G. Buttrick, of Clinton, N. Y., August 5; and sailed with her from Boston for Smyrna, October 17, of the same year, to join the mission to the Jews, at

Salonica. They reached that place February 16, 1852, and on the 10th of September following, Mrs. Morgan was removed by death. In September of the next year Mr. Morgan went to Smyrna, still laboring for the Jews, and in November he was again married, to Mrs. Susan H. Sutphen, widow of Rev. Joseph Sutphen, who died just after entering on his missionary work, at Marsovan.

When the mission to the Jews was given up, Mr. Morgan removed, at the the beginning of 1856, to Antioch, in the field of the Central Turkey mission. Here, in one of the most interesting fields of the mission, nine years of steady growth attest his faithful labors. He had never visited his native land, and though a visit was often talked of, the weak state of the mission always determined him to remain, at least another year; and not till the failing health of Mrs. Morgan, a few months since, rendered her return imperative, did he decide to come; and even then it was not his intention to tarry, himself, in the United States. The mission said, We cannot spare you this year; and he said, I will return to your help in your weakness. While he was making preparation for this journey with his family, a visit to Aleppo became necessary. After a hurried trip, in the broiling sun of July, to that place, with exhaustion and feverishness there, he returned to find the youngest but one of the family, his darling Winthrop, on his death-bed. 'Winny' was buried on the mountain side in Kessab, and the second day after, the afflicted parents took a hurried departure for the sea-coast. Here the expected steamer failed them, and ten days of weary waiting in a hot and malarious place brought upon Mr. Morgan the fever of which the child had died. It was supposed, however, to be only an intermittent, and they embarked for Marseilles, but on reaching Smyrna he was too ill to go on, and landed. Here, in a missionary family, he had the best attendance and care; but after one week of delirious wanderings the fever had run its course. He died August 25, and was laid at rest in the cemetery of the Dutch Hospital.

His labors were expended in Salonica, Smyrna and Antioch, and in each place he left some precious dust to await the great gathering of the resurrection-harvest. The first Mrs. Morgan rests at Salonica; his first-born, Hatty, sleeps at Antioch; Charley at Bitias; Winny at Kessab; and the father in his old home, Smyrna.

> "Far from thee,
> Thy kindred and their graves may be,—
> And yet it is a blessed sleep,
> From which none ever wakes to weep."

As a young man, Mr. Morgan was a leader in all active games and sports, skilled in riding, and in the use of the gun and fishing-rod. By these out-door exercises he developed a constitution which, in spite of occasional attacks from fever, brought with him from Salonica, made him one of the most robust and enduring men in the mission. No one could do more work than he. But his cultivation was not all physical. At study he could work as hard as at play, and he always kept, with ease, a good standing among his fellows.

As a missionary, in preaching or translating or instructing, and more especially in organizing and directing the work, he was indefatigable. His views were always strongly held, sometimes strongly expressed, and seldom failed to influence more or less those around him; so that, in mission meetings, he always took an important part, and it is believed exercised, in general, a most favorable influence over the policy of the mission.

In the beginning of his life at Antioch, he incurred the ill-will and excited the distrust of the principal men in Kessab, by insisting that *they* should do all the work in their civil affairs, believing, (as was undoubtedly true,) that only thus could they grow into an independent and self-regulated community. This ill feeling, and some other influences, afterwards produced a very lamentable state of affairs in that church, which he at last felt compelled to live down by a residence at the place. In this he was perfectly successful, and the last two years of his life were marked by a patient, diligent and persevering exercise of gentle, continued pressure upon the people of that field. The result was most happy. The church was restored to union; they cordially undertook to do the work of community and church, and to do what they could for the support of pastor and schools; and so complete had become their confidence in him, that his decisions and advice were seldom rejected. It was a sad day when scores of those villagers attended the missionary and his wife down the mountain side, on their departure, though they expected soon to see *him* again; and there was surely sore grief, among old and young, when they heard that their guide and teacher would return no more forever.

As a scholar, Mr. Morgan took no mean place. The Turkish language was soon made familiar to him, and he never wearied of studying, more minutely, its beautiful structure. Some of our best hymns are the fruit of his pen, among them—"Not all the blood of beasts,"—a hymn clothed with not a little of the strength and power of the original. The mines of archæological or geological wealth about him he was always alert to explore, and one valuable inscription, admirably copied from a marble at Antioch, and sent to the American Oriental Society, attests what he would have loved to do, had the pressure of missionary care left him free to spend time and strength in that way.

His last days were his best days. Repeated bereavements had wrought a softening, chastening effect upon his strong and decided character. He had more of the grace of patience, and was growing in spirituality and self-abnegation. He *never* spared himself work, or avoided known duty, but toward the last he was more faithful to souls, more earnest with them and gentle towards them. His last hours were not hours of unclouded mind; but we all know where his conversation was, and we doubt not he is now with his loved family and associates,—with his Brother Dodd, with whom he labored in Salonica, and who died one week before him,—rejoicing in the fruit of his labors.

Such labors, so varied and successful, call for some other one to take his place. Who will come? "The wilderness and solitary place shall be glad or them, and the desert shall rejoice and blossom as the rose."

LETTERS FROM THE MISSIONS.

North China Mission.

PEKING.

LETTER FROM MR. BLODGET, MAY 26, AND JULY 10, 1865.

IN this communication, Mr. Blodget first refers to the weakness of the Canton mission of the Board, and the claims of China upon the Christian church, demanding a great increase of missionary effort. He mentions another baptism by him at Peking, and reports the departure of Mr. and Mrs. Gulick for a place some distance to the north-west, and more elevated than Peking, where they hope to establish a station.

The Claims of China.

The missionary work in China needs a great and powerful impulse, from all the churches throughout the Christian world. Not only are open ports unoccupied by missionaries, but the whole land also, which is open in every part, is calling for the missionaries of the gospel of light and salvation. I know of nothing to hinder young men from going two by two, to towns, cities and villages, throughout the whole country, preaching the gospel and distributing the Word of God to all the people. They might spend their whole lives in this way; and certainly the gospel will not be preached in all those cities before the "Son of man be come."

The grand difficulty of the missionary work in China is, *the want of visible results.* To lead lives of Apostolic zeal, fervor and self denial, in the midst of universal apathy and engrossment in the concerns of this life, is not an easy thing. Only the power of a divine faith can enable men to do this. But I put it to the churches, and to the young men in the ministry, are we not bound to come with this heavenly fire burning in our souls, and conquer China by the preaching of our crucified Redeemer? Are we not commanded to go into all parts of China, and preach the gospel to every Chinese? We did not abandon Charleston and Richmond because the siege was difficult, and confine ourselves to a few border towns in Tennessee or in the Indian territory. No! We sent more men, expended more money, sought new devices, put forth unwonted energies, until the proud cities fell. So must we conquer China. Our faith must rise with the difficulties of the work, until God gives us the victory.

A Baptism.

July 10. I baptized the individual referred to in my previous letter on the 25th of June. His Chinese name is Chang-kai-shu. He was born in Ping-ting-cheu, a city in the province of Shansi, and is now forty-two years old. At present there is no one who exhibits any especial interest among our hearers. I read the Bible daily with the two church members, explain its meaning, and pray with them. In the afternoon they read Christian books, or exhort, in the chapel. The attendance is not large. I am seeking another place, to open an additional preaching room.

Seeking a New Field.

Mr. and Mrs. Gulick left this place July 3, for Chang-kia-keu, a city 160 miles north-west of Peking, located at one of the most important passes in the great wall. Their purpose was to spend a few months at the place, and, if possible, effect a permanent residence there. The health of Mrs. Gulick is such as, in their view, to render it necessary to seek an elevated location among the mountains, and they have chosen that place, as offering greater advantages than any other. It is in the line of the Russian mail, and a Russian post agent resides there. The "brick-tea" sent from China

to Russia, and the broad-cloths sent from Russia to China, pass through this city. It is the centre of an extensive fur-trade between China and Mongolia. Roads extend from thence to the northern part of the province of Shansi, and to the extensive region outside the wall, which is occupied by the Chinese; also to every part of Mongolia. If the Moravians, who are trying to reach the Mongols through Thibet, were to come to Peking and go to Chang-kia-keu, or beyond, they would find themselves at once among the people of their desire. When I visited Chang-kia-keu, in 1862, it did not seem probable that an attempt to commence a mission station at that place would be made so soon. Our friends there will need much patience, as well as boldness and enterprise, to secure any valuable result.

Zulu Mission.—South-Eastern Africa.

AMAHLONGWA.

(About 43 miles south-west of Port Natal.)

Letter from Mr. Pixley, July 28, 1865.

This letter exhibits something of the progress which the writer has been permitted to witness at his station; but alludes, at the close, to some of the difficulties so often encountered by those who would enlighten and elevate benighted races, in connection with the approach of men who should be helpers, from other lands.

Retrospect—Progress.

More than eight years have elapsed since we came to this place. Nothing then remained here to show that it had ever been occupied as a mission station except the house, and that was fast going to ruins. The members of the church gathered by Mr. McKinney, deprived of their spiritual guide, had been scattered, so that no one remained to greet us; and few among the heathen cared to welcome strangers among them. About thirty, however, gathered at our summons, many of them children,—*no one clad*,—to hear the word preached; and to them, with a stammering tongue, we tried for the first time to make known the gospel. As we look around to-day, we see changes, a few of which we wish to note, for your and our encouragement. The mission-house has been thoroughly repaired, and within and without, now presents a new and more inviting aspect. A good brick chapel has been erected, capable of accommodating 150 hearers, containing, besides the main room, two smaller rooms, one for a school and one for a study. At different intervals, there have been erected, one by one, the native houses, now numbering eight, inhabited by as many families, the heads of which, one or both, give evidence of being Christians, and all are decently clothed. Twelve children have been born at the station, of whom ten are now living, and the number now calling themselves station people is upwards of thirty.

A little church has been organized, numbering eight. Three of the members were admitted the last year. At the sound of the bell there now gathers every Sabbath day, a congregation that has averaged, during the past year, about 50, more than half of them decently clad, and all, generally, behaving with propriety in the house of God. Of this number, more than half usually attend the Sabbath school, and many of them can now read intelligently. A week-day and a Sabbath morning prayer-meeting have been sustained during the year, with an attendance of fifteen or twenty, while a day-school, commenced last year, with children in part from the station and in part from the heathen kraals, has been continued with increasing interest to the present time. It is true that the people are poor, as the men have been compelled to buy their wives of heathen parents,—paying in each case from ten to twenty head of cattle,—yet out of their poverty they contributed, during the year 1864, £5 for benevolent objects; of which four pounds have been paid into the treasury of the Board.

English and Coolie Residents.

Upon our arrival here, there was but one English family within five miles of us. Now there are about fifteen families near us. Four sugar plantations, employing coolie labor, have been started in the vicinity. It is reported that there are over 4,000 coolies now in the colony. What their influence will be upon this and other stations, we cannot now determine. Among the heathen in the kraals we see few changes, and meet with little encouragement. In a few instances we meet with men who express a willingness that their children should receive instruction, but in most cases they cling as closely as ever to their heathen customs, and love as dearly as ever, their beer, their vile dances, and their ignorance. Their intercourse with the worst part of the English and coolie immigrants has not been beneficial. They are quick to imitate the example of others in breaking the Sabbath, and they have not been slow, in too many instances, to learn that brandy is stronger than Kaffir beer.

Thus the vices of the coolies and of the English are becoming engrafted upon their former heathenism, making their social and moral state worse and more hopeless, if possible, than at the first.

UMVOTI.

(About 40 miles N. N. E. of Port Natal.)

Letter from Mr. Grout, July 10, 1865.

A Bright Day.

In this brief letter Mr. Grout gives a very pleasing account of a communion Sabbath, additions to the church, and the prospects of the work at his station.

Yesterday was one of our bright days; a Sabbath, a communion day, and a day of our enlargement. Eight young men, four young women, and one woman of middle age, joined our church. This last named woman joined the church when young, but she married a man who was also a member, and he turned back to heathenism, and ultimately drew her off, which involved her in difficulty so that we had to dismiss her. I always thought her a Christian; and now the way seemed open to take her back again. One of the young women was her daughter, so I have now begun to receive to the church children of church members,—children of those I have married.

Thirteen members received at once,—more than I have ever received at a time before,—and it gives us an aggregate of ninety church members! The thirteen were selected from thirty-three individuals who presented themselves for admission, and I thought well of nearly all of them, but we on the whole thought best to put the others over till next time.

A combination of circumstances has favored us. 1. Our yearly prayer meeting in January made a deep and lasting impression on many of our people. 2. Since the death of Mr. Lloyd, Mrs. Lloyd has taken hold of our work with both her hands, and I attribute in good part to her labor, the bringing of many of these candidates up to the resolution to become Christians. Some of them I think had their serious attention first called to the subject by her. Her prayers and labors have literally been "in season and out of season." 3. We have without doubt had the power of the Holy Spirit with us. Hence results much like what we have seen in our father land. I may say, it seems to me that we are now beginning to see God's enlargement in Africa, for other stations than mine have been similarly blessed, as you will have heard.

Another circumstance added interest to the occasion yesterday. It was our first communion in our new house,—our first rallying around the table in our new place for worship. Such an occasion at such a time, was fitting. Our church at once became as much larger than it was before, as our new house was

larger than the old one. The spectators on that occasion were enough, as we estimated, to make the whole congregation as large as we used to have Sabbath days in the old house. As I expected, our new house is at once as well filled up as the old one used to be. I now feel highly civilized. We worship in as good and as large a house as civilized people around us do, and our congregation has quite a civilized appearance. Some three hundred are decently clad.

We still have serious attention to preaching, and others who have not though best to offer themselves as candidates for church membership are anxiously inquiring for the way of life. I cast my thoughts away across the ocean, and think of dear Christian friends and patrons praying for the conversion of Africans in Africa, while they pray and labor for the Freedmen in America. Please say to them, from us, "Brethren, pray for us."

Gaboon Mission.

(West Africa, near the Equator.)

Letter from Mr. Preston, August 10, 1865.

Kama—The Small-pox.

Mr. Preston had recently returned from a visit to the Kama out-station, and he writes respecting matters in that place.

The late encouraging condition of things there, an account of which I wrote you last January, true then, is greatly altered, and not for the better. The country has been ravaged by the small-pox, until no more victims could be found, until nearly half the population has been carried off. The people had no vaccination among them; the present generation had had no experience of the dreadful scourge, and no knowledge of its treatment, or how to guard themselves from it. The sick and the well occupied the same room; the dead were thrown into the river, or dragged to the bush and left unburied, filling the air with effluvia and death.

The School.

Our little school was broken up for some months, and the teacher had the disease with the rest; but as soon as practicable after his recovery, he again gathered together his scattered pupils and resumed his labors. I found a half dozen boys in school the last of July, two of whom could read well in Mpongwe and English, another two could read Mpongwe well and had made a good start in English, and the others were reading Mpongwe indifferently. I have clothed them, for the most part, and paid the teacher for boarding four of them during the year, out of my own pocket.

The plan of having the parents feed and clothe their children, has been, with one exception, a failure. I suppose it could not be depended upon, even with a missionary there. The people live in towns scattered along the sandy shores of the river, but their farms are away up the creeks and in the interior, distant from five to twenty miles; and often a majority of the people are on those farms for months at a time, living in sheds and shanties. They cannot appreciate the value of education for their children, and it is too much to expect of them, under the circumstances, to put forth the effort necessary to secure it. Such schools, or day schools any where in the Gaboon, where missionaries have been twenty-three years, would be a failure. Nevertheless, a boarding school of twenty-five or thirty could be collected there, I think, even without a missionary.

Three services of preaching, weekly, have been kept up during the time, as regularly as circumstances would permit, besides preaching in other towns, some at a distance of ten or twelve miles, where the teacher and the pupils would spend a day or two, saying the catechism, singing Mpongwe hymns, and preaching to great acceptance, before hundreds of

people. The congregation at the station has varied from two or three, in the days of the small-pox, to fifty and sixty at other times.

A head man, two days distant on the river Nazareth, has sent our teacher a present of a goat, and an invitation to come and preach to his people.

Hard Traveling—Uncertainties.

I spent fifteen days in an English schooner, getting down to the station, and two and a half days (days and nights) in an open boat, coming back; part of the way in the creeks and bayous, through the delta of the Nazareth, and part on the open sea,—about the hardest traveling I ever had. But a Glasgow trading house has just sent out a small steamer, to be employed among its factories along this coast. We hope to be able to secure passages in this hereafter, with a very great saving of time and hardship.

Uncertain whether the teacher would return to Fernand Vas after his year was out; uncertain of being able to get one to take his place; uncertain about our soon seeing a missionary to occupy the station; unable to preach, by reason of the state of my throat; I deferred explorations, till I should have something definite to say to the people about schools and sending the children. The expense of a boarding school may be about $10 per scholar per annum, besides the pay of the teacher.

Western Turkey Mission.

SIVAS.

(About 400 miles S. of E. from Constantinople.)

Letter from Mr. Livingston, August 21, 1865.

Much additional force is given to considerations presented in the first portion of this letter, by the fact that two days before it was written, Mr. Dodd died suddenly at Marsovan,—a death of which the writer was doubtless ignorant,—and four days after, another beloved brother fell in Turkey, Mr. Morgan, of Antioch. Having spoken of his own health, which had not been firm, expressing the hope that he might be able to go on with his labors, Mr. Livingston refers to the weakening of the missions in Turkey, and presents, as so many others have done, an appeal for relief.

Do the Churches Understand the Case?

At any time it would be a severe trial to give up my work, but especially so now, when so many missionaries are returning to the United States. I wonder, sometimes, if Christians at home are fully aware how rapidly the working missionary force is decreasing in our different fields of labor. Let one compare the present force in this mission alone, with what it was four or five years ago, and what a difference will he find! Yet, certainly, the demands of our field are no less now than they were then. I am at a loss to understand how it is that so few young men are ready to come to our assistance. One thing is sure, it is not because the cry "Come and help us," has not, time and again, gone forth from our different fields. Is it because these calls are neglected, and our churches are ignorant of the real need of the foreign missionary work? Do they not know that one after another of the fathers are being called to their rest? Do they not know that even the young men are not spared; that a Scudder, a Goss, a Chapin, together with others, who had just commenced their labors in earnest, are no longer on earth? On any supposition it is difficult to account for this seeming indifference. To say that all the appeals for the past few years have been altogether overlooked, is to say what cannot be believed of our churches. To say that they have been carefully considered, is equally inconsistent with the fact that no more of those who profess to be friends of Christ have acted on the principle that "the field is the world."

Claims of the United States.

Far be it from me, while writing thus,

to forget the claims of our own country upon those entering the ministry. The call of the freedmen is loud, and ought to be obeyed. It is even possible that, at this distance, some of our country's needs are more apparent than they would be at a nearer view. I have noticed with pain, what an amount of vulgarity and profanity have found their way into the political newspapers since the commencement of the war; and in reading even many of the religious journals, it would appear that to die on the battle field is all that is thought necessary for the salvation of one's soul! God grant that our flag may ever be the symbol of what is great and good! but to deify it, and give it a place in heaven, would seem to be more in accordance with the spirit of a heathen than of a Christian nation. Let our churches, while giving due heed to the wants of our own country, remember that the field is the world, and act accordingly.

The Work at Sivas—New Chapel.

As regards our work here, joys and sorrows mingle in such a way that we can hardly speak of the one without mentioning the other. I am happy to be able to report an increasing attendance at our Sabbath services in this city. For the last four months, the average has been higher than for any previous four months, though during this time several of our brethren have been absent. Sabbath before last, our new chapel was dedicated. As it is just opposite a large Turkish school, we intentionally refrained from giving any public notice of the service, for fear of arousing opposition if a large number were present at our first meeting. Everything here goes by custom; so we have only to establish a precedent, by meeting a few times without opposition, and there is little to fear. But, notwithstanding our caution, quite a number of strangers were present.

The introductory services were by the native pastor from Tocat, and the dedicatory prayer by the preacher at Sivas. The sermon I preached, from 1 Kings, viii. 27. All listened attentively, and everything went on in the most orderly manner. This was, I trust, but an earnest of what we are to expect now that we have a suitable place for worship.

Trials—Worldliness.

A case of defection is mentioned. One who had for some years been employed by the mission as a school-teacher at Tocat, of whom they had thought highly as a teacher, and against whose Christian character nothing had appeared, had suddenly gone back to the old Armenian church. Mr. Livingston then writes:

I have mentioned, in previous letters, the worldly spirit with which we have to contend in Sivas; and now the completion of the telegraph to India makes it an important station on that line. This, together with the increasing facilities of communication with Constantinople, and the prospect that at no distant day there is to be a railroad connecting it with the capital, all tend to absorb its inhabitants, more than ever, in other things than those which pertain to their spiritual well-being. Infidelity is showing itself in one form or another. The works of Voltaire are in many houses. But this is the dark side, and if some things discourage us, there are even more to cheer.

Nestorian Mission.—Persia.

OROOMIAH.

(Near Lake Oroomiah.)

Letter from Mr. Perkins, August 22, 1865.

This letter touches upon matters of varied character, but of interest and importance. The subject of Nestorian vagrancy will best be brought to the attention of those most concerned, by the publication of such statements as are here presented.

Vagrant Nestorians.

The abounding harvests here, of the present season, contrast very gratefully

with the famine that has scourged this land during several of the previous years. The evils of vagrancy, growing out of this famine, we hope are not on the increase, though its effects are still very disastrous. Of the 4,000 vagabonds, from the less than 40,000 Nestorians of Oroomiah, who made want their pretext for scattering themselves over Russia and other parts of Europe, as common beggars, hardly less greedy for lucre, and for vice, than were the countless swarms of locusts that brought the famine *for every green thing*, only a moiety return; many dying in those distant regions, from diseases induced by strange climates, or, oftener, by criminal indulgence; and many who survive, lying in prison for theft and other crimes, or preferring their vagabond life, where they can shamelessly wallow in sin, to being under the decent restraints of home.

And most of the number who do return are worse than lost to their people; coming only to spread a moral pestilence in their long forsaken families and among their neighbors, being thoroughly demoralized, lazy, worthless; recklessly squandering their ill-gotten treasures till they are exhausted, and hunger drives them off on a fresh tour of begging on false pretences. Happily, these miserable vagabonds are now shut out of Russia, as I have before mentioned; and they have little hope from England. But Germany is still a golden land to them.

A young man of our village of Seir, a graduate of our seminary, started last year on his second trip, decoying a younger brother with him, who had been admitted to our communion; and in the course of twelve months he returned from Germany, bringing one order for $1,500, on Armenian merchants here, which, as he boasts, is but a tithe of what he collected. He palmed himself off as a poor preacher, and begged for means to open schools, &c., among his people. The young man, who is in every respect an accomplished rascal, is also decoying one of the most promising girls from our female seminary, with the zealous aid of his father, to become his wife; by the rattle of their riches, all as good as stolen, in the ears of her deluded, widowed mother, who has been one of our Bible women, and with the assurance that *Germany* is his *begging diocese*, and whenever this money is exhausted, he has only to go thither again to fill his pockets at will! The father and son have just purchased an immense vineyard, for $600, are contracting for another, and are planning to build a mansion near them. Have you any means of putting the Germans on their guard against such impostors? This young man is a suspended communicant, and a widower, more than thirty years of age, while the poor girl who is to become his victim, on whom we have expended much money and still more toil, is fourteen or fifteen years old, and is in the midst of her course of education.

This whole matter of begging is a giant evil among the Nestorians, and a sore trial to us. It has extensively undermined the foundation of all their ideas of common honesty, not to say of common decency; so that some of the enlightened and professedly evangelical of to-day, have less of honest and honorable principle than had their fathers thirty years ago. But so great is the evil that we hope it may work its own cure by reaction. We have a standing rule, that the act of vagrancy forfeits access to our communion.

Mr. Perkins next mentions a recent case of stealing from one of the mission houses, and other minor thefts, stating that suspicion rested upon two persons, both of whom were communicants, and adds:

These are sad aspects of our missionary work, as also the prevailing low tone of religious feeling among our numerous helpers, and the communicants as a body. We greatly need a general refreshing from the presence of the Lord; and we pray that we and they may more and more deeply feel this need.

Gladly turning from these to "more hopeful and interesting matters," our brother speaks of a very pleasant occasion at a "weekly ministerial meeting of helpers," which he attended, where it was very grateful to notice the "intelligence and ample ability" of some Nestorian brethren who had been his pupils, "their excellent Christian spirit, and the warmth and harmony of their fellowship." He mentions, also, increased attention of late, by the helpers, to Sabbath schools, favorable tidings from Mr. and Mrs. Shedd, in the mountains, and the completion of "Acts," in their printing of the New Testament.

The Scriptures in Tartar Turkish.

Mr. Rhea has made a small commencement—of a few chapters of Matthew—in translating the New Testament into the Tartar Turkish, as matter of experiment. The wonder is, that a language spoken by so many millions of people, who are partially civilized, in this early cradle of the human race, and, with most of them, their *only* language, has not long since been made the vehicle of the living Oracles of God to those perishing millions. Some attempts have been made in that direction. A Scotch missionary, Mr. Dickson, years ago, translated a considerable part of the Bible into this language, and we hear that his manuscript is preserved in Edinburgh; but we are not at present informed how much of the work was accomplished, nor how well it was done. That mission, you are aware, was broken up, in common with other Protestant missions in Russia, by the emperor Nicholas. Living embers from the ashes of such missions are now and then raked open in those dark regions, and this translation may prove to be one of them. The American Bible Society has authorized our doing the work which Mr. Rhea has commenced; but it is yet a problem whether his pressing duties will allow him to give much time to it at present. Dr. Wright had entered upon it with great interest, but it was not the Lord's will that he should do it. We hope, however, that the day is not distant, when the language of the mighty Genghis Khan and Timour Lane, and most of the vast regions which they conquered and desolated, shall resound with the glad tidings of "peace on earth and good will to men." Tabreez would offer superior facilities for prosecuting this work of translation, though it may be very well done here.

Charges against the Missionaries—Dr. Pfander's Book.

We have been informed by the British Consul at Tabreez, that charges against us have been mooted at the capital, as having circulated books that attack the Mohammedan religion. This grows out of a copy of Dr. Pfander's book—"*The Balance of Truth*"—carried to the capital by a malevolent Persian Meerza who had been in our employ, to prejudice the Government against us. We have to reply, that we have never brought into this country, nor requested to be sent hither, a single copy of the obnoxious book, which we regard as ill-timed and dangerous, both in Turkey and Persia, at present. Packages have, at different times, been sent to us by the author, without our knowledge and against our wishes; and it was a stray copy from those packages that the Meerza obtained. Mr. Rhea's visit to Tabreez is timely, to correct misrepresentations against us, which are always industriously circulated by the enemies of the gospel.

Rest—Good Character of Evangelical Nestorians.

Since the departure of Meerza Nejef Aly, the malevolent Persian agent for the Nestorians, who so providentially run himself out by his high-handed misdemeanors, the Nestorian churches have had rest, and we trust are being edified.

The Evangelical Nestorians, though imperfect, have acquired a high eminence in this country, among all classes, for a morality far superior to that of all others, and unknown here at former periods. Of this we have many illustra-

tions. Mohammedans have come to receive their word as unquestionable, in trade and other relations; and as a body, they have thus become "the salt of the earth," "the light of the world." It is sad to think that this enviable moral elevation, slowly and toilsomely gained, should now be in any measure compromised—the salt lose its savor and the light be dimmed—by the wicked and debasing practice of vagrancy and its destructive fruits, which I have mentioned; and we hope that the ordeal through which we have been passing may prove but the furnace to consume the dross, and purify the gold.

LETTER FROM MR. COAN, SEPTEMBER 8, 1865.

Death of Mr. Rhea.

AGAIN is the Nestorian mission very sorely afflicted. Some particulars respecting the sickness and death of Mr. Rhea, which many friends will be glad to see, are furnished in this letter. Mr. Coan writes:

God has again come near to us in a most afflictive providence. Our hearts are crushed and bleeding under the blow, but God has done it, and all is well. Our dear brother Rhea fell asleep in Jesus on the evening of the 2d inst., while on his way from Tabreez to Oroomiah, at the village of Ali Shah, about six hours this side of Tabreez. I met the precious remains at Gavalan night before last, and hastened them on to Oroomiah. They were yesterday laid beside the already large company of our other dead, on Mt. Seir. I proceeded from Gavalan to meet the bereaved wife and children on beyond, and have just returned with them. I will not attempt to describe my meeting with them, nor the agony of long pent up grief, which yearned for a sympathizing ear.

His visit to Tabreez.

I think you were informed of Mr. Rhea's intended visit to Tabreez. He had long wished to go and look over the ground more carefully, and ascertain, from personal observation, the true aspect of the work there, under the labors of Deacon Eshoo. There were many questions which needed to be settled; it seemed important to disabuse the agent of the Minister of Foreign Affairs of the numerous prejudices which possessed his mind; it was thought desirable to negociate better terms for our bills of exchange; and three days of his journey would be in his own field, where, especially in Salmas, his presence seemed to be required. He had passed a week with his family, very profitably, in one of the villages on this plain, and made his arrangements for leaving with them for this longer journey, and an absence of four or five weeks, but was delayed twice. He left us, however, August 4th, and passed his first Sabbath in Gavalan. Difficulties in the church were healed, and the day passed delightfully in preaching, the administration of baptism and the Lord's supper, and in sweet Christian intercourse with the little company of believers there. On Monday he proceeded to Salmas, where he was engaged two or three days, in spiritual labors and in efforts to secure a better footing for our helpers. While there he wrote us a long, cheerful letter, which spoke hopefully of the work in that plain. From Salmas he went by easy stages, and arrived in Tabreez Monday, the 14th ultimo.

Illness.

He was very well during the first week of his stay at Tabreez, but took a severe cold in a sudden change of temperature, which threw him into a fever, somewhat similar to the one he had last spring. A German physician prescribed for him three times, and in a few days he seemed convalescent. Though feeble, he felt anxious to escape the unhealthy atmosphere of the city, on account of little Annie, who was sick like himself. He thought he had sufficient strength to start, and hoped that by making short and gentle stages, and

stopping to rest as occasion should require, the journey would benefit both invalids.

Starts on his Return towards Oroomiah.

They accordingly left Tabreez on Friday, and rode two hours, to the village of Neyon, where they found no very comfortable quarters, and where Mr. Rhea passed a night of intense suffering,—severe pain, with vomiting and purging. The next day his wife proposed to send to Tabreez for a covered litter and return to that place, but he much desired to go on, and thought himself strong enough in the afternoon to proceed four hours further, over a salt plain, to Ali Shah, where they could find better accommodations. He ordered the horses, they rode half an hour, when he alighted to rest; was again assisted into his saddle, and after another hour was persuaded once more to dismount; and he reclined for a time, "panting for breath, pale, and profusely perspiring." When the muleteers came up, a couch was prepared on one of the loads, upon which he was placed, and went on, attended and supported by two faithful men. He suffered much from thirst, but after a time ceased to moan, and his wife comforted herself with the thought,—"He sleeps."

Last Scene.

Thus they came on two hours, and approached the village about 10 or 11 o'clock at night. Mrs. Rhea sent a man forward to get the room ready; and she hastened in herself to prepare cordials, and be ready to receive her husband, when he should be carefully brought in. He was gently taken from the horse and laid in the arms of his wife, gasped once, and his spirit had fled. His hands lay folded on his breast, and a look of sweet and heavenly repose rested upon his placid features. Our brother was at rest! Sweet rest, after such a life of toil; after such intense suffering at its close. His thirsty soul fainted for one cooling draught of water; he is now by the river of life. He thought he was approaching a dirty Persian village of mud houses; but he was drawing near the pearly gates of the Celestial City. He thought he should be shortly in a miserable room, surrounded by discomforts; but he was about entering the heavenly mansions, long since made ready for him. He hoped to be soon where his affectionate wife could better minister to his necessities; but the angels were even then hovering near, to minister to him and convey him to the skies. The silver moon, with the quiet stars, shone from the serene depths of the azure sky to light his path on that last night; but he was about to soar beyond, to a world where they have no need of the sun, neither of the moon to shine in it; for the glory of God lightens it, and the Lamb is the light thereof. The hot and dusty road, where was no water, was exchanged for the streets which are paved with gold, and the soiled garments for the spotless robe of white.

We had heard of the illness of our brother in Tabreez, though not till after he had been released from earth. There was nothing alarming in the letter, but on the contrary he was thought to be improving. Of his death, and the painful circumstances accompanying his last hours, we knew nothing till Wednesday noon, the 6th, although Mrs. Rhea had despatched a man at once to us. I hastened immediately to meet her, as already intimated, but being misinformed as to the road she had taken, did not find her till Thursday morning. Of that lonely and sad ride, night after night, behind the remains of her husband, I cannot speak, more than to say that the thoughts of Christ's sufferings, and his agonizing death for our sakes, comforted her.

Mr. Abbott, the English Consul at Tabreez, to whom she wrote immediately on the death of her husband, sent his servant as soon as possible, with a decent coffin, extra horses, kind offers of assistance, and a tender letter of condolence; but not till late on Monday the 4th, did the mournful procession start for Oroomiah.

I cannot find words adequately to express our profound sense of loss in the removal of this beloved brother. He was cut down in the full tide of success-

ful missionary labors. Dr. Wright's death, last winter, threw a great weight of responsibility and labor upon him, which at first threatened to crush him, and he was prostrated several weeks with a fever; but he subsequently recovered his accustomed health, and girded himself for his duties like a strong man to run a race.

Other portions of this letter, for which there is not room in this number of the Herald, will be used hereafter, in connection with an obituary notice of the excellent missionary so suddenly removed.

MONTHLY SUMMARY.

Home Proceedings.

For notice of recent action of the Prudential Committee respecting the need of revivals in the missions; the appropriations for 1866; and "the more excellent way," to avoid special appeals, the reader is referred to the first pages of this number of the Herald.

Missions of the Board.

From *North China* we have notice of another baptism by Mr. Blodget, at Peking, and the departure of Mr. and Mrs. Gulick from that place, for a city one hundred and sixty miles farther north-west, in the hope of finding it, for them, a more healthful location, and of establishing a permanent new station there. (See page 386.)

Two letters from the *Zulu* field, one from Mr. Pixley, respecting progress at Amahlongwa, and one from Mr. Grout, noticing "a bright day" at Umvoti, when they held their first communion service in the new chapel, and received thirteen persons to the church by profession, will be read with interest. (Pages 387–8.)

Mr. Preston, of the *Gaboon* mission, (page 389,) mentions a visit to the new outstation, Kama, the sad ravages of the small-pox in that region, and the uncertainties attending plans for future effort there, arising from the want of laborers.

From *Western Turkey*, Mr. Livingston of Sivas, sends another urgent call for help; mentions the dedication of a new chapel and increased attendance on Sabbath services; and speaks of the completion of the telegraph line to India, and increasing facilities for intercourse with Constantinople, as likely to stimulate the already prominent worldly spirit of the people at Sivas, (page 390.)

Mr. Schneider, of *Central Turkey*, writing from Aintab, September 27, states that the Turkish Government is engaged in reducing the mountain regions, west and north-west of Aintab, which have been for many years, in virulent rebellion. "The prospect of entire success is very fair;" and it is reported that when the work in those mountains is done, Government proposes to proceed against Zeitoon. The subjection of those regions will serve to open them much more fully for missionary effort. Referring to the death of Mr. Morgan, Mr. Schneider writes: "This sudden and unexpected death is another great loss to us. Since the organization of our mission, we have lost one man every year. As we are now only five men, in the field and absent, at the same rate of decrease, we shall be extinct, as a mission, in five years more, unless we have reinforcements. And with the dubious promise of such reinforcements, our prospect for continuance is, truly, painfully uncertain. I doubt not this state of things gives you, as it does us, much anxiety. Do send us help, as soon and as fast, as you possibly can. We shall do all in our power to raise up native preachers and pastors, but to do this effectually our own number must be more full, and be kept so."

Mr. Adams also wrote, Sept. 16, "I cannot express the loss we sustain in the death of brother Morgan. He was admirably qualified in knowledge of the language; and large experience, sound judgment, shrewd discretion, great patience,

and entire devotion, were some of the characteristics which every acquaintance of his will most gladly accord to him, while for endurance we relied upon his magnificent physique as upon a granite pillar. Precious brother; in Paradise now, after but twenty-five days separation from little Winnie! May the Saviour grant that thy example may nerve us who survive, to renew the work thou hast left, until, through grace, we meet thee in the Beautiful City."

Mr. Perkins, of the *Nestorian* mission, writes strongly in regard to Nestorian vagrancy, (page 391,) but bears witness to the general high character of the evangelical portion of the people. He mentions the commencement, by Mr. Rhea, of a translation of the Scriptures into the Tartar Turkish, (a work upon which Dr. Wright had entered, with great interest, before his death,) but says it is a problem whether other pressing duties will allow him to go on with it; and now we learn that in less than two weeks after Mr. Perkins thus wrote, not only was this renewed attempt at translation interrupted, but the brother who had commenced it was called to leave *all* earthly labors. Unfounded charges against the missionaries, as having circulated books attacking the Mohammedan religion, are said to be mooted at the Persian capital. Mr. Coan, (page 394,) gives particulars respecting the very trying bereavement which has fallen upon the mission, in the death of Mr. Rhea.

Death.

At the village of Ali Shah, near Tabreez, Persia, on the 2d of September, Rev. Samuel A. Rhea, of the Nestorian mission.

DONATIONS.

RECEIVED IN OCTOBER.

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  Warren, Cong. ch. and so. 39 13
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  Andover, S. Poor, to circulate Arabic Bible, 5 00
Piscataquis co. Aux. So.
  Guilford Village, Rev. John A. Perry, 5 00
Waldo co. Aux. So.
  Stockton, N. B. Stowers, 5 00
Washington co. Aux. So.
  Machias, 1st cong. ch. and so. 25 00
  799 19

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  790 11

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  405 96

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  Sheffield, Cong. ch. and so. m. c. 5 00—24 46
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  Hardwick, Ortho. cong. ch. and so. 110 66
  Holland, do. do. 13 00
  Oakham, Evan. cong. ch. and so. 232 00
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  Spencer, Cong. ch. and so. 314 68
  Ware, 1st cong. ch. and so. 130 50
  Ware, East, do. (of wh. fr. J. A. Cummings to cons. Mrs. J. A. Cummings an H. M. 100;) 1,023 84
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Orange, John Bell, 5 00
Orangeville, Pres. ch. 10 30
Owego, do. 156 25
Poughkeepsie, do. 41 48
Schenectady, Pres. ch. (of wh. from Prof. N. G. Clark, 50,) 291 29
Seneca Castle, Pres. ch. with prev. dona. to cons. Henry J. Peck an H. M. 76, less c't 50c.; 75 50
South Amenia, Pres. ch. 126 00
Stockholm, Cong. ch. and so. m. c. 14 89
Summer Hill, Cong. ch. and so. 14 00
Verona, Pres. ch. 15 00
Whitesboro', Rev. E. Woodward Brown and wife, 10 00
Worcester, Pres. ch. 13 10
Yonkers, 1st pres. ch. 70 00—2,480 11
4,857 18

NEW JERSEY.

Bloomfield. A friend, 15 00
Boonton, Pres. ch. 10 00
Orange, Orange Valley cong. ch. and society, 344 18
Passaic, G. S. Orcutt, 10 00
Whippany, Pres. ch. 57 00—436 18

PENNSYLVANIA.

By Samuel Work, Agent.
Delaware Water Gap, Mountain church, 4 50
Neshaminy, W. Mathews, 5 00
Northumberland, Pres. ch. 11; Mrs. M. A. Jenkins, 8; 19 00
Philadelphia, North Broad st. pres. ch. (of wh. fr. A. Willdin, 200; B. D. Stewart, 200; T. Potter, 100;) 810; J. D. L. 100; Clinton st. pres. ch. Miss Linnard, 50; S. Furber, 3; 963 00
Williamsport, 2d pres. ch. 100 00—1,091 50
Bethany, Pres. ch. 15 00
Harrisburg, German Reformed ch. for Aintab, by R. F. Kelker, Tr. 750 00
Lock Haven, G. B. Perkins, 6 35
Meshoppin, Mrs. Sarah Kentner, 20 00
Minersville, Welsh Cong. ch. and so. 15 00
Wysox, Pres. ch. 5 00—811 35
1,902 85

DELAWARE.

Drawyers, Pres. ch. 20 00
Wilmington, Hanover st. pres. ch. m. c. 60 00—80 00

MARYLAND.

Baltimore, 1st const. pres. ch. 105; Mrs. S. A. Hall, 25; 130 00

OHIO.

By William Scott, Agent.
Cincinnati, 2d pres. ch. m. c. 19,88; 3d pres. ch. m. c. 12; Nath'l Wright, 20; 51 88
Bucksville, Augustus Adams, 10 00
Hartford, Pres. ch. bal. 5 25
Marietta, 1st cong. ch. and so. 195,60; J. W. Stanley, a thank-offering, 20; 215 60
Montgomery, 1st cong. ch. and so. m. c. 5 00—235 85
287 73
Legacies.—Kinsman, Geo. Matthews, add'l, by Thos. Matthews, Ex'r, 90 00
377 73

INDIANA.

By William Scott, Agent.
Connersville, A thank-offering, 5 00
Dayton, Pres. ch. (of wh. fr. Rev. J. Carnahan and wife, 5:) 20 00
Mt. Vernon and Lebanon, Pres. chs. 2 50
Niconza, Rev. A. D. Jack, 5 00
Sharon, Pres. ch. 2 00—34 50
La Porte, 2d pres. ch. (in part,) 14 00
New Albany, John W. Childs, 10 00
West Creek, Lake Prairie pres. ch. bal. 11 00—35 00
69 50

ILLINOIS.

An aged servant of Christ, 1 15
Atlanta, Cong. ch. and so. 9 00
Chicago, 8th pres. ch. 35,32; Salem cong. ch. and so. 16,15; a friend, 2; do. 1; 54 47
Como, Cong. ch. and so. 6 00
El Paso, 1st cong. ch. and so. 5 75
Freeport, German Evan. St. John's church, 16 38
Harlem, Oak Ridge ch. bal. 25
Henry, Cong. ch. and so. m. c. 3 00
Marshall, J. B. Hemerly, 6 00
McLean, Cong. ch. and so. 10 00
Minook, Pres. ch. 25 00
Peoria, N. S. Pres. ch. 113 60
Rushville, Pres. ch. Mrs. C. H. L. Brown, 10 00
Warren, Pres. ch. 22 00
Wheaton, Cong. ch. and so. 31,39, less c't 50c. 30 89—313 49

MICHIGAN.

Alamo Centre, Pres. ch. and Rev. S. Osinga,	10 00	
Allegan, Pres. ch.	50 00	
Ann Arbor, 1st pres. ch. to cons. D. E. WINES an H. M.	100 00	
Bay City, Pres. ch. and so.	20 26	
California, Pres. ch.	10 00	
Dowagiac, Cong. ch. and so.	15 60	
Kalamazoo, P. L. H.	3 00	
Oakland, Received at the Annual Meeting. (Chicago,)	12 00	
Quincy, Pres. ch.	20 00	
Three Oaks, Cong. ch. and so.	5 00	
Ypsilanti, 1st pres. ch.	115 00	—360 86

WISCONSIN.

Beloit, 2d cong. ch. and so. 20; Beloit College miss. so. m. c. 5;	25 00	
Hartland, Cong. ch. and so.	19 00	
Kenosha, 1st cong. ch. and so.	20 00	
Lancaster, J. D. Wood,	5 00	
Lodi, Pres. ch. m. c.	10 00	
Menasha, 1st cong. ch. and so.	33 25	
Portland, A friend,	10 00	—122 25

IOWA.

Burlington, Cong. ch. and so. to cons. Rev. E. P. SMITH, Wayne, an H. M.	50 00	
Fairfield, Cong. ch. and so.	35 00	
Fort Madison, "Corban,"	5 00	
Green Mountain, Cong. ch. and so.	13 00	
Indiantown, do.	14 00	
Keokuk, do.	69 60	
Lyons, Judith M. Pierce,	5 00	
Muscatine, A friend,	32 50	
Oskaloosa, Cong. ch. and so.	23 60	
Vinton, Pres. ch.	5 00	—252 70

MINNESOTA.

Clear Water, Cong. ch. and so.	20 00	
St. Paul, 1st pres. ch.	75 00	
Winona, Cong. ch. and so,	50 00	—145 00

MISSOURI.

Westminster, Pres. ch. in part,		22 00

CALIFORNIA.

Columbia, Pres. ch. m. c. 12,75 gold,	18 42	
Murphy's, Pres. ch.	3 00	
Oakland, 1st cong. ch. and so. m. c. 22,35 gold,	32 30	
Petaluma, Cong. ch. and so. m. c. 6 gold;	8 67	
San Francisco, 1st Cong. ch. and so. coll. 204,70 gold; m. c. 27,15 gold;	335 02	
	397 41	
Less exc. 2,90 gold,	4 22	—393 19

FOREIGN LANDS AND MISSIONARY STATIONS.

Dublin, Ireland, Miss Pepper, £20, incorrectly ack. in April, 1862.	
Fingal, Canada West, Eleanor D. Johnston, 25, prem. 10,50;	35 50
Micronesia, Apaiang, m. c. 66,75; Ponape, m. c. 7,68; Capt. Bates, 7 50; A. M. Coffin, 7,50; Friends, 15,75; M. A. Capelle, 4,13; Mission Family, 21,37;	130 68
Montreal, Canada East, N. S. Whitney,	25 00
Oroomiah, Persia, Rev. S. A. Rhea, a thank offering for peace,	10 00
Sandwich Islands, Hilo and Puna, Native Christians to cons. ABRAHAM LINCOLN, Mrs. LINCOLN, Lieut. Gen. U. S. GRANT, and Vice Admiral D. G. FARRAGUT, H. M. 600; Koloa ch. 53,07; Mrs. Dole, 15; Kohala ch. 76,50;	744 57
St. Catharine's, Canada West, 1st pres. ch. bal.	4 00
Tuddenham Hall, England, Mr. Harwood,	5 00
	954 75

MISSION SCHOOL ENTERPRISE.

MAINE.—Deer Isle, Cong. ch. s. s. 8,50; Gray, Cong. ch. s. s. 10; Litchfield, Cong. ch. s. s. 1,10; New Gloucester, Cong. ch. s. s. for sch. in Madura, 10; North Yarmouth, Cong. ch. s. s. 4; L. M. Holt, 1; "Percy," 60c.;	35 20
NEW HAMPSHIRE.—Jaffrey, Cong. ch. s. s.	3 50
VERMONT.—Bakersfield, Cong. ch. s. s. 5; Bennington, Cong. ch. s. s. 40; Charlotte, Cong. ch. s. s. Mrs. Seaton's class, for schs. in Ceylon, 9; Derby, Cong. ch. s. s. 1,20; Granby, F. A., F. G., and Johnny Appleton, 1,04 each; L. E. Appleton, 53c.; Salem, Cong. ch. s. s. 2,50; St. Johnsbury, Centre cong. ch. s. s. 5; Waterbury, Cong. ch. s. s. 6,25; Westfield, Cong. ch. s. s. 6,50;	79 10
MASSACHUSETTS.—Newbury, 1st parish s. s. 10; Paxton, A class in cong. ch. s. s. 24c.; Plymouth, 5th cong. ch. s. s. 5,10; Wellfleet, 1st cong. ch. s. s. for Rev. H. J. Bruce, 37; West Roxbury, South evan. ch. s. s. 13,84; A. S. B. for girl at Oroomiah, 15;	81 18
CONNECTICUT.—Burlington, Cong. ch. s. s. 12; New Preston Hill, Cong. ch. s. s. 6,62; Norwich, Broadway cong. ch. s. s. for native preacher, 100;	118 62
NEW YORK.—Fayetteville, Pres. ch. s. s. Youths' miss. so. 14; Freedom Plains, Pres. ch. s. s. for pupil in Nestoria, 20,76; Hector, Pres. ch. s. s. 4,13; Irondequoit, North Ave. Pres. ch. s. s. 2,78; Johnsonville, Pres. ch. s. s. 10; New Rochelle, A little girl, 75c.; Northville, (L. I.) Cong. ch. s. s. for sch. in India, 33,73; Preble, Pres. ch. s. s. 3,25; Stockholm, Cong. ch. s. s. 15,11;	104 51
NEW JERSEY.—Newark, So. Park pres. ch. inf. s. s. 25,56; Whippany, Pres. ch. s. s. 11;	36 56
PENNSYLVANIA.—Delaware Water Gap, Mountain ch. s. s.	4 00
OHIO.—Athens, Pres. ch. s. s. for school under care Rev. J. K. Greene, West Turkey, 12,50; Cincinnati, 3d pres. ch. s. s. to cons. Mrs. M. M. FERRY an H. M. 100;	112 50
INDIANA.—Greencastle, 1st pres. ch. s.s.	3 17
ILLINOIS.—Chicago, 3d pres. ch. Williams st. miss. sch. 13,12; Gilson, (Dist. No. 6,) Pres. ch. s. s. 2,50; Jacksonville, "Peter Aker's s. s." 15; Polo, Independent pres. s. s. 26;	56 62
MICHIGAN.—Davisburgh, s. s. 6,25; Hudson, Cong. ch. s. s. 14,33; Mt. Clemens, "Little Julia's silver half dollar, sold for one," 1; Raisin, 1st cong. ch. s. s. 2,40; Three Oaks, Union s. s. 12,75;	36 73
IOWA.—McGregor, Cong. ch. s. s. 13; New Oregon, Cong. ch. s. s. 2,50;	15 50
WISCONSIN.—Menasha, Cong. ch. Ladd s. s.	2 50
MINNESOTA.—Rushford, Cong. ch. s. s. 1,60; St. Charles, Cong. ch. s. s. L. G. B. 10c.;	1 70
OREGON.—Salem, 1st cong. ch. s. s.	10 00
CALIFORNIA.—Grass Valley, Cong. ch. s. s. for sch. in India, 22,65 gold,	32 73
	734 12

Leicester, Mass., 20 vols. Panoplist, &c. from Rev. Preston Cummings.

Donations received in October,	24,005 10
Legacies,	1,489 07
	$25,494 17
☞ **TOTAL from September 1st, 1865, to October 31st, 1865;**	$50,527 50

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